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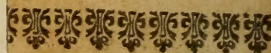


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DÆMONOLOGIA SACRA.

~~OR, A~~ OR, A

TREATISE

OF

Satans Temptations :

In Three Parts.

By RICHARD GILPIN.

2 Cor. 2. 11. *We are not ignorant of his Devices.*



L O N D O N,

Printed by J. D. for Richard Randel, and Peter Maplisden,
Bookfellers in New-Castle upon Tyne. 1677.

Presented to the Throbyan Lib
by Mr William Leath



To the Reader.



He accurate searches into the Secrets of Nature which this Age hath produced, though they are in themselves sufficient evidences of a commendable Industry; yet seeing they fall so exceedingly short of that discovery which Men aim at, giving us at best but probable conjectures, and uncertain guesses, they are become as little satisfactory to Men that look after the true causes of things, as those Ships of desire, whose great undertaking for Gold had raised high expectations in their attempts; but in the return, brought nothing home for their Ventures but Apes and Peacocks. While Men reflect upon themselves under such Disappointments, they cannot but check themselves, for over-promising themselves in their Adventures, with that of Zophar, Vain Man would be wise.

But how happy would it be for Men, if such failures of expectation might better inform them? If our Attainments in these pursuits will not bear our Charges, nor recompence our pains, and loss of time, with an answerable profit, though we may see cause sometimes (as a Divertisement or Recreation) to use them; yet how shall we satisfy our selves to make them our chief and sole business?

If we knew of nothing of higher concern to us than these, our neglect of greater Matters were more excusable; but seeing we are sufficiently instructed, that we have more weighty things to look after, such as relate to a certain future estate of happiness or misery: the very discovery of this to a Rational Being, must needs intitle such things to the first and greatest part of his care. He that knows that there is one thing
B. necessary,

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necessary, and yet suffers himself to be diverted from the pursuit of that, by troubling himself about many things, is more justly chargable with folly, than he that neglects his Estate, and finds himself no other Employment, but to pursue Feathers in the Wind.

Among those things that Religion offers to our study, God and our own hearts are the chief. God is the First and Last, and whole of our Happiness, the Beginning, Progress, and Compleatment of it is from him, and in him, for in that Centre do all the Lines meet, but our Heart is the Stage upon which this Felicity (as to the application of it) is transacted: upon this little spot of Earth, doth God and Satan draw up their several Armies; here doth each of them shew their Power and Wisdom; this is treated by both, each of them challenge an interest in it; 'tis attacked on the one side, and defended on the other. So that here are Skirmishes, Battels, and Stratagems managed; that Man then that will not concern himself in his Enquiries, how the Matter goes in his own Heart, what Ground is got or lost, what Forts are taken or defended, what Mines are sprung, what Ambuscado's laid, or how the Battel proceeds: must needs lie under a just imputation of the greatest folly; neither can he be excused in his neglect, by the most pressing solicitations of other things that seem to require his attendance upon the highest imaginable pretences of necessity: For what is he profited, that gains the whole World, if he loses his Soul?

But the exact and faithful management of such spiritual Enquiries, with their necessary improvement to diligent watchfulness, and careful endeavours of resistance, is another manner of work than most Men dream of: To discover the intrigues of Satans policy, to espie his haunts and lurking places in our hearts; to note his subtile contrivances in taking advantages against us, and to observe how the Pulse of the Soul beats under his provocations, and deceitful allurements,
how

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how far we comply or dissent ; requires so much attendance and laborious skilfulness, that it cannot be expected that such Men who design no more than to be Christians at the easiest rate, and content themselves with a formal superficiality of Religion ; or such, who, having given up themselves to the deceitful sweets of worldly carnal delights, are not at leisure to engage themselves in so serious a Work ; or such whose secret guilt of rebellious Combination with the Devil against God, makes them fearful to consider fully, the hazards of that wickedness, which they had rather practise with forgetfulness, lest the review of their ways, and sight of their danger, should awaken their Consciences to give them an unwelcome disquiet ; it cannot (I say) be expected that any of these sorts of Men (whilst they are thus set) should give themselves the trouble of so much pains and toil as this Business doth require.

Upon this consideration, I might rationally fix my Prognostick of the entertainment of the following Treatise. What acceptance soever it may find with such as are cordially concerned for their Souls, and the Realities of Religion, (and of such I may say as the Apostle Paul concerning Brotherly Love, 1 Thess. 4. 9. as touching this Matter, They need not that I write unto them, for they themselves are taught of God to be suspicious of Satans devices ; and by experience they find his deceits so secret, and withal so dangerous, that any help for further discovery and caution, must needs be welcome to them ; yet) to be sure the Prince of Darknes (who is always jealous of the least attempts that may be made against his Empire) will arm his forementioned Subjects against it, and whomsoever else he can prevaill upon, by the power of prejudice, to reject it, as urging us to a study more severe or harsh, than is consistent, either with the lower degrees of knowledge of many, or with that ease which most Men desire to indulge to themselves ; or as

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offering such things which they (to save themselves from further trouble) will be willing to call Chimæra's or idle Speculations: and this last I may rather expect, because in this latter Age, Satan hath advanced so far in his general design against all Christianity, and for the introduction of Paganism and Atheism, that now none can express a serious conscientious care for holiness, and the avoidance of sin; but upon pain of the imputation of silliness, or whining preciseness; and none can speak or write of Conversion, Faith, or Grace, but he shall be hazarded by the scoffs of those that are unwilling to judge the private workings of the heart to Godward, or spiritual exercises of Grace, to be any better than conceited Whims, and unintelligible Nonsense: but seeing such Men make bold to jeer, not only that Language, and those forms of Speech which the Holy Ghost thought fit to make use of in the Scriptures, but also the very things of Faith, Grace, and Spirit, which are everywhere in the Sacred Oracles recommended to us with the most weighty seriousness, (which with them pass for no better than cheats and fancies) we can easily sit under their contempt; and shall (as we hope) be so far from being jeered out of our Religion, that their scorn shall have no more impression upon us, than the ravings of a frenzical Person that knows not what he speaks.

Notwithstanding these, (who are no way considerable for weight) there are, I hope, a great many, who seriously employ themselves in the Inwards, as well as the Outwards of Religion, (and who will not suffer themselves to be perswaded, that the Apostle obtruded an empty Notion upon Believers, when he recommended that observable Truth to them, Rom. 2. 28. He is not a Jew which is one outwardly, &c.) for their sakes have I undertaken this labour of collecting and methodizing the grand Stratagems, and chief ways of delusion of the great Deceiver. To these I must particularly

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larly account for some few things relating to this Discourse: As,

1. That I have satisfied my self in the Reasons of the publication of these Papers, and do not judg it requisite to trouble any so far, as to tell what these Reasons are. They who desire to resist such an Enemy, and whose experience doth convince them, that all helps are necessary, will not need them, and those that are Men of scorn, or of avowed carelesness, will not regard them though I should declare them.

2. To prevent the misapprehensions (which possibly some may otherwise labour withal) of a monstrous product from one Text, because they may observe one Text in the Front, and no other mentioned throughout the First and Second Parts; they may know, that I made use of several in the preaching of these Discourses, as suitable Foundations for the several Particulars herein mentioned; but in the moulding up of the Whole, into the method of a Treatise, for the ease of the Reader, I thought fit to lay aside those Introductions, as also many other occasional Applications, which were proper for Sermons, and a great many things which were necessary to be spoken for Explication and Illustration of these Points to a popular Auditory, and have only presented the Substance in a more close connection; because if there be any little obscurity that may at first appear to any, for want of variety of words, the Treatise being under their eye, will be at leisure to attend their review in a second or third reading: Which however I would recommend earnestly to those that, in these Concerns, do really design to be wise for themselves.

3. Neither should it seem strange, that I have frequently made use of Instances from History, or other later Relations. Whosoever shall consider the nature of the Matter treated on, will not complain of this as a needless trouble put upon them; yet withal I have been so careful of doing
any

To the Reader.

any Persons an unkindness, by making too bold with them, that I mentioned no Names but such, as upon such occasions have been made publick by others before. The rest I have only mentioned in the general, discovering their case where it was useful, but concealing the Persons.

4. It may perhaps seem a defect, that the several Directions, Remedies, or Counsels, which are requisite to be observed in making resistance against Satan, are not added, except some few hints in the latter end of the Third Part, and some other things in that Part, in the Applications of the several Doctrines therein, (which I thought fit, upon good grounds, to leave in the order of a Preaching Method) but such may be pleased to consider, that several have performed that part very fully, to whose Labours I had rather refer the Reader, than trouble him with a repetition: It was only my design to endeavour a more full discovery (though every way short of the thing it self) of Satan's Craft, because the knowledg of this is so necessary, and withal others have done it more sparingly. Such as it is accept, and improve for thy spiritual advantage; for that was the end of this undertaking, by him who desires that thy Soul may prosper,

Rich. Gilpin.

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PART

DÆMONOLOGIA SACRA:
OR, A
TREATISE
OF
Satans Temptations

The First Part.

CONTAINING

A Discourse of the Malice, Power, Cruelty and Diligence of Satan. Of his cunning in Temptation in the general. Of his Method of tempting to Sin. Of his Policies for maintaining his Possession. Of his Deceits for the preventing and spoiling Religious Services and Duties.

By R. G.

2 Cor. 2. 11. *We are not ignorant of his Devices.*

London, Printed by J. D. for Richard Randel, and Peter Maplisden,
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PART I.

1 PET. 5. 8.

Be sober, be vigilant; because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour.

CHAP. I.

The Introduction to the Text, from a consideration of the desperate ruine of the Souls of Men. The Text opened, expressing Satan's Malice, Power, Cruelty and Diligence.



He Souls of Men are *precious*, the whole World cannot repair their loss; hence by God are all Men in particular charged with care and watchfulness about them. He hath also set up Watchmen and Overseers, whose business it is to watch over Souls, and in the most strict and careful manner, as those that must give an account.

What can more stir up Men to the discharge of this Duty, than the frequent *alarms* which we have of the assaults of such an Adversary, whose business 'tis to destroy the Soul? *The Philistines are upon thee* Sampson; he fights continually, and useth all the policy and skill he hath for the management of his strength.

Besides, 'tis a Consideration very affecting, when we view the *Desolations that are made in the Earth*; what Wounds, what Overthrows, what Cruelties, Slaveries, and Captivities these con-

2 Sam. 12. 31.

quered Vassals are put to. It was (as some think) an inexcusable cruelty in *David* against the *Ammonites*, when he put them under Saws, and Harrows of Iron, and made them pass through the Brick-kiln; but this Spiritual *Pharaoh* hath a more grievous House of Bondage, and Iron Furnace. Neither is this miserable destruction ended, but will keep pace with Time, and shall not cease, till Christ shall at his appearance finally conquer him and tread him down. If *Xerxes* wept to look upon his Army through the prospective of devouring Time, which, upon an easy foresight, shewed him the death of so great a company of gallant Men; we may well weep (as *David* at *Ziglag*) till we can weep no more: or (as *Rachel* for her Children) refusing to be comforted, while we consider what a great number of succeeding Generations, heaps upon heaps, will be drawn with him to a consuming Tophet. And could we follow him thither, to hear the cries of his Prisoners, the roarings of his Wounded, where they curse the day that brought them forth, and themselves for their folly and madness in hearkning to his Delusions; the dreadful out-crys of Eternity, and then their rage against Heaven in cursings and blasphemings, while they have no mitigations, or ease, nor the refreshment of a drop of Water to cool their Tongues, we would surely think we could never spend our time better, than in opposing such an Enemy, and warning Men to fly from the wrath to come, to take heed they come not into his snare; with what earnestness would we endeavour to persuade Men? what diligence would we use to cast Water upon these devouring Flames, and to pluck Men as Brands out of the Fire? 'Tis true, if Satan had dealt plainly with Men, and told them what Wages they were to expect, and set a visible mark upon his Slaves, or had managed a visibly destructive hostility, Men have such natural principles of self-preservation, and of hatred of what appears to be evil, that we might expect they would have fled from him, and still have been upon their guard: But he useth such Artifices, such Sleights and Couzenage, that Men are cast into a sleep, or a golden dream, while he binds them in Chains of Darknes, they see not their end, the Snare, nor the Pit; nay, he intoxicates them with a love of their misery, and a delight in helping forward their ruin; so that they are Volunteers in his Service, and possessed with a madness and rage against all that will not be as willing as themselves to go to Hell; but especially if they put forth a compassionate hand to help any out of that Gulf of Misery,

they

they hate them, they gnash upon them with their teeth, and run upon them with utmost violence, as if they had no Enemies but these compassionate Samaritans.

How great is this Mystery of Darknes! Who shall be able to open the depths of it? Who shall declare it fully to the Sons of Men, to bring these *hidden things to light*? Especially seeing these hellish *Secrets* which are yet undiscovered, are *double to those that have been observed*, by any that have escaped from his power: He only whose prerogative it is to *search the hearts of Men*, can know, and make known, what is in the *heart of Satan*; he views all his goings, even those Paths which the *Vultures Eye hath not seen*, and can trace those foot-steps of his, which leave no more print or tract behind them, than a *Ship in the Sea*, or a *Bird in the Air*, or a *Serpent on a Stone*.

Yet notwithstanding we may observe *much* of his Policies, and *more* would God discover, if we did but humbly and faithfully improve what we know already. 'Tis my design to make *some discovery* of those Haunts I have observed, if by that means I may be useful to you to quicken and awaken you. And first I shall set before you the strength and power of your Enemy, before I open his Cunning and Craft.

There are found in him whatsoever may render an Adversary *The Text opened.*
dreadful.

As first; *Malice* and Enmity; ὁ Αἰτίδιος is a Law Term, and signifies an Adversary *at Law*, one that is against *our Cause*; and the Text (as some think) heightens this Malice, (1.) by the Article ὁ, which denotes an *Arch Enemy*. (2.) The Name Διάβολος, which signifies a Slanderer or Calumniator, (for the word is twice in the *New Testament* used for a Slanderer) shewing his hatred to be so great, that it will not stick at lying and falsehood, either in accusing *God* to us, or *us* to God. Nay it particularly hints, that when he hath in malice tempted a poor Wretch to sin, he spares not to accuse him for it, and to load him with all things that may aggravate his guilt or misery, accusing him for *more* than he hath really done, and for a *worse estate* than he is *really in*.

Vid. Leigh.
Crit. Sac.

*The Accuser
of the brethren*
Rev. 12. 10.
Gen. 3. 3.
Job 1.

Secondly; His *Power*, under the metaphor of a *Lion*, a Beast of prey, whose innate property is to destroy, and is accordingly fitted with strength, with tearing Paws, and a devouring Mouth; that as a Lion would rend a Kid with ease, and without resistance,

so

α καταπίνω.

so are Men *swallowed* up by him, as with open Mouth; so the word *καταπίνω* signifies, he can sup them up at a draught.

Thirdly; His *Cruelty*, a *Roaring Lion*, implying, not only his innate property to destroy, which must be a strange fierceness, but also that this innate Principle is *heightned* and whetted on, as *hunger* in a Lion sharpens and enrages that disposition, till he get his Prey; so that he becomes raving and roaring, putting an awful *Majesty* upon *Cruelty*, and frightening them out of endeavours, or hopes of resistance, and increasing their misery with affrightments and tremblings. Thus Satan shews a fierce and truculent temper, whose power being put forth from such an implacable malice, must needs become rage and fierceness.

Fourthly; His *Diligence*; which, together with his *Cruelty*, are consequences of his *Malice* and *Power*; he *goes about*, and *seeks*; he is restless in his pursuit, and diligent, as one that promiseth himself a satisfaction or joyful contentment in his Conquests.

C H A P. II.

Of the Malice of Satan in particular. The Grounds and Causes of that Malice. The Greatness of it proved ; and Instances of that Greatness given.

I Shall first give some account of his *Malice*, by which it shall appear, we do not wrong the Devil in calling him malicious ; the truth of which Charge, will evidence it self in the following particulars.

First ; The Devil, though a *Spirit*, yet is a proper *Subject* of Sin. We need no other evidence for this, than what doth by daily experience result from our selves ; we have sins, which our *Spirits* and Hearts do act, that relate not to the Body, called a *filibineſs of the Spirit*, in contradistinction to the *filibineſs of the Flesh*. 'Tis true it cannot be denyed, but that those Iniquities which have a necessary dependance upon the *Organs* of the Body, (as Drunkenness, Fornication, &c.) cannot properly, as to the *formality of the Act*, be laid at Satan's door, (though as a tempter and provoker of these in Men, he may be called the Father of these sins) yet the forementioned Iniquities which are of a Spiritual Nature, are properly and formally committed by him, as Lying, Pride, Hatred, and Malice. And this distinction Christ himself doth hint, *Joh. 8. 44. When he speaketh a Lye, he speaketh of his own* ; where he asserts such spiritual Sins to be properly and formally acted by himself. The certainty of all appears in the *Epithites* given him, the *wicked One*, the *unclean Spirit* ; as also those places that speak his fall, *They kept not their first Estate*, Jude 6. *The Angels that sinned*, 2 Pet. 2. 4. If sins Spiritual are in a true and proper sense attributed to the Devil, then also may Malice be attributed to him.

Secondly ; The wickedness of Satan is capable of *increase*, a *magis & minus* ; though he be a wicked Spirit, and as to inclination full of wickedness, though so strongly inclined that he cannot but sin ; and therefore as God is set forth to us, as the *Foundation of Holiness*, so is Satan called the *Author* and *Father* of Sin. Yet
seeing

seeing we cannot ascribe an *infiniteness* to him, we must admit, that (as to acts of Sin at least) he may be more or less sinful, and that the wickedness of his heart may be more drawn out, by *Occasions*, Motives, and Provocations: besides we are expressly taught thus much, *Rev. 12. 12. The Devil is come down, having great wrath, because his time is short*: where we note (1.) that his wrath is called *great*, implying greater than at other times. (2.) That *External Motives* and Incentives, (as the shortness of his time) prevail with him to draw forth greater acts of fury.

Quia inordinatam excellentiam affectando, ordinatam amiserunt, ideo de aliorum excellentia dolebat, & ad eam oppugnantem maliciosè ferebatur. *Am. med. l. 1. c. 11.*
Esa. 49. 23.

Thirdly; Whatsoever *Occasions* do draw out, or kindle malice to a rage, Satan hath met with them in an *eminent degree*, in his own *fall*, and Man's *happiness*. Nothing is more proper to beget malice, than *hurts* or *punishments*, *degradations* from happiness. Satan's Curse, though just, fills him with rage, and fretting *against God*, when he considers that from the state and dignity of a *blessed Angel*, he is cast down to *darkness*, and to the basest condition imaginable: for the part of his Curse, (which concerned Satan as well as the Serpent) *Upon thy belly shalt thou go, and dust shall be thy Meat*, implies a state most base; as the use of the phrase proves, *they shall lick the dust of thy feet. Thine enemies shall lick the dust*, *Psal. 72. 9. They shall lick the dust as a Serpent*, *Mich. 7. 17.* Where the Spirit is so wicked, that it cannot *accept the punishment* of its iniquity. All punishment is as a *poysen*, and invenoms the heart with a *rage* against the hand that afflicted it; thus doth Satan's fall enrage him, and the more, when he sees Man *entiated* into a *possibility* of enjoying what he hath lost. The envy and pride of his heart boils up to a madness (for that is the only use, that the wretchedly miserable can make, of the sight of that happiness which they enjoy not; especially if having once enjoyed it, they are now deprived): this begot the rage and wrath in *Cain* against *Abel*, and afterward his Murther. The eye of the wicked is *evil*, where God is *good*. Hence may it be concluded, that Satan (being a wicked Spirit, and this wickedness being capable of acting higher or lower according to occasions, and with a *suifableness* thereto) cannot but shew an unconceivable malice against us, *our happiness* and *his misery* being such *proper occasions* for the wickedness of his heart to work upon.

Fourthly; This Malice in Satan must be *great*:

First; If we consider the *greatness* of his wickedness in so great and

and total an Apostacy. He is so filled with iniquity, that we can expect no small matters from him, as to the workings of such cursed Principles; not only is he wicked, but the *spirit* and *extract* of wickedness, as the phrase signifies, *Ephes. 6. 12.*

*Πνευματικὴ
καὶ πορνείας.*

Secondly; The Scripture lays to his charge all *Degrees*, *Acts*, and *Branches* of Malice; As (1.) *Anger*, in the *impetuous* haste and violence of it, *Rev. 12. great wrath*, *ὀργή* there signifies *Ex-candescencia*, the *Inflammation* of the Heart, and whole Man; which is violent in its motion, as when the Blood with a violent stream rusheth through the Heart, and sets all Spirits on fire; and therefore this Wrath is not only called great, but is also signified to be so, in its threatening *a wō to the Inhabitants of the Earth.* (2.) *Indignation* is more than Anger, as having more of a *fixed* fury; and this is applied to him *Ephes. 4. 27.* in that those that have this *παρεργισμός*, are said to *give place to the Devil*; which is true, not only in point of temptation, but also in respect of the *resemblance* they carry to the frame and temper of Satan's furious heart. (3.) *Hatred* is yet higher than Wrath or Indignation, as having deeper roots, a more confirmed and *implacable* resolution; Anger and Indignation are but *short Furies*, which like a Land Flood are soon down, though they are apt to fill the Banks on a sudden; but Hatred is lasting, and this is so properly the Devil's disposition, that *Cain* in *bating his Brother*, is (1. *John 3. 12.*) said to be the proper Off-spring and lively Picture of that *wicked One*, who is there so called, rather than by the name of the Devil, because the Apostle would also insinuate, that hatred is the *Master-piece* of Satan's wickedness, and that which gives the *fullest Character* of him. (4.) All *Effects* of his cruelty arise from this Root; this makes him *accuse* and calumniate; this puts him upon breathing after those *murthers* and destructions which damned Spirits are now groaning under.

*Ira brevis
furor.*

Thirdly; This Malice is the *result* of that *Curse* laid upon Satan, *Gen. 3. 15. I will put enmity betwixt thee and the Woman, between her Seed and thy Seed:* Which implies (1.) a *great* enmity; and some render it, *inimicitias implacabiles*, implacable enmities. (2.) A *lasting* enmity, such as should continue as long as the Curse should last. (3.) That this should be *his work* and exercise, to prosecute and be prosecuted with this enmity; so that it shews, the Devil's *whole* mind and desire is in this Work, and that he is *whetted* on, by the *opposing* enmity which he meets withal, it is

Vid. Pool Synop. in loc.

the Work of his *Curse*, of his *Place*, of his *Revenge*, and that wherein all the delight he is capable of, is placed. In that part of the *Curse*, *Dust shall be thy Meat*; 'tis implied, (if some interpret right) that if Satan can be said to have *any delight* or ease in his Condition, 'tis in the eating of *this Dust*, the exercise of this Enmity: No wonder then if Christ speak of his desires and solicitations with God, to have a liberty and Commission for this Work; *Satan hath desired to have thee, that he may winnow thee.*

That this Curse relates not only to the *Serpent* who was the *Instrument*, but also to *Satan* who was the *Agent*, is agreed by all almost, that it was not the *Serpent alone*, but the *Devil* speaking by it, is evinced, from its *speaking* and *reasoning*; and that the Curse reached further than a *natural Enmity* 'twixt a *Serpent* and a *Man*, is as evident, in that *Christ* is expressly held forth, as giving the full accomplishment of this Curse against *Satan*, 1 John 3. 8. *The Devil sinneth from the beginning: for this purpose was the Son of God manifested, that he might destroy the Works of the Devil*; which is a clear Exposition and Paraphrasis of the *Womans Seed bruising the Serpents head.*

Fourthly; I shall add to this some few *Instances* of *Satan's Malice*, by which it will appear to be great.

2 Pet. 2. 4

First; That *Malice* must needs be great, which shews it self, where there is such a load of *anguish* and *horror* that lies upon him; he is now reserved in *Chains of Darknes in Hell*; he is in *Hell*, a place of *Torment*; or which is all one, *Hell is in him*, he carries it about him in his *Conscience*, which by *God's decree* binds him to his horror like a *Chain*. 'Tis scarce imaginable that he should have a thought free from the contemplation of his own misery, to spend in a malicious pursuit of *Man*. What can we think less of it, than a desperate madness and revenge against *God*, wherein he shews his rage against *Heaven*, and hunts after our *Blood*, as for a little *Water* to cool his *Tongue*; and when he finds his hand too short to pull the *Almighty* out of his *Throne*; he endeavours (*Panther-like*) to tear his *Image* in *Man*, and to put *Man*, created after his *Image*, upon blaspheming and dishonouring his *Maker*.

Secondly; That *Malice* must needs be great, that seeks its own *Fuel*, and provides or begs its own *Occasions*; and those, such as give no proper provocation to his anger. Of this temper is his

Chap. 2. Satan's Temptations.

11

his Malice, he did thus with *Job*, he begs the Commission, calumniates *Job* upon unjust surmises; presseth still for a further power to hurt him, in so much that God expressly stints and bounds him, (which shews how boundless he would have been if left to his own will) and gives him at last an open check, *Job* 2. 3. wherein he lays open the malice of his heart in three things. (1.) His own pressing urgency, *Thou movedst me*. (2.) His destructive Fury, no less would serve, than *Job's* utter destruction. (3.) *Job's* Innocency; *All this without cause, thou movedst me to destroy him without cause*.

Thirdly; That Malice must needs be great, that will pursue a *small matter*: what small game will the Devil play, rather than altogether sit out? If he can but trouble, or puzzle, or affright; yet that he will do, rather than nothing, if he can (like an Ad-dar in the Path) but bite the *Heel*, though his *Head* be bruised for it, he will notwithstanding busie himself in it.

Fourthly; That Malice must be great, which will put it self forth where it knows it can *prevail nothing*, but is certain of a disappointment. Thus did Satan tempt *Christ*; those Speeches, *if thou be the Son of God*, do not imply any doubt in Satan; he knew what was *prophecied* of *Christ*, and what had been *declared from Heaven* in testimony of him; so that he could not but be certain he was *God* and *Man*; and yet what base unworthy temptations doth he lay before him, as *to fall down and worship him*? Was it that Satan thought to prevail against him? No surely, but such was his Malice, that he would put an affront upon him, though he knew he could not prevail against him.

Fifthly; The Malice of *wicked Men*, is an Argument of Satan's great Malice; they have an *antipathy* against the Righteous, (as the Wolf against the Sheep) and upon that very ground, that they are *called out of the World*; how great this fury is, all Ages have testified: This hath brought forth Discord, Revilings, Slanders, Imprisonments, spoiling of Goods, Banishments, Persecutions, Tortures, cruel Deaths, as Burning, Racking, Tearing, sawing asunder, and what-ever the wit of Man could devise, for a satisfaction to those implacable, furious, murderious minds; and yet all this is done to Men of the same Image and Lineage with themselves, of the same Religion with themselves (as to the main); nay, some time to Men of their own Kindred, their own Flesh and Blood, and all to those that would live peaceably

in the Land. What shall we say to these things? How come Men to put on a *savage Nature*, to act the part of *Lions, Leopards, Tigers*, if not much worse? The reason of all we have, *John 8. 54. Ye are of your Father the Devil, he was a Murderer from the beginning*; as also *Gen. 3. 15. I will put enmity between her Seed and thy Seed*: So that all this shews what malice is in Satan's Heart, who urgeth and provokes his Instruments, to such bloody hatreds. Hence who-ever were the *Agents*, *Rev. 2. 10. in imprisoning the Saints*, the Malice of Satan in stirring them up to it, makes him become the Author of it; *Satan shall cast some of you into Prison.*

C H A P. III.

Of Satan's Power. His Power as an Angel considered. That he lost not that Power by his Fall. His Power as a Devil. Of his Commission. The Extent of his Authority. The Efficacy of his Power. The Advantages which he hath for the management of it, from the Number, Order, Place, and Knowledge of Devils.

THAT Satan's Power is Great, is our next Enquiry: Where, First, we will consider his Power as an *Angel*. In *Psal. 103. 20. Angels are said to excel in strength*: and in *vers. 21. as also Psal. 148. 2. they are called God's Host*; which is more fully expressed, *1 Kings 22. 19. I saw the Lord sitting upon his Throne, and all the Host of Heaven standing by him on his right hand and on his left*: which phrase, though it import their Order and Observance; yet undoubtedly the main of its intendment, is to set forth their Power, as Hosts are the strength of Kings and Nations. God himself in putting on that Title, *The Lord of Hosts*, makes it an evidence of his incomprehensible Power, that such Armies of strong and mighty Creatures are at his command. But this only in the general. That which comes nearer to a particular account of their strength, is that Notion of a *Spirit*, by which they are frequently

צמ"ח
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frequently described; *He maketh his Angels Spirits, his Ministers flaming Fire.* The being of a Spirit is the highest our understanding is able to reach, and that it shews a *being* very excellent, is manifest in this, that *God* is pleased to represent himself to us under the notion of a *Spirit*; Not that he is *truly* and properly such, but that this is the most excellent Being that falls under our apprehension. Besides, that the term *Spirit*, raiseth our understanding to conceive a Being of an high and extraordinary Power; it doth further tend to form our conceptions to some apprehensions of *their Nature*: (1.) From the knowledg that we have of our own Spirits; that our Spirit is of a *vast comprehension* and *activity*, our Thoughts, Desires, Reasonings, and the particular Undertakings of some Men of a raised Spirit, do abundantly evidence. (2.) In that it represents a Spiritual Being, *freed* from the *clog* and hinderance of *corporeity*, our own Spirits are *limited* and restrained by our Bodies, as Fire, an active Element, is retarded and made sluggish by Matter unapt to serve its proper force, as when 'tis in an heap of Earth; which is also sufficiently pointed at in that opposition betwixt *Flesh and Blood*, and *Principalities and Powers*, Ephes. 6. shewing that *Flesh and Blood* are a *disadvantage* and hinderance to the *activity* of a Spirit. A Spirit then, as in *corporeal*, may be conceived to move *easily* without molestation, *quickly*, *imperceptibly* and *irresistibly*. (3.) This is yet further illustrated by the Similitude of *Wind* and *Fire*, which are (to the common experience of all) of very great force. And 'tis yet further observable, that the Scripture sometime speaks of the power of Angels in the *Abstract*, chusing rather to call them *Powers* than *powerful*; clearly shewing, that Angels are Beings of vast strength, as indeed the Actions done by them do abundantly testify; such was the destroying *Sennacheribs* Host in a night, the opening the Prison Doors for *Peter*, the carrying *Philip* in the Air, and such other Acts, which tend to the protection of the Faithful, or punishing of the wicked.

Ἐξουσία,
Col. 1. 16.

Though this may fully satisfy us that Angels excel in strength, yet the Scripture suggests another consideration relating to the Office and Employment of Angels, where their Commission shews not only a *liberty* for the Exercise of this Power, but also doth imply such a Power as is *fit* to be *commissionated* to such Acts; these Invisible Beings are called *Thrones*, *Dominions*, *Principalities*, *Powers*, 1 Col. 16. 'Tis indeed a task beyond a sober under-
taking

Quid inter se
distant quatuor
ista vocabula,
dicant qui
possunt, si ta-
men possunt
probare quæ
dicunt, ego me
ista ignorare
confiteor.
*Enchirid. ad
Laurent. c. 58.*

taking to distinguish these words, and to set their true Bounds and Marks of difference; This, *Augustin* acknowledged, yet may we hence conclude, (1.) that these words imply a very great Authority in Angels. (2.) A power and strength suitable to their Employment, and that God furnished them with power answerable to the Work which he intended for them, in his moving the Heavens, and governing the World, &c. However, in some Cases, God works by Instruments every way *disproportionable* to the Service, *That the excellency of the Power might be of God*; yet in the ordinary way of his working, he puts an innate, suitable force in Creatures, for the Acts to be done by them; as there is an innate Power in the Wind to blow, in the Fire to burn, in Herbs and Plants for Medicinal uses. Thus may we conceive of Angels, that God using them as *his Host*, his *Ministers to do his pleasure*; he hath indowed them with an innate natural Power for those great things which he doth by them; which must not be supposed in the least *derogatory* to the Power of God, in his ways of Mercies or Judgments, seeing all the strength of Angels is *originally* from God: hence is it that all the Names of Angels which we read of in Scripture carry this acknowledgment in their signification; *Michael* thus unfolds it self, *Who is like God*. *Gabriel* thus, *The Glory of God*; and therefore may we suppose them not so much the proper Names of Angels, but (as *Calvin* noteth) *Nomina ad captum nostrum indita*, Names implying God's great Power in them.

*Instit. l. 1. c. 4.
§. 8.*

Such a powerful Spirit is Satan by Creation. But because it will be doubted lest his fall hath bereaved him of his excellency, and cast him down from his strength; I shall evidence that he still retains the same natural Power: To which purpose, 'tis not unfit to be observed, (1.) that the same Terms and Names which were given to good Angels, to signify their Strength and Commission, *Col. 1. 16.* and *1. 10.* are also given to Satan; *Ephes. 6. 12.* Devils are called *Principalities, Powers, Rulers*; and *Col. 2. 15.* they have the same Names which in *vers. 10.* were given to good Angels, *he spoiled Principalities and Powers*. (2.) The Scripture gives particular Instances of Satan's Power and Working, as his raising Tempests in the Air, commanding Fire from Heaven; both which he did in prosecution of his Malice against *Job*; his carrying the Bodies of Men in the Air, as he did with Christ, hurrying him from the Wilderness to the Mountain, from thence

to the Pinnacle of the Temple ; his breaking Chains and Fetters of Iron, *Mark 5. 4.* His bringing Diseases, instances whereof were that crooked Woman whom Satan had *bowed together*, *Luke 13. 16.* and the *Lunatick Person*, *Luk. 9. 31.* with a great many more. (3.) 'Tis also observable, that notwithstanding Satan's fall hath made an *alteration* as to the *Ends, Uses, and Office* of his Power ; yet nevertheless *God makes use* of this strength in him, not only as an *Executioner* of Wrath against his Enemies, (as when he vexed *Saul* by this Evil Spirit ; and through this *Lying Spirit*, gave up *Ahab* to be deluded into his ruin, and inflicted Plagues upon *Egypt*, by sending *Evil Angels among them*.) *1 Sam. 16. 14. 1 King. 22. 21. Psal. 78. 49.* but also for the *tryal* of his own Servants ; thus was *Job* afflicted by Satan, and *Paul* buffeted by his *Messenger*.

Secondly ; This Power of his, as a *Devil*, falls next under our consideration, wherein are divers Particulars to be noted : As,

First, His *Commission* and Authority. If any put that Question to him, which the Jews did to Christ ; *By what Authority dost thou these things ?* or, *Who gave thee this Authority ?* We have the Answer in *John 12. 24.* and *16. 11.* where he is called *the Prince of this World* ; and accordingly the Scripture speaks of a two-fold Kingdom of *Light* and of *Darkness* ; and in this we hear of Satan's *Seat* or *Throne*, of his *Servants* and *Subjects*. Yea, that which is more, the Scripture speaks of a kind of *Deity* in Satan ; he is called *the God of this World*, *2 Cor. 4. 4.* Which doth not only set forth the intollerable pride and *usurpation* of Satan in propounding himself as such, so drawing on poor blind Creatures to worship him, but also discovers his Power, which by *Commission* he hath obtained over the *Children of Disobedience*. Hence doth he challenge it, as a kind of right and due from the poor *Americans* and others, that they should fall down and worship him ; and upon this Supposition was he so intollerably presumptuous in offering the Kingdoms of the World to Christ for such a Service and Worship.

If it be questioned, 'What Satan's Authority is ? I shall answer it thus.

First ; His Authority is not *absolute* or *unlimited* ; he cannot do what he pleaseth, and therefore we do find him begging leave of God for the exerting of his Power in particular Cases, as when he was a *Lying Spirit* in the Mouth of *Ahab's* Prophets, and in every Assault he made upon *Job* ; nay, he could not enter

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enter into the *Swine* of the *Gaderens*, till he had *Christ's Commission* for it.

Secondly; Yet hath he a Commission in general, a *standing Commission*, as petty Kings and Governours had under the *Roman Emperor*, where they were authoris'd to exercise an Authority and Power, according to the Rules and Directions given them; this is clearly signified by those Expressions, they are Captives at *his Will*—and *given up to Satan*, as Persons Excommunicated; and when Men are converted, they are said to be *translated from his Power*, and put under another Jurisdiction, in the *Kingdom of Christ*. All which would have been highly improper, if a *Commission* for Satan, and an Authority for those Works of Darknes had not been signified by them.

Next let us view the *Extent* of this Authority, both as to *Persons* and *Things*. In relation to *Persons*, the boundary of his Kingdom reacheth as far as *Darkness*; he rules in the *dark places of the Earth*, or the *darkness of this World*; and therefore his Kingdom is hence denominated a *Kingdom of Darkness*. This extends (we may well imagine) as far as *Heathenism* reacheth, where he is worshipp'd as God, as far as any darkness of *Mahumetanism* stretcheth it self, as far as the darkness of *Infidelity* and blindness upon the hearts of unconverted Men, which if summ'd up together, must needs take up the greatest part of the World by far; which is acknowledged, not only by that large Expression, *World, Prince of this World, &c.* but also by that Prophetick Speech of *Rev. II. 15. The Kingdoms of this World, are become the Kingdoms of our Lord and his Christ*; which acknowledgeth they had not been so before, in the sense wherein we now speak.

Neither is his Kingdom so bounded, but that he also can (when allowed) make *Excursions* and Inroads into the Kingdom of Christ, so far as to molest, disturb and annoy his Subjects: as the Kings of any Nation, besides the Power which they Exercise in their proper Jurisdiction, may molest their Neighbours. And Christ so far permits this, as is *useful to his own Designs*, yet still with stricter reserves and limitations to Satan, and a resolved rescue and conquest for his own People.

If we enquire the *Extent* of his Power in relation to *things*, we find the *Air* in a peculiar manner permitted to him, so that he is nam'd by it, as by one of his chief *Royalties*, the *Prince of the Power of the Air*; we find also *Death*, with the Powers of it
given

given up to him, so that this is a *peraphrasis* of him, *He that hath the Power of Death*, Heb. 2. 14. And if we take notice of his large proffer to Christ of the Kingdoms of the World, *All this will I give thee*; we may imagine that his Commission reacheth far this way, as *Rewards* and *Encouragements* to his Service; which we will the readilier entertain, when we find that by God's allowance, wicked Men have their *Portion in this Life*, and that these are called *their Good Things*.

Thirdly; Let us proceed a step further to the *Efficacy* of this Authority; which also,

First, Upon *wicked Men* is no less remarkable than is his Commission; he is called the *strong Man* in reference to their Hearts, which he fortifies as so many *Castles* and *Garisons* against God: He also *rules in them* without controul; his Suggestions and Temptations are as *Laws* to them; *he fills their Hearts* with his Designs, and raiseth their Affections to an high and greedy pursuit of them; he works in them, and by an inward force doth hurry them on to atchieve his Enterprises; In all this ensnaring and captivating them *at his pleasure*. Acts 5. 3.
Ephes. 2. 2.
2 Tim. 2. 26.

Secondly; The *Saints*, which are Subjects of another Kingdom, are still *fearing*, complaining, watching, praying, and spreading out their hands, with lifting up their Eyes to Heaven for help against him; they complain of violence and restless Assaults from him; they are sensible that he can suggest evil thoughts, and follow them with incessant Importunities; that he can draw a darkness upon their Understanding, by bribing their Wills and Affections against them; that he can disturb their Duties, and that because of him they cannot do the good they would: many a fear doth he beget in their Hearts; many a disquiet hour have they from him; their flesh hath no rest, and happy are they if they escape from him without broken Bones: many excellent ones have been cast down by him, and for a time have been like dead Men. 'Tis sad to see so just a Person as *Lot* under his feet; so choice a Saint as *David* wounded almost to the death; so high an Apostle as *Peter* by force and fear from him, to open his Mouth with Curses and Imprecations in the denial of his Saviour; to say nothing of the Bufferings of others, which was sufficiently wearisome to *Paul*, and described by a *Thorn in the Flesh*; which (if a Learned Man think right) is compared by a Metaphor, to those sharp Stakes upon which Christians were cruelly spitted and burnt. 2 Cor. 12. 7.
σκόλον. 2 Cor.
rows. Tract.
Sacr. 1. 2. c. 8.

Thirdly ; His *quick* and ready accomplishment, is a further proof of the Efficacy of his Power. No sooner had God given him a Commission in reference to *Job*, but he *quickly* raiseth the Tempest, brings down the House, slayes his Children, brings Fire from Heaven ; and (which would seem strange) hath the Troops of the *Sabeans* and *Chaldeans* at his beck, as if they had been listed under his known Command ; so that in a little time he puts his Malice into Act.

Fourthly ; If any would slight all this, as being the Force of *Principalities* and *Powers* against *Flesh* and *Blood* : We may see he hath so much strength and confidence, as to grapple with an *Angel of Light*, as he did in the contesting for *Moses* his Body, *Jude* v. 9. This was a *Created Angel*, else he durst not sure have brought a *railing Accusation* ; but in that he strove, and raylingly accused, it shews he wanted not a daring boldness to second his Commission and Power.

Fourthly ; It will be also requisite to lay open the *Advantages* he hath in the management of all this Power, which are great : As,

First, The *multitude* of Devils : That there are many, is not denied, upon the evidence of *seven* cast out of *Mary Magdalen*, and the *Legion* which were settled in one poor Man at once. It may be we may not credit the Devil's own account of his strength so much, as to believe that their number was *exactly* answerable to a *Roman Legion*, which (if some speak right) was 6666 : yet there being so plain an allusion to a *Roman Legion* ; and the Scripture in the recital favouring it so far, as to consent to a truth in that part of the Story, we can do no less than conclude that the number of Devils in that Person was a very great number, and so great, that the similitude of *Legion* was proper to express it by. Besides, if the Scripture had been silent in this particular, our Reason would have clearly drawn that conclusion from such premises as these, That he is the *God of the World*, and rules in the *Children of Disobedience* ; for whatsoever we conceive of his Power, we cannot think him *Omnipotent*, or *Omnipresent*, these being the *incommunicable Attributes* of the great Creator of all things, in which no Creature can share with God. Being then assured that he is the Tempter of all Men, and that he cannot be in all places at once, we must needs apprehend the Devils
to

to be many, as is signified by that expression, the *Devil and his Angels*.

Secondly ; He hath also an advantage for the executing of his Designs, from that *Order*, which from the fore-mentioned grounds we must be forced to conceive to be among Devils. I know the bold determination of the Order of Angels by *Dyonisius* is justly rejected, not only by *Irenæus* and *Augustin*, but also by the generality of Protestants, who upon that, and other grounds of like presumption, do reject that Author as not being the *true Dyonisius* the *Areopagite*. Neither do some of our Protestant Authors (as *Chamier* and others) admit the Government of Angels to be *Monarchical*, (which supposition the *Papists* would gladly make use of, as a Foundation whereon to establish the *Universal Headship* of the *Pope*) being a thing which *Dyonisius* himself, (as *Chamier* affirms) never dream'd of: Yet do none of these Authors deny an Order among the Angels, but willingly grant it, as clearly implied from the term *Arch-Angel* used by *Paul*, 1 *Thess.* 4. 16. and from their being called *God's Host* or *Army*, where Order is necessary for the right management of their strength, and confusion the way to the ruin of their designs: The thing they dislike is, the bold and peremptory determination of the particular Orders among them, and the assignment of the several Charges, Employments and Stations to each; which whosoever shall do, must needs be guilty of intruding into things which he hath not seen. It would upon the same score be a presumptuous folly to make such a determination of the several Ranks and particular Employments of Devils: Yet this hindereth not, but with a warrantable sobriety we may believe in the general, that there is an Order among the Devils. Not only do these Expressions (*Baalzebub the Prince of Devils, the Devil and his Angels*, and in that they are called, *Principalities* and *Powers*) warrant us so to think; but the fore-mentioned Considerations about the multitude of Devils, will force our Reason to an assent: for if they must be many, because all Mankind is sensible of their Assaults, they must have also an Order in the management of their Temptations; without which, their Designs of Cruelty and Malice must (at least in great part) fall to the ground. Neither do I know well, how those Authors may be justly blamed, who proceed a little further in their Suppositions, to tell us (as most probable) That these Infernal Spirits do share the World among them,

Lib. 2. *Enchir.*
c. 58.

Panst. Vol. 2.
l. 9. c. 11.

Sclater in loc.

Cal. Instit. l. 1.
c. 14. §. 8.

Vid. Baynes on
Ephes. 6. 12.

Baynes ibid.

them; and are allotted to several Countries and Places, as their own proper Charge and Jurisdiction; for what other Interpretation those Passages in *Dan. 10. 13.* can receive, I cannot see, *The Prince of the Kingdom of Persia withstanding the Angel one and twenty days*; and his help in that opposition from *Michael*, cannot (if things be well weighed) be properly understood of *Cambyfes* the Son of *Cyrus*, or a contest with any Man. However if we let this go, as a thing uncertain, (because this Interpretation is denied by some) yet that which is spoken of their Order in the general, and the advantage these Spirits have against us upon that Consideration, seems to be past denial.

Calvin in loc.

Ἐν τοῖς ὑψα-
τοις. Ephes.
6. 12.

Thirdly; The advantage of *place* among Armies is reckoned much. Satan seems to have something this way as an advantage of *Ground*, in that he is stiled Spiritual Wickedness in *High Places*. What advantage High Places may be to Devils and Spirits we cannot further imagine, than that they being thus above us and about us in the Air, see and know our Wages and Actions, and so receive Information from thence for their malicious proceedings against us.

Fourthly; But his greatest advantage is from his Knowledge, which I shall a little explain in the following Chapter.

CHAP.

C H A P. IV.

That Satan hath a great measure of Knowledge, proved, by comparing him with the knowledge of Adam in Innocency, and by his Titles. Of his Knowledge Natural, Experimental, and Accessory. Of his knowledge of our Thoughts. How far he doth not know them, and how far he doth, and by what means. Of his knowledge of things future, and by what ways he doth conjecture them. The Advantages in point of Temptation that he hath by his Knowledge.

IN the discovery of Satan's Knowledge, I shall first give Evidence and Demonstration thereof. To which purpose, (1.) Let us consider the Knowledge of Adam in Innocency; which being found to be great, it will thence be easily concluded, that Satan's Knowledge is far greater: Two notable discoveries we have of Adam's Knowledge, the one was his giving of Names to all Creatures; Gen. 2. 29. Which was not only a Sign of his Dominion, but also a notable Instance of his Understanding, seeing the Names were given according to the natures of Creatures; whereof Bochartus gives a large account, as the Camel is called נמר, because it's apt to repay injuries; the Kite, קר, from its sharpness of sight; the Pelican is named קאן, from its usual Vomiting, &c. The consideration of the aptness of Names imposed on Creatures, made Plato acknowledge, That it was a work above ordinary capacity. The other discovery of Adam's Knowledge, was his knowledge of the Original of Eve at first sight; Gen. 2. 23. he said, *This is now Bone of my Bones, and Flesh of my Flesh, &c.* This Instance Luther made use of to prove the knowledge that we shall have of one another in Heaven; which shews that Adam's Understanding was then incomparably more sublime than ours, and of a nearer approach to the knowledge which a state of Glory shall furnish us withal. To this might be added a further proof from the rare

Hieroz. iscon,
1. Part.
Inventions,

Inventions, and excellent Discoveries that some raised Wits have made, of things that have laid deep, and far out of the view of common Capacities. As also those *views*, sights, and more than ordinary comprehensions which the Souls of Men have had, when they were a little freed from the clog and hinderance of the Body, either in *Extasies*, or by *approaching* Death; all which put together, will go far to prove a very great measure of Knowledge in Satan, if we take along with us this Foundation, That in all the Works of God, we find the *highest Knowledge* in the *noblest Being*: Living Creatures are more excellent than Stones or Trees, and therefore hath God furnished them with Senses, and hath also distinguished them by higher degrees of Sagacity, according to their excellency above others: Thus the Ape, Fox, Elephant, &c. have such Abilities above the Worm and Fly, &c. that some have questioned whether they had not some lower degrees of Reason: Yet as these are below Man, so doth his Reason far excel their greatest quickness of Sense. Angels are an higher Being than Man, (for he made him *lower than the Angels*) and consequently their Knowledge is proportionably greater. So that if *Adam* in Innocency understood the Nature of Things, how much more exactly and fully must we imagine Satan to know them?

quasi *Δαίμων*.

Secondly; But the Proof is more full and direct, from those *Appellations* and Titles which the Scripture, and the Experience of Men, have put upon him; his usual name *Δαίμων*, which (in *Matth.* 8. 31. *Mark* 5. 12. *Rev.* 16. 14.) we translate Devil, properly signifieth one that is *wise*, knowing, or skilful. And however the wickedness of that Spirit hath so far dishonoured this word, that 'tis always (as some think) used to signifie *Unclean Spirits*; yet still it carries an evidence of their Nature in reference to Knowledge, that though they are wicked Creatures, yet are they wise and knowing: 'tis said, *Gen.* 3. 1. *The Serpent was more subtil than any Beast of the Field*; which though it be true literally of the Serpent, whose Wisdom and Subtilty, Naturalists have abundantly noted, yet that expression hath an eye upon Satan, who was the principal Agent; and the Serpent there is called *subtil*, as *influenced* by Satan, whose Instrument he was: which we may believe, not only upon the credit of *Austin* and *Lyra*, but more securely upon the Testimony of other Scriptures, which name him the *Old Serpent*, *Rev.* 17. 9. and impute all that Craft in the management of that Temptation, to a particular

Principaliter
ad Diabolum
referenda est
calliditas.

remark-

remarkable skill and subtilty of Satan; *The Serpent beguiled Eve through subtilty*, 2 Cor. 11. 3. and (if Beza conjecture right) the Appellation *Δαίμων* do so fitly suit this History of the Tree of Knowledge, that the title of Knowledge seems to be given him for this singular Master-piece of Craft.

Thirdly; That Satan hath Great Knowledge, is by these Arguments discovered; but if further inquiry be made into the *Nature* of his Knowledge, we shall be nearer to a satisfaction in this particular; and here we may observe a *three-fold* Knowledge in Satan.

First; A *Natural* Knowledge, which the School-men have distinguished into these *two*; (1.) An *Evening* Knowledge, which he received from things Created, whereby the *species* of things were impressed upon his Mind, and so received, being a Knowledge *à posteriori*, from the *Effects* of Things; which because it is more dark and obscure, than that which ariseth from the *Causes* of things, they termed Evening Knowledge. (2.) The other is *Morning* Knowledge, which is a Knowledge of Things in the Power and Wisdom of God, in which he saw the *Idea's* and Images of all Things; this Knowledge they prefer before the other, as Lines and Figures are better known from *Mathematical* Instruction, than by their bare tract, as written in Dust.

Secondly; Besides this he hath an *Experimental* Knowledge; which is the improvement of that natural Stock, by further Acquisitions and Attainments; and indeed Satan had very high Advantages for an increase of Knowledge, he had a great *Stock* to begin withal; he hath had fit and *subtle* Objects to work upon in his Contemplations, so that by comparing things with things, in so large a Field of *Variety*, and that for so many years together, it cannot be, but that he should be grown more experienced and subtil than he was at first: and the Scripture doth fairly countenance this Supposition, by telling us of his *Devices*, 2 Cor. 2. 11. of his *Wiles*, Ephes. 6. 11. and of his *Depth*, Rev. 2. 24. All which Phrases imply, That Satan hath so studied the Point of Temptation, that he hath now, from long Experience and Observation, digested it into an *Art* and *Method*, and that with such exactness, that it is become a *Mystery*, and a *Depth*, much covered and concealed from the notice and observation of Men.

Thirdly; To both the former, may be added another Knowledge; which because 'tis from another Spring, I may call it an *Accessory*

Cognitio Verspertina & Matutina.
Barth. Sybille
otium Theol.

P. 361.
Aug. in 3 Gen.
& civitat. Dei.
lib. 11. c. 29.

Dr. Jenison
Height of Is-
raels Idolatry,
P. 31.

Ipsam creaturam melius
ibi, hoc est, in
Sapientia Dei
tanquam in ar-
te qua facta est,
quam in ea ip-
sa sciunt. Aug.
Civit. Dei.
Ibid.

Non uari-
Me. Todleias.
Bd. m.

Accessory Knowledge, consisting in occasional Discoveries made to him, either when God is pleased to make known so much of his Mind and Purpose as he employs him (as an Instrument or Servant) to execute, as he did in the case of *Job* and *Ahab*; or when he *informs* himself from the *Scriptures*, or catcheth hints of Knowledge from the *Church*, and the Ordinances thereof. If good Angels have an encrease of Knowledge this way, as is evident they have, (*for to Principalities and Powers in Heavenly Places, is made known by the Church the manifold Wisdom of God*, Ephes. 3. 10.) we cannot but imagine that Satan hath some addition of Knowledge from such Discoveries. While we are upon this Point, it will be necessary to offer some satisfaction to two Questions.

Quest. 1.

Ans. 1.

First; *Whether Satan knows our Thoughts?*

It's undoubtedly God's Prerogative, to know the Thoughts; he knows them intuitively, which is beyond the power of any Creature, *Jer. 17. 9. Who can know it?* This is a Challenge to all, implying the utter impossibility of it to any but to God alone; *I the Lord search the Heart*; he knows the most inward Thoughts. *Rev. 2. 23. I am he which searcheth the Reins, and the Heart*; he knows them evidently and certainly, *All things are naked and open before him, with whom we have to do*. Those secret Thinkings and Intendments which are hid from others, and which we our selves cannot distinctly read, because of their secret intricacy or confuseness, yet the very inside and outside of them are uncased, cut up and anatomized by his eye: in all which Expressions, God is careful to reserve this to himself, *I the Lord do it*, or *I am he that searcheth*; and signifies, that none else is able to do the like.

Heb. 4. 13.

γινωσκ.

τετεκαλυμ-
μενα.

Ans. 2.

Yet Satan can do much this way: for if we consider how he can come so near to our Spirits, as to communicate his Injections to us, and that he often entertains a Dispute with us in this secret way of access that he hath to our Thoughts; if we observe his Arguings, his Answers and Replys to our refusals, so direct, so pertinent, so continued, we shall be constrained to grant that he can do more this way than is commonly imagined. That I may explain this with a due respect to God's Prerogative of knowing the Heart, I shall,

First, Shew that there are two things which are clearly out of Satan's reach. (1.) Our future Thoughts, he cannot tell what shall be our Thoughts for time to come, he may possibly adventure

ture to tell what *Suggestions* he *resolves* to put into our Hearts, but what shall be our *Resolves* and *Determinations* thereupon, he knows not: This is singled out as one part of God's Prerogative, that he knoweth the *determinate Purposes* and *Resolves* of the Heart aforehand, because he turneth the Heart as he pleaseth, *Prov. 21. 1.* (2.) Our *present formed Thoughts*, the immediate and imminent Acts of the Mind he cannot *directly* see into: He may tell what *floating Thinkings* he hath put into our Heart, but our own proper Thoughts, or *formed Resolves*, he cannot *directly* view; this is also particularly insisted on as proper to God alone. *John 2. 24, 25.* *Christ knew all Men*, so directly, that *he needed not that any should testify of Man*, (this Satan stands in need of; he sometimes knows Men and their Thoughts, but he *needs* a *Sign* or notification of these Thoughts, and cannot *immediately* look into them); the reason why Christ needed not this, is rendred thus, *for he knew what was in Man*; that is, *intuitively* he knew *Math. 12. 25.* his Thoughts, and could immediately read them.

Secondly; I shall endeavour to explain *how* much, or how far he can *pry* into our Thoughts. Several things are granted which argue Satan can go a great way toward a discovery: As,

First, That he knows the *Objects in our Fancy*, or Phantasms, and this as clearly as we do behold things with our Eyes; and the proof given hereof is this, That there are *Diabolical Dreams*, in which the Devil cannot create *new Species*, and such as our Senses were never acquainted withal, (as to make a Blind Man dream of Colours) but that he can only call forth and set in order those Objects, of which our Imagination doth retain the Shadows or Impressions; and this he could not do, if he did not visibly behold them in our fancy.

Dr. Jenison's height of Israels Idolatry, p. 35. Vid. Goodwin Child of Light, p. 65.

Secondly, 'Tis certain he knows his *own Suggestions*, and Temptations darted into our Minds; upon which, he can at *present* know what our Thoughts are busied upon.

Thirdly, He knows the *secret workings* of our *Passions*, as Love, Desire, Fear, &c. because these depend upon, or are in a concomitancy of the motions of the Blood and Spirits, which he can easily discern, though their motions and workings may be kept secret from the observation of all by-standers.

Fourthly, Some go further, (as *Scotus, referente Barthol. Sybilla*) *Quest. peregrinarum p. 392.* *Dæmones cognoscunt cogitationes nostras, quantum ad subjectum, objectum & affectum, non autem quantum ad finem. Sciunt quid cogitamus sed ignorant ad quem finem.*

supposing that he knows what is in our Thoughts at any time, only he knows not *to what* these Thoughts *incline* : but I leave this to those that can determine it certainly. In the mean time I proceed,

Thirdly, To shew what a guessing Faculty he hath of what he doth *not directly* know ; he hath such grounds and advantages for Conjecture, that he seldom fails of finding our Mind : As,

First, His long experience hath taught him, what *usually* Men do think, in such cases as are commonly before them ; by a cunning *observation* of their Actions and Ways he knows this.

Secondly ; He by study and observation knows *our temper* and inclination, and consequently what Temptations do most sute them, and how we do ordinarily entertain them.

Thirdly ; He knows this the more, by taking notice of our *Prayers*, our complainings and mournings over our defects and miscarriages.

Fourthly ; He is quick and ready to take notice of any *Exterior Sign*, by which the Mind is signified, as the *Pulse*, the *motion* of the Body, the *change* of the Countenance ; all which do usually shew the assent or dissent of the Mind, and at least tell him what entertainment his Offers have in our Thoughts.

Fifthly ; Being so quick-sighted, he can understand those *particular Signs* which would escape the observation of the wisest Men ; there are some things small in themselves, (and therefore unobserved) which yet to wise Men are very great *indicia* of things ; the like may be said of us, in reference to our inclinations, our acceptance or resistance of Temptations, which yet he hath curiously marked out.

Sixthly ; No doubt but he hath ways to *put us upon a discovery* of our Thoughts, while we conceal them, as by continuing and prosecuting Temptations or Suggestions, till our trouble or passions do some way discover how it is with us. By all which it appears that his guessings and conjectures do seldom fail him.

'Tis now time to speak to the other Question, which is,

Quest. 2.

Ans.

1. Conclusion.

Whether and how far Satan knows things to come ?

To this I shall return Answer in these two Conclusions.

First ; There is a way of knowing future things, which is *beyond the knowledge* of Devils, and *proper* only to God, Esa. 41. 23. there God puts the competition 'twixt Himself and *Idols*, about the truth of a *Diety* upon this issue, That *he that can shew the things*
that

---deprehendas
animi tormen-
ta latentis ex
ægtorum fac-
cie. Sæpe ta-
cens vocem,
verbaq; vultus
habet.

that are to come hereafter, he is God; which because they cannot do, he doth hereby evince them to be no Gods. If Satan could truly and properly have done this, he had had a Plea for a Godhead. In Divine Predictions two things are to be considered. (1.) The Matter foretold, when the events of things *contingent*, and (as to second Causes) *casual*, depending upon *indeterminate* Causes, are foretold. (2.) The Manner, when these things are not *uncertainly*, or *conjecturally*, or darkly; but *clearly*, *certainly*, *infallibly*, and *fully* predicted. Of this nature are Divine Predictions, which Satan cannot perform, nor yet the Angels in Heaven.

Secondly; Yet Satan hath such advantages for the knowledge of future Things, and such means and helps for a discovery of them, that his Conjectures have often come to pass. 2. Conclusion.

First; He knows the *Causes* of Things, which are *secret* to us. Upon which he seems to foretel many things strange to us; As a *Physician* may foretel the *Effects*, Workings, and Issues of a Disease, as seeing them in the *Causes*: which would pass for little less than *Prophecy* among the Vulgar. Thus an *Astrologer* foretells *Eclipses*, which would be taken for a *Divine Excellency*, where the knowledge of the ground of these foretellings had not taken away the wonder.

Secondly; Many things are made known to him by *immediate Divine Revelation*: We know not the intercourse betwixt God and Satan in the matter of *Job*; Satan (having obtained his Commission to afflict him) might have made a long prophecy of what should come to pass in reference to *Job*, his Children and Substance; how many such Predictions he might make, we little know.

Thirdly; He hath a deep *insight* in *Affairs* of Kingdoms and States, and so might (from his Experience and Observation) easily conjecture *Mutations* and Alterations. A Politician may do much this way: for ought we know, Satan's Prophecy (in the likeness of *Samuel*) to *Saul*, of his ruin, and the translation of his Kingdom to *David*, might be no more than a conjectural conclusion, from his comparing the order of the present Providence, with former threatnings and promises.

Fourthly; He hath a greater understanding of *Scripture Prophecies*, than ordinarily the wisest of Men have; so that at *second hand* he might be able to foretel what shall come to pass. Whilst we that do not so clearly see into Scripture-Predictions, may not

Invictus eris
Alexander.
Plutarch in vit
Alexandri.

be able to find out the matter. Hence by *Oracle* he foretold *Alexander* of his Success, which he knew from the Prophecy of *Daniel*, Chap. 11. long before.

Fifthly; He hath advantage from his Nature as a *Spirit*, by which he *over-hears* and *sees* the *private* Actings, Complottings and Preparations of Men in reference to certain Undertakings, and can easily, by his Agents, communicate such Councils or Resolves in *remote* Countries and Kingdoms, which must pass for real Predictions, if the event answer accordingly.

Sixthly; He can *foretel* (and with probability of success) such things as he by temptation is about to *put Men upon*, especially seeing he can chuse such Instruments, as he (from experience) knows are not likely to fail his Enterprize.

Non non superabit Gallus Apulum.
Ibis redibis nunquam per bella peribis.

Seventhly; To this may be added, the *way and manner* by which he expresseth himself, either in *doubtful* or enigmatical Terms, or in *general* Expressions, which may be applied to the Event, what way soever it should happen. Of these, Authors have observed many Instances, which were superfluous to enumerate.

Satan's Knowledge being thus explained, it is easie to imagine what an advantage it is to him in the management of his Temptations: For,

First, He by this means knows our *tempers* and dispositions.

Secondly; And what is most likely to *prevail* with us.

Thirdly; How *inclinable* we are upon any Motion made to us, and what hope to gain upon us.

Fourthly; He knows *fit Times*, Seasons and Advantages against us.

Fifthly; He knows how to *pursue* Suggestions, and can chuse strong Reasons to urge us withal.

Sixthly; He knows how to *delude* our Senses, to *disturb* our Passions.

Seventhly; He knows all the Ways and Arts of *Affrightments*, Vexations, Disquietments, *Hinderances* and Disturbances of Duty.

Eighthly; He by this means is furnished with skill for his *publick Cheats* and Delusions in the World, how to amuse, astonish, and amaze Men into *Errors* and Mistakes, which he hath always endeavoured with very great success in the World, as we shall see hereafter.

C H A P. V.

Instances of Satan's Power. Of Witchcraft, what it is. Satan's Power argued from thence. Of Wonders. Whether Satan can do Miracles. An account of what he can do that way. His Power argued from Apparitions and Possessions.

I Shall add in the fifth place, some particular *Instances* of his Power, in which I shall insist upon these four, *Witchcraft, Wonders, Apparitions* and *Possessions*.

First; *Witchcraft* affords a very great discovery of Satan's Power: but because some give such Interpretations of *Witchcraft*, as (if true) would wholly take away the force of this Instance, I shall first endeavour to establish a *true Notion* of *Witchcraft*, and secondly from thence argue Satan's Power.

First; Though the *being* of Witches is not directly denied (because the Authority of Scripture, *Exod. 22. 18. Deut. 18. 10. &c.* hath determined beyond controverſie, that such there are); yet some will allow no other interpretation of the word, than a skill Scot. discovery of Witchcraft. l. 6. c. 1. and practice in the Art of Poyſoning, because the Septuagint doth interpret the Hebrew word מְשֵׁפֵחַ by φάρμακον, *veneficam*. Which apprehension they strengthen by the Authority of *Josephus*, Antiq. l. 4. c. 8. who giveth this account of the Law, *Let none of the Children of Israel use any deadly Poyſon, or any Drug wherewith he may do hurt, &c.* 'Tis easie to observe, that this conceit ariseth from a great inobſervancy of the reason of the Application of these words, φάρμακον and *veneficam* to *Witchcraft*, in Greek and Latin Authors.

Witchcrafts were supposed to be helped forward by the strength of several Herbs, and these by *Incantations* and other Ceremonies at their gathering, imagined to attain a poyſonous and evil quality or efficacy for such Effects, as were intended to be produced by

* — Medeides Herba mistaq;
cum magicis merfa venena sonis.
Ovid Art. Amandi. l. 2.

Has Herbas atque hæc Ponto
mihi lecta venena. Ipsa dedit
Mæris—his ego sæpe lupum fieri
& se condere Sylvæ Mærim, sæpe
animas imis exire Sepulchris.
Virg. Eccl. 8.

Phaguaris, Philtrum, & Magicas Actiones quæ in imaginibus, & characteribus, certis verbis, ac similibus consistunt, significat, Unde pharmaceutria appellatur Idyllium Secund. Theocriti. & Eclog. 8. Virgili. & Antiquos etiam vocabulum *phaguaris*, pro omni veneficii genere, quo vel hominibus, vel jumentis, vel frugibus, seu carminibus, seu aliis modis nocetur, accipere, manifeste patet ex Platone lib. 10. de Legibus. Et apud Aristot. Hist. Animal. cap. 25. *phaguarides* nominantur. Et Apocal. c. 18. *phaguaris* pro præstigiis & impostura sumitur. — Dan. Sennert. Tom. 3. lib. 6. Part. 9. Cap. 2.

Fuller Pisg. Sight. lib. 4. c. 7. p. 128.
Matmon vid. Pool in loc.

Godwin Jews *Antiq. l. 4. c. 10.*
Pool in loc.

by them, as appears by * *Ovid, Virgil, and other Authors.* Hence was it that the word *φάρμακον* became applicable to any sort of Witchcraft. To this may be added, that such Persons were resorted to, for help against Diseases, *Vid. Leigh. Crit. Sac. in Voc.* As also that they used Unguents for Transportations; Hence *Godwin. Jew. Antiq. lib. 4. c. 10.* renders *φάρμακον* by Unguentarios. *Diascorides, Cap. de Rhamno,* hath an Expression to this purpose, That the Branch of that Tree, being placed before the Doors, doth drive away τῶν φαρμάκων καὶ καρχίας, Witchcrafts; it were ridiculous to say, it drives away Poysonings; which is a sufficient evidence that the Græcians used that word to signify another kind of Witchcraft, than that which this mistake would establish. Besides this, the Scripture doth afford two strong Arguments against this Interpretation of Witchcraft. (1.) That this word is ranked with others, (as being of the same alliance) which will carry the apprehensions of any considerate Man, to Effects done by the help of Satan, in an unusual way, as *Deut. 18. 10. There shall not be found among you,*

any that maketh his Son or his Daughter to pass through the Fire, (this is not the consuming of their Children to Moloch, but by way of Lustration a Mock-Baptism, a piece of Witchcraft, to preserve from violent Death) or that useth Divination, an observer of Times, or an Inchanter, or a Witch, &c. The very Neighbourhood of the Witch, will tell us that this Witch must be a Diviner, Divination being the general term, comprehending the seven Particulars following: It would be an harsh straining to put in the Poysoner (in the sense of our Opposites) among the Diviners. Yet the second Argument is more cogent, which is this; That among those whom Pharaoh called together to encounter with Moses, *Exod. 7. 11.* we find Witches or Sorcerers expressed by the same word מַכְשֵׁפִים, which is used in *Exodus 22.* and *Deut. 18.* What can more certainly fix the interpretation of the Word than this place, where the end of Pharaohs calling them together, was not to poyson Moses and Aaron, but by Enchantment to

outwry them in point of Miracles. Which will shew that Witchcraft is not Poysoning, but the doing of strange Acts by the aid of Satan. Neither was this the act of one Man, (who might possibly, together with that present Age, be under a mistake concerning Witches, though it be a thing not to be supposed) but long after him, *Nebuchadnezzar* in *Dan. 2. 4.* being astonished with his Dreams, calls for the *Sorcerers* or *Witches*, and *Magicians*, to give him the Interpretation; which had been a matter very improper for them, if their skill had lain only in mixing Poysons.

*Witchcraft
reckoned as distinct from
Murder, in
Gal. 5. 20, 21.*

When we have thus silenced this Imagination, we have yet another to encounter with, and that is of those that think these Witches, of which the forecited Texts do speak, are but meer Cheats, and by some tricks of Delusion and *Legerdemain*, pretend they can do things, which indeed they cannot do at all; and yet finding death threatned to such, which (in a business of meer Jugling) would seem too great a severity, they have framed this answer to it, That the death is threatned, not for the *jugling*, but for their *presumptuous* and *blasphemous* undertaking to do things that belong to a *Divine Power*, and for *taking his Name in vain*. Or (as others are pleased to say) though they have *no real power*, they are justly punished for the *belief* they have, that they can do such mischief, joyned with their *purpose* to do it, if they can.

Scot. Witchcraft. l. 6. c. 2.

Hobs Leviath. c. 2. p. 7.

In Answer to this apprehension, I shall not much insist upon these Reasons, which yet are sufficiently weak, (the latter accusing God's Laws of *unreasonable severity*, and the former accusing them of *unnecessary redundancy*, seeing enough in other places is provided against Blasphemers) but shall offer a Consideration or two, which I judg will be of force to rectifie the Mistake.

Teneson. Hobs Creed. Exam. Art. 4. p. 63.

First; Though it cannot be denyed, but that a great many Cheats there have been in all Ages, by which Men have endeavoured to raise the repute and esteem of their own Skill and Excellencies, or for other base ends; yet from hence to conclude, that *all these things* that have been done under the name of Witchcraft were such, must be an unsufferable piece of insolence; not only denying that *credit* which all sober Men owe to *History*, to the constant *belief* of all Ages, to the *faithfulness* and wisdom of *Judges*, *Jurors*, *Witnesses*, *Laws* and *Sanctions*, but also dangerously overthrowing all our *Senses*; so that at this rate we may well question,
Whether

Whether we really Eat, Drink, Move, Sleep, and any thing else that we do; this Reason is urged by grave and serious Men.

Baxter *Sin a-
gainst the Ho-
ly Ghost*, p. 83.

J. Glanvil. *Considerations of Witchcraft*, p. 6. Teneson *against Hobs*, Art. 4. p. 59.

Secondly; It cannot be imagined that such things are merely delusory, where the *voluntary Confessions* of so many, have accused themselves and others, not of *Thinking* or *Jugling*, but of *really Aëing*, and doing such things; with such *Circumstances* as have particularized Time, Place, Thing, and Manner.

Thirdly; The *real Effects* done by the Power of Witchcraft, shew it not to be Delusion: Such are the *Transportation* of Persons many miles from their Habitations, and leaving them there; their *telling* things done in remote Places; *raising* of Storms and Tempests; *Vomiting* of Pins, Needles, Stones, Cloth, Leather, and such like; and these some of them attested by sober and intelligent Persons who were Eye-witnesses. Large accounts you have of these in *Bodinus*, *Sprengerius*, and several others that have borrowed these Relations from them.

Vid. Epist.
D Balthasar
Han. M. D. in
calce Tom. 3.
oper. Dan. Sen-
nerti de focmi-
na fascinatâ in
cujus cute, lite-
ræ N. B. notæ
Crucis + à ca-
pite ad cal-
cem, cum A-
strononnicorum
& Chymicorum characteribus, Rosæ figura in dextra & trifolii in sinistrâ artificiosè picta cum Anno Christi 1635. cor Servatoris telis transfixum, & imago stulti, cum verbo Germanico Narr, procumbebant. [Dr. More.] Mr. Baxter ut supra. Dan. Sennertus Tom. 3. Lib. 6. Pars 9. Varias historias enumerat de morbis incantatione inductis. Ex Jo. Langio, Alex. Benedicto, Cornel. Gemma, Foresto, & aliis.

The Notion of Poysonings, or delusory Juglings, being below what the Scripture intends to set forth, as Witchcraft; it is evident that Witchcraft is a power of doing great Things by the aid of the Devil. By which our way is open to improve this Instance, to demonstrate (which was the second thing promised) that Satan's Power must be Great: For,

First, 'Tis acknowledged that a great part of those things that are done in this Matter, as *concurrent* with, or *helpful* toward the promoting of such Acts, are Satan's *proper Works*, as the troubling the Air, raising Storms, Apparitions, various Shapes and Appearances, Transportations from Place to Place, and a great many more things of Wonder and Amazement, all which exceed humane Power.

Helmont.
Magnet. Vuln.
cura, §. 87.

Secondly; Many things of Wonder done by such Persons; to which

which (some suppose) the secret Powers of Herbs, or Things, contribute their natural *Aids* or concurrence, are evidences of Satan's *deep knowledge* of, and insight into *Natural Causes*. Of this nature is that *Ointment* with which Witches are said to besmear themselves in order to their Transportation: The power and efficacy whereof, is by some imagined to consist in this, That it keeps the Body *Tenantable*, and in a fit condition to receive the Soul by re-entry, after such *Separations*, as (by all Circumstances are concluded) have been *really made* in pursuit of those Visionary Perambulations and Transactions. Which things if they be so, (as they are not improbable) Witches have them from Satan's *discovery*, and they are to be ascribed to his Power.

Dr. More.
Death consists
not so much
in an actual
separation of
Soul and Body,
as in the indis-
position and
unfitness of
the Body for

vital union. What is the meaning else of that Expression, [Whether in the Body or out of the Body I cannot tell] except the Soul may be separated from the Body without death. J. Glanvil, *Witchcraft*, p. 15. 18.

Thirdly; Those Actions that are most properly the Witches *own Actions*, and in which the Power of Hurting doth (as some suppose) reside, are notwithstanding, either *awakened* or *influenced* by Satan: So though we grant (what some would have) that the Power of Hurting is a *Natural Power*, and a *venomous Magnetism* of the Witch, and that her Imagination, by her Eye, darts those *Malignant Beams* which produce real Hurts upon Men, (after the manner of the Imaginations force upon a Child in the Womb, which hath (as by daily Experience and History is confirmed) produced Marks, Impressions, Deformities, and Wounds) and that Satan doth but cheat the Witch into a belief of his Aid in that Matter; that with a greater advantage he may make use of her Power, without which he could do nothing; yet even this speaks his *Ability*, in that *at least* he doth awaken and raise up that *Magical Force*, (which otherwise would lie a-sleep) and so puts the Sword into their hand. Yet some attribute far more to him, to wit, the infusion of a *poisonous Ferment*, (by that action of sucking the Witch in some part of the Body) by which not only her *Imagination* might be heightened, by *Poisonous Streams* *breathed in*, which might infect Blood and Spirits with a *noxious Tincture*.

Helmont ubi
supra.
Ariceenna vid.
Barthol. Sybil-
la. Perig. quæst
p. 401. Nescio
quis teneros
oculos, &c.
Glanvil, *Witch-
craft*, p. 24.

Helmont ut su-
pra, §. 101.
Satan Iaque
vim magicam
hanc excit
(secus dormi-
entem & scien-
tia exterioris
hominis impe-
ditam) in ius
mancipiis.
Glanv. *Wit.*
p. 18.

2. *Wonders.* The *Second* grand Instance of his Power, I shall produce from those Actions of *Wonder* and *Astonishment* which he sometime performs, which indeed have been so great, that they have occasioned that *Question*;

Q.

Whether Satan can do Miracles?

A. I.

To this we answer; (1.) That *God alone* can work Miracles.

Polanus 1632. A Miracle being, a real *Act*, done *visibly*, and above the *Power of Nature*. Such Works some have ranked into *three heads*; (1.) Such as created Power cannot produce; as to make the Sun stand still, or go backward. (2.) Such as are in themselves *produceable by Nature*, but not in such an order as to make the Dead to live, and those that were born Blind to see, which is strongly argued *John 9. 32.* to be above humane Power; and *John 10. 21.* to be above the Power of Devils. (3.) Such as are the *usual Works* of Nature yet *produced*, above the *principles* and *helps* of Nature, as to cure a Disease by a Word or Touch.

Tho. Cont.
Gent. lib. 3.
c. 101. cited
by Selater, on
2 *Thess.* 2. 9.

Things that are thus truly and properly Miraculous, are peculiarly Works of God; neither can it be imagined, that since he hath been pleased to *justify his Commands*, Ways, and Messages, by such mighty Acts, *2 Cor. 12. 12. Heb. 2. 4. John 10. 38.* and also hath been put to it, to justify himself and his sole Supreme Being and Godhead; from false Competitors, *Psal. 86. 10. & 72. 18.* by his Miraculous Works: it cannot be imagined, I say, that he would permit any created Being, (much less Satan) to do such things.

Mira non Miracula.

Secondly; Though Satan cannot do things *Miraculous*, yet he can do things *wonderful* and amazing. And in this point lies the danger of Delusion, as Christ foretells, *Matth. 24. 24. False Christs shall arise, and shew great Signs and Wonders*—: in *2 Thess. 2. 4.* the Apostle tells us, *The coming of Antichrist shall be with all Power, and Signs, and Wonders*; that is (as some interpret) with the *power* of Signs and Wonders; which however they be *lying*, both in reference to the *design* they drive at, (which is to propagate Errors) and also in their *own Nature*, being truly such, in respect of their form, *false*; as *Miracles*, being indeed no such matter, but juggling Cheats: Yet notwithstanding there is no small cunning, and working of Satan in them, insomuch that the uncautious and injudicious, are *deceived by those Wonders that he hath power to do*, *Rev. 13. 13.* In this matter, though we are not

Selater in loc.

not able to give a particular account of these *under-ground* Actions; yet thus much we may say,

First, That in many Cases, his great Acts, that pass for Miracles, are no more but *deceptions of Sense*. *Naturalists* have shewn several Feats and *Knacks* of this kind. *Jo. Bap. Porta* hath a great many ways of such deceptions, by *Lamps*, and the several Compositions of *Oyls*, by which not only the colours of things are changed, but Men appear without Heads, or with the Heads of Horses, &c. The like Deceptions are wrought by *Glasses* of various Figures and Shapes. If Art can do such things, much more can Satan.

Magia Naturalis. l. 2. c. 17.

Secondly; He can mightily work upon the *Fancy* and *Imagination*; by which means Men are abused into a belief of things that are not: as in Dreams, the Fancy presents things which are really imagined to be done and said; when-as they are Visions of the Night, which vanish when the Man is awake; or as in *Melancholy* Persons, the Fancy of Men doth so strongly impose upon them, that they believe strange absurd things of themselves, that they have *Horns* on their Head, that they are made of *Glass*, that they are *dead*, and what not: If Fancy, both asleep and awake, may thus abuse Men into an apprehension of impossible things, and that with confidence, no wonder if Satan (whose Power reacheth thus far, as was before proved) doth take this advantage for the amusing of Men with strange things. *Nebuchadnezzar* his Judgment, *Dan. 4. 25.* whereby he was driven from Men, and eat Grass as Oxen, was not a *Metamorphosis*, or real change into an Ox; this all Expositors reject as too hard; neither seems it to be only his *extream necessity*, and low estate, whereby he seemed to be little better than a Beast, (though *Calvin* favour this Interpretation); but by that Expression, *vers. 25. [then my Understanding came to me]* it seems evident, (as most Commentators think) that his Understanding was so changed in that Punishment, that he *imagined* himself to be a Beast, and behaved himself accordingly, by eating Grass, and lying in the open Fields. There are several Stories to this purpose of strange Transformations, as the Bodies of Men into *Asses*, and other Beasts, which *Augustine* thinks to be nothing else but the Devils Power upon the Fancy.

Calvin in loc.;

Civit. Dei. l. 18. c. 18.

Thirdly; There are wonderful *Secrets in Nature*, which if cunningly used and applied to fit Things and Times, must needs

De Civit. Dei
lib. 21. c. 5, 6.

Λύχνος ἀσβε-
στου.

Plin. lib. 28.

Vid. L. Vives
Comment. in
lib. 21. c. 6.
De Civit. Dei.

Determinata
activa ad de-
terminata pas-
siva applican-
do.

amaze vulgar Heads; and though some of these are known to *Philosophers* and *Scholars*, yet are there many secret Things lock'd from the wisest Men, whose Powers, and Natures, because they know not, they may also be deluded by them. *Augustin* reckons up many Instances, as the *Loadstone*, the *Storie Pyrites*, *Seleniter*, the *Fountain of Epirus* that can kindle a Torch, and many more; and determines that many strange things are done by the application of these Natural Powers, either by the *Wit of Man*, or *Diabolical Art*. To this purpose he gives an account of an *unextinguishable Lamp*, in a Temple of *Venus*, which allured Men to Worship there, as to an Unquestionable *Deity*, when in truth the thing was but an *ingenious* Composition from the Stone *Asbeston*; of which *Pliny* makes mention, that being kindled, it will not be quenched with Water. Of this nature were those *Lamps* found in several *Vaults* accompanying the Ashes of the Dead, reserved there in Urns, both in *England* and elsewhere. If Men by such helps find such easy ways to delude Men, What exactness of Workmanship, and seeming Wonders may be expected from Satan upon such Advantages?

Fourthly; Many of his Wonders may challenge an *higher rise*. Satan knows the secret ways of *Natures Operations*, and the ways of *accelerating* or *retarding* those Works. So that he cannot only do what Nature can do, by a due application of *active* to *passive Principles*, and the help of those *Seminal Powers* that are in Things, but he may be supposed to perform them in a *quicker* and more expeditious manner: Thus *Worms*, *Flies*, and *Serpents*, that are bred of Putrefaction, Satan may speedily produce; And who can tell how far this help may reach in his Works of Wonders?

Fifthly; The *secret* way of Satan's *Movings* and *Actings* is no small matter in these Affairs. How many things do common *Juglers* by the *swift motions* of their Hands, that seem incredible? Thus they make the By-standers believe they change the Substances, Natures, and Forms of Things, when they only, by a *speedy Conveyance*, take these things away, and put others in their room. They that shall consider Satan as a Spirit, subtil, imperceptible, quick of Motion, &c. will easily believe him to be more accomplished for such Conveyances than all the Men in the World.

Having now seen the way of his Wonders, let us next consider the advantage he hath by such Actions. If we look upon *Simon Magus*, Acts 8. 10, 11. we find, that he by these ways, had a general influence upon the People; *To him they all gave heed, from the least to the greatest*; and that his Actions were reckoned no less than Miraculous, as done by the mighty Power of God. If we go from hence to the *Magicians* of *Pharaoh*, Exod. 7. 11. 'tis said, *They did so with their Incantments*, which (howsoever the matter was) prevailed so with *Pharaoh* and the Court, that they saw no difference 'twixt the Wonders done by *Moses* and them, save that (it may be) they thought *Moses* the more skilful *Magician*. But besides this, if we consider what they did, it will argue much for his Power, if we can imagine (as some do) that they turned their *Rods* into real *Serpents*, the Power is evident: and there is this that favours that Opinion, it is said, *They could not make Lice*, which seems to imply, they really did the other things, and it had been as easy to *delude* the Senses in the matter of *Lice*, as in the *Rods*, if it had been no more than a Delusion; neither are some a-wanting to give a reason of such a Power, (*viz.*) *Serpents*, *Lice*, &c. being the Off-spring of Patrefaction, by his dextrous application of the feminal Principles of things, he might quickly produce them. If we go lower, and take up with the Opinion of those, that think that they were neither *meer Delusions*, nor yet *true Serpents*, but *real Bodies like Serpents*, though *without life*, this will argue a very great Power: Or if we suppose (as some do) that *Satan* took away the *Rods*, and secretly conveyed *Serpents* in their stead, or (which is the lowest apprehension we can have) that *Pharaoh's* sight was deceived: The matter is still far from being contemptible, for as much as we see, the Spectators were not able to discern the Cheat.

*Tho. Cajatan
Delrio.*

*Barth. Sybrilla
Pereg. Quæst.
p. 372.
Rivetius.*

Thirdly; The next Instance produceable for evidencing his Power, is that of *Apparitions*. It cannot be denied, but that the Fancy of melancholick or timorous Persons, is fruitful enough to create a thousand *Bugbears*. And also that the villany of some Persons hath been delighnedly imployed to deceive People with *Mock-Apparitions*; of which abundance of Instances might be given from the knavery of the *Papists*, discovered to the World beyond

beyond contradiction; but all this will not conclude, that there are *no real Appearances* of Spirit or Devils. Such sad effects in all Ages there have been of these things, that most Men will take it for an undenyable Truth.

Instead of others, let the Apparition at *Endor* to *Saul* come to examination: Some indeed will have us believe, that all that was but a *subtil Cheat*, managed by that Old Woman; and that neither *Samuel* nor the Devil did appear, but that the Woman, in another Room by her self, or with a *Confederate*, gave the answer to *Saul*. But whosoever shall read that Story, and shall consider *Saul's* Bowing and Discourse, and the Answers given, must acknowledg that *Saul thought*, at least, he *saw* and spake with *Samuel*: and indeed the whole Transaction is such, that such a Cheat cannot be supposed.

Satisfying our selves then, that there was an Apparition, we must next enquire whether it was true *Samuel*, or *Satan*: it cannot be denyed, but that many judg it was true *Samuel*, but their Reasons are weak.

(1.) That Proof from *Ecclesiasticus* 46. 23. is not *Canonical* with us.

(2.) That he was called *Samuel* is of no force; Scripture often gives names of things according to their appearances.

(3.) That things future were foretold, was but from *conjecture*; in which *Satan* yet (all things considered) had good ground for his *guessing*.

(4.) That the Name *Jehovah* is oft repeated, signifies nothing, the Devil is not so scarce of words; *Jesus I know*, saith that Spirit in the *Acts*.

(5.) That he *reproved Sin* in *Saul*, is no more than what the Devil doth daily to *afflicted Consciences* in order to despair.

I must go then with those that believe this was *Satan* in *Samuel's* likeness.

(1.) Because God *refused* to answer *Saul* by *Prophets* or *Urim*. And 'tis too harsh to think he would send *Samuel* from the Dead, and so answer him in an extraordinary way.

(2.) This (if it had been *Samuel*) would have given too much countenance to Witchcraft, contrary to that check to *Ahaziah*, 2 King. 1. 3. Is it not because there is not a God in Israel, that ye go to enquire of *Baalzebub*?

(3.) The

(3.) The prediction of *Saul's* Death, though true for *Substance*, yet failed as to the *exactness* of time, for the *Battel* was not fought the next day.

(4.) The acknowledgment of the *Witches* Power, [*Why hast thou disquieted me?*] shews it could not be true *Samuel*, the Power of *Witchcraft* not being able to reach Souls at rest with God.

(5.) That Expression of *Gods* ascending out of the Earth, is evidently suspicious.

The reality of Apparitions being thus established, Satan's Power will be easily evinced from it. To say nothing of the Bodies in which Spirits appear; the haunting of Places and Persons, and the other Effects done by such Appearances, speak abundantly for it.

Fourthly; The last Instance is of *Possessions*, the reality of *Possessions*. which can no way be questioned, because the *New Testament* affords so much for it; I shall only note some things as concerning this Head. As,

First; The *multitudes* of Men possessed: scarce was there any thing in which Christ had more opportunities to shew his Authority, than in casting out of Satan; such Objects of Compassion he met with in every place.

Secondly; The *multitudes* of Spirits in one Person, is a consideration not to be passed by.

Thirdly; These Persons were often *strongly* acted, sometime with *fierceness* and rage, *Matth.* 8. 28. some living without *Cloaths*, and without *House*, *Luke* 8. 27. some by an incredible strength *breaking Chains and Fetters*, *Mark* 5. 3.

Fourthly; Some time the Possessed were sadly *vexed* and afflicted, cast into the *Fire* and *Water*, &c.

Fifthly; Some were *strangely* influenced: we read of one, *Acts* 16. 16. that had a *Spirit of Divination*, and told many things to come, which we may suppose frequently came to pass; else she could have brought *no gain* to her Master by *South-saying*. Another we hear of, whose Possession was with a *Lunacy*, and had fits at certain times and seasons. The Possessed Person with whom Mr. *Rothwell* discoursed, (within the memory of some living) could play the *Critick* in the Hebrew Language.

Vid. *Clark's*
Lives.

Sixthly;

Sixthly; In some the Possession was so strong, and so firmly seated, that *ordinary means* and ways could not dispossess them: *This kind comes not out but by Prayer and Fasting*, Mat. 27. 21. which shews that all Possession was not of one kind and manner, nor alike lyable to ejection.

To all these may be added *Obsessions*: where the Devil afflicts the Bodies of Men, disquiets them, haunts them, or strikes in with their melancholy temper, and so annoys by hideous and black representations. Thus was *Saul* vexed by *an evil Spirit from the Lord*, which (as most conceive) was the Devil working in his *melancholy Humor*. That the Devil should take possession of the Bodies of Men, and thus act, drive, trouble and distress them; so distort, distend, and rack their Members; so seat himself in their Tongues and Minds, that a Man cannot command his own Faculties and Powers, but seems to be rather changed into the nature of a Devil, than to retain any thing of a Man; this shews a Power in him to be trembled at.

Satan's Power being thus explained and proved, I shall next speak something of his Cruelty.

CHAP.

C H A P. VI.

Of Satan's Cruelty. Instances thereof in his dealing with wounded Spirits, in ordinary Temptations of the Wicked and Godly, in Persecutions, Cruelties in Worship. His cruel handling of his Slaves.

HE that shall consider his Malice and Power, must unavoidably conclude him to be *cruel*. Malice is always so, where it hath the advantage of a *proportionable* strength and opportunity for the effecting of its hateful Contrivances: It banisheth all pity and commiseration, and follows only the dictate of its own rage with such fierceness, that it is only limited by wanting power to execute. We may then say of Satan, That according to his Malice and Power such is his Cruelty. The truth of this will be abundantly manifested by Instances: As,

First, From his desperate *pursuits* of Advantage, upon those whose Spirits are *wounded*. The anguish of a distressed Conscience is unspeakably great, in so much, that many are (as Heman, Psalm. 88. 15.) *even distracted, while they suffer the Terrors of the Almighty*. These though they look round about them for help, and invite all that pass by to pity them, *because the hand of the Lord hath touched them*; yet Satan *laughs* at their Calamity, and *mocks* at them under their *Fears*, and doth all he can to augment the flame: he suggests dreadful thoughts of an incensed Majesty; begets terrible apprehensions of Infinite Wrath and Damnation; he aggravates all their Sins, to make them seem unpardonable: every *Action* he calls a *Sin*, and every *Sin* he represents as a *willful* forsaking of God; and every *deliberate* Transgression he tells them is *the sin against the Holy Ghost*. He *baffles* them in their Prayers and Services, and then *accuseth* their Duties for intollerable prophanations of God's Name; and if they be at last affrighted from them, he then clamours that they are *forsaken of God*, because they have forsaken him: He (as a right Baalzebub) rakes in their Wounds, as Flies are ever sucking where there is

a Sore. Their Outcry and Lamentations are such Musick to him, that he gives them no rest; and with such triumph doth he tread upon those that thus lie in the Dust, that he makes them sometimes accuse themselves for that which they *never did*, and in derision he insults over them in their greatest perplexities, with this, *Where is now thy God? and who shall deliver thee out of my hand?* This were enough to evidence him altogether void of compassion. But,

Secondly; He shews no less cruelty in his *usage* of those that are his *Slaves*. The Service that he exacts of those that are his most willing Servants, is no less than the highest cruelty; and not only (1.) in regard of the *misery* and destruction which he makes them work out for themselves, (which is far greater, than where Men are forced by the most brutish Tyrants, to *buy their own Poyson*, or to *cut their own Throats*; because this is unspeakably less than the endless miseries of eternal Torments): but (2.) also in regard of the very slavery and *drudging toyl* of the Service which he exacts from them; he is not pleased that they *Sin*, but the *vilest* Iniquities, most contrary to God, and most abominable to Man, as the highest violations of the Laws of Nature and Reason, are the things which he will put them upon, where there are no restraints in his way: He drave the Heathens (as *Paul* testifies *Rom. 1.*) to affections so *vile* and loathsome, that in their way of sinning, they seemed to act rather like *Brutes* than *Men*, their Minds becoming so *injudicious*, that they lost all sense of what was fit and comely. Neither (3.) doth this satisfy his cruelty that the worst of Abominations be practised, but he urgeth them to the *highest desperateness* in the manner of performance, and so draws them out to the *front* of the Battel, that they might contemn and *out-dare God* to his face; he will have them sin with an *high hand*, and in the highest *bravado* of madness to rush into Sin, as *the Horse into the Battel*. This cruelty of Satan were yet the less, if he only brought them forth presumptuously, in some one or two set Battels upon *special* occasions: But (4.) he would have this to be their *constant work*, the task of every day; upon the same *score* that *Achitophel* advised *Absalom*, to an open and avouched defilement of his Fathers Concubines, that so the *breach* 'twixt them and God might be *fixed* by a resolute *determination*; and consequently that their hands might be strong, and their hearts hardned in rebellion against God. And (5.) that

(5.) That Satan might not come short of the utmost of what Cruelty could do : We may yet further observe, that though Sinners offer themselves willingly enough, to conflict against God in the high places of the Field, yet as not satisfied with their forwardness, he lasheth and whips them on to their work, and sometime over-drives them in their own earnestness. Haman was so hurried and overborn with violent hatred against Mordecai and the Jews, that his own advancement, and the marks of singular favour from the King availed him not, as to any satisfaction and present contentment. Abab, though King of Israel, is so vehemently urged in his desires for Naboth's Vineyard, that he covered his Face and grew sick upon it. Thus, as Gally-Slaves, were they chained to their Oar, and forced to their work beyond their own strength.

Thirdly, There is also a cruelty seen in his incessant provokings and force upon the Children of God, while he urgeth his loathed Temptations upon them against their will. When I consider Paul's out-cry in this case, (Rom. 7. 15, 19.) *That which I do, I allow not, the evil which I would not, that do I, &c.*) my thoughts represent him to me, like those Christians that were tortured in the Trough, where Water was poured by a continued Stream upon their Mouths, till the Cloth that lay upon their Lips was forced down their Throats ; or like those that had stinking Puddle-water by a Tunnel poured into their Stomachs, till they were ready to burst ; and surely he apprehended himself to be under very cruel dealing by Satan, when he cried out, *O wretched man that I am ! who shall deliver me ?* If we seriously consider the mind and endeavours of those Children of God, that are striving against Sin, and have cast it off as the most loathsome abominable thing, when Satan urgeth them to Evil with his incessant Importunities ; it is as if they were forced to eat their own Excrements, or to swallow down again their own Vomit ; for the Devil doth but (as it were) cram these Temptations down their Throats against their will.

Fourthly, If we cast our Eye upon the Persecutions of all Ages, we shall have thence enough to charge Satan withall, in point of Cruelty ; for he, who is stiled a Murderer from the beginning, set them all on Foot ; 'tis he that hath filled the World with Blood and Fury, and hath in all Ages, in one place or other, made it a very Shambler and Slaughter-house of Men. (1.) Can we

reckon *how often* Satan hath been at this work ? that is impossible. His most *publick* and general attempts of this kind are noted by *Histories* of all Ages. The Persecutions of *Pharaoh* against *Israel*, and of the prevailing Adversaries of *Israel* and *Judah*, against both or either of them, are recorded for the most part in *Scripture*: the Persecutions of the *Roman Emperours* against Christianity are sufficiently known, and what is yet to come who can tell ? A great Persecution by *Antichrist* was the general belief and expectation of those that lived in *Austin's* time, and long before ; but whether this be one more, to the ten former Persecutions (that so the Parallel betwixt these, and *Pharaoh's* ruine in the Red-Sea after his ten Plagues, might run even) be only to be looked for, or that others are also to be expected, he thinks it would be presumption and rashness to determine : But however, his particular assaults of this nature cannot be numbred : how busie is he still at this work, in all Times and Places ? insomuch, that *he that will live Godly in this World, must suffer Persecution*. But (2.) if we withall consider what *inventions* and devices of Cruelty and Torture he hath found out, and what endless variety of Pains and Miseries he hath prepared, (a Catalogue whereof, would fill a great deal of Paper) we can do no less than wonder at the merciless fury, and implacable rage of him that contrived them. Satan the great Engineer, doth but give us the *Picture of his Mind* in all those *Instruments of destruction*. And when we see amongst Tyrants, ways of torturing every Member of the Body, and Arts of *multiplying deaths*, that so those that perish by their hands, might not have so much as the mercy of a *speedy dispatch*, but that they might *feel themselves to die*, we may reflect it upon Satan, in *Jacob's* words to *Simeon* and *Levi*, *Cursed be his Anger, for it is fierce, and his Wrath, for it is cruel*. (3.) But if we consider what *Instruments* he useth, and *against whom*, we shall see cruelty in an *higher exaltation* : had he used some of the *Beasts* of the Earth, or some of his *apostate Associates*, to persecute and afflict the innocent *Lambs* of Christ, it might have been much excused, from the natural *instinct* or cursed *antipathy* of such Agents : or had he used only the *vilest* of the Children of Men to act his tragical fury, the matter had been less : But as not content with common revenge, he persecutes *Men by Men*, though all of *one Blood* and *Off-spring*, and so perverts the *ends* of nature, making those that should be the *comforts* and support of Men, to be the

De Civit. Dei
lib. 18. c. 52.

the greatest *terror* and curse to them; a thing which Nature it self abhors, and in regard of which, (that the impressions of Pity might be more permanent, and efficacious) God forbid *Israel* to *seeth a Kid in the Mothers Milk*; nay, he hath prevailed with some of good *Inclinations*, and rare *Accomplishments* (for such were some of the persecuting *Emperours*) to be his *Deputies*, for *authorizing* the Rack, for *providing* Fire and Faggot; and (which is *strange*) hath prevailed so far with them, that they have been willing to *open* their Ears, to the most *palpable* Lyes, the grossest *Forgeries*, the most unreasonab^{le} Suggestions that known Malice could invent; and then after all, when they were drawn out to *Butchery*, and slaughter by multitudes, they have made such *Speñacles* (which might make impressions upon an *Iron Breast*, or an *Adamant Heart*,) only *advancements* of their *Jollity*; and as *Nero* upon the sight of flaming *Rome*, took his Harp and made Melody: so have these tormenting Furies fired (by the help of combustible matter.) multitudes of such harmles^s Creatures, and then taken the opportunity of their *Light*, for their *night Sports*. And yet (me thinks) the Devil hath discoverd a *keener* Fury, when he hath made them rage against the *Dead*, and dig their Graves, and revenge themselves upon their *senseless Ashes*, and when they could do no more, seek to please themselves by executing their rage against their Pictures or Statues; which Actions, though they might be condemn'd for *Follies*, yet are they evidences of *bighest Fury*, which commonly destroys the *Judgment*, and sacrificeth *Wit*, *Reason*, and *Honour*, upon the *Altar* of Revenge. That the Devil should so *poyson* Mans Nature, that he should thus rise up against his Fellow, that carries the same *specifick* Being with himself, shews enough of his temper against Man, but never more than when he prevails against the engagements of *Kindness*, *Bloud*, *Affinity*, and *Relation*, to raise a Mans Enemies out of his own House, the Father against the Son, and the Son against the Father; the Daughter against the Mother, and the Mother against the Daughter: for this is little less, than an *unnatural Mutiny* of the Members against the Body.

Fifthly, We have yet a more visible instance of his Cruelty, in his bloody and tyrannical *Superstitions*. Look but into the Rites and Ways of his Worship, among the Heathen in all Ages and Places, and you will find nothing but vile and *ridiculous* Fooleries, or *insolent* and despicable Usages. In the former he hath driven

Men

Men to *Villanous Debauchries*, in the latter to *Execrable Cruelties*. Of the latter I shall only speak, (though in the former, by debasing Man to be his *Laughing-stock*, he is cruel in his Scorn and Mockery): Here I might mention his *tyrannical Ceremonies* of the lower order, such as *touch not life*; such were their tedious *Pilgrimages*, as in *Zeilan* their painful *Whippings*; as of the Youth of *Lacedemon* at the Altar of *Diana*; of their Priests, and that with *knotted Cords* upon their Shoulders as at *Mexico*, and *New-Spain*; their harsh usages in tedious *Fastings*, stinking *Drenches*, hard lyings upon *Stones*, eating *Earth*, strict forbearances of *Wine*, and *Commerce*, their torturings and *manglings* of their Bodies by terrible *Lancings* and *Cuttings*, for the effusion of *Blood*; their dismembring themselves, plucking out their *Eyes*, mangling their *Flesh*, to cast in the *Idols Face*, sacrificing their own *Blood*, as did the Priests of *Bellona* and *Deafyria*; so did the Kings of *New-Spain* at their Election, as *Montzeuma* the second, who sacrificed by drawing blood from his Ears, and the calves of his Legs. In *Narsinga* and *Bisnagar*, they go their *Pilgrimages* with *Knives* sticking on their Arms and Legs, till the wounded *Flesh* festerd. Some cast themselves under the *Wheels* of the Waggon, on which their *Idol* is drawn in *Procession*. Yet are all these but small matters, in comparison of the bloody out-rages committed upon Mankind, in the abominable custom of sacrificing Men to him. Of this, many Authors give us a large account, the *Lacedemonians* to avert the Plague, sacrifice a *Virgin*; the *Athenians* (by the advice of *Apollo's Oracle*) sent yearly to King *Minos* seven *Males*, and so many *Females* to be sacrificed to appease the wrath of the God, for their killing of *Androgeus*; the *Carthaginians* (being vanquished by *Agathocles King of Sicily*) sacrificed two hundred Noblemens Children at once; the *Romans* had every year such sacrifices of Men and Women (of each Sex two) for a long time; and this was so common among the wiser Pagan Nations, that whensoever they fell into danger, either of War, Sickneses, or of any other Calamity, they presently (to expiate their Offences against their supposed incensed Gods, and to clear themselves of their present Miseries or Dangers,) sacrificed some mean Persons, who for this reason were called *καθάρματα*, Expiations; and to this doth the *Apostle* allude, in *1 Cor. 4. 13.* (as *Budeus*, *Stephanus*, *Grotius*; and many others think) as if he should say, we are as much *despised*, and loaded with *Cursings*, as those that

1 Kings 18.

Tertul. Aolog.
cap. 9.

Purchas. Pilgrim. Part. 1.
l. 8. c. 10.

Idem Part. 1.
lib. 5. cap. 11.

Iphigenia sacrificata, de qua: Sanguine placastis ventos & virgine caesa. Virg.
Plut. Paral.
cap. 66.

Godwin Moses and Aaron. 1.
l. 3. c. 8.

that are sacrificed for publick Expiation. But what cruel usage may we expect for the poor barbarous Nations of the World, where he had all possible advantages for the exercise of his bloody Tyranny? many sad instances of this kind are collected by Purchas in his Pilgrimage, in his Discourses of *Virginia, Peru, Brasilia, Mexico, Florida*, and other places, whose Stories of this Subject are so terrible, and occur so frequently, that they are almost beyond all belief; all which for brevities sake I omit, contenting my self to note one instance or two out of the Scripture, 2 *King.3.27.* The King of Moab took his eldest Son that should have reigned in his stead, and offered him for a Burnt-offering upon the Wall: this he did (according to the customs of the *Phenicians* and others,) being reduced to great straits, as supposing by this means (as his last refuge) to turn away the wrath of his God. Of *Abaz* 'tis recorded, 2 *Chron.28.3.* That he burnt his Children in the Fire, after the abominations of the Heathen. That this was not a Lustration, or Consecration of their Children (though that also was used) but a real sacrificing, is without doubt to *Josephus*, who expresseth it ὁλοκαύτωσε. thus, He offered his Son as an *Holocaust*. But whatever *Abaz* did, 'tis certain the Children of *Israel* did so; They offered their Sons and Daughters to Devils, *Psal.106.37.* And if the sacrifices of the dead which they eat in the Wilderness (mentioned *vers.28.*) be understood of the Feasts which were made at the burning of their Children, as some think, (though many understand it of their senseless Lightfoot on dead Gods, or their deceased Heroes, or for their deceased Friends,) Acts 7.43. then this cruelty had soon possessed them: However, possess them it did, as appears also by the description of their devouring *Moloch*, Godwin Moses which the Jewish Rabbins say, was an hollow brazen Image in and Aaron. the form a Man, (saving that it had the head of a Calf,) the l.4. c.2. Arms stretched in a posture of receiving, the Image was heated with fire, and the Priest put the Child in his Arms, where it was burnt to death; in the mean time, a noise was made with Drums, that the cry of the Child might not be heard, and hence was it called *Tophet*, from *Toph*, which signifies a Drum; so that the name and shape of the Image shews that it was used to these execrable Cruelties.

These Scripture evidences, (if we were backward to credit what Histories say of this matter) may assure us of the temper and disposition of Satan, and may enable us to believe what bloody work he hath made in the World, which I shall briefly sum up in these particulars. ,

First,

First, These *inhumane*, or rather (as *Purchas* calls them) *over-humane* Sacrifices, were practised in *most* Nations, not only the *Indians*, *Parthians*, *Mexicans*, &c. but *Ethiopians*, *Syrians*, *Carthaginians*, *Grecians*, *Romans*, *Germans*, *French* and *Britanes* used them.

Secondly, These Cruelties were acted not only upon *Slaves* and *Captives*, but upon *Children*, whose age and innocency might have commanded the compassions of their Parents for better usage.

Thirdly, These Sacrificings were used upon *several* occasions, as at the *sprouting* of their Corn, at the *Inauguration*, *Coronation*, and *Deaths* of their Kings and Noblemen, in time of *War*, *Dearth*, *Pestilence*, or any *danger* ; in a word (as the Priests in *Florida* and *Mexico* used to say) when ever the Devil is *hungry* or *thirsty*, that is; as oft as he hath a mind.

Fourthly, In some places the Devil brought them to *set-times* for those Offerings, some were *Monthly*, some *Annual*. The *Latines* sacrificed the *tenth* Child ; the *annual* drowning of a Boy and a Girl in the Lake of *Mexico* ; the casting of two *yearly* from the *Pons Milvius*, at *Rome* into *Tyber*, are but petty instances in comparison of the rest.

Fifthly, We cannot pass by the *vast number* of Men offered up at one time ; so thirsty is Satan of Humane blood, that from *one* or *two*, he hath raised the number incredibly high ; in some Sacrifices *five*, in some *ten*, in some a *hundred*, in some a *thousand* have been offered up. It was the argument which *Montezuma* the last *Emperour* of *Mexico* used to *Cortez* to prove his strength and greatness by, that he sacrificed yearly *twenty thousand* men, and some years *fifty thousand*. Some have reserved their *Captives* for that end, others have made *War* only to furnish themselves with Men for such occasions.

Sixthly, There are also several *circumstances* of these Diabolical outrages that may give a further discovery of his cruelty, as that these miserable Creatures thus led to be butchered, have been *loaden* with all the *Cursings*, *Revilings*, and contumacious reproaches, as a necessary concomitant of their violent deaths. Thus were those used, who were forced to be the publick *καταδεδμαστα*, or expiation, for the removal of common Calamities. Death also was not enough, except it had been most tormenting in the manner of it, as of those that suffered by the embracements
of

of *Moloch*, the joy and *feastings* of such Sacrificings (which were in themselves Spectacles of mourning and sorrow) were *Cruelties to the Dead*, and a *barbarous enforcement* against the *Laws of Nature* in the Living. But the dashing of the *smoking Heart* in the *Idols face*, and the pulling off the *Skins* from the massacred bodies, that Men and Women might *dance* in them, were yet more cruel Ceremonies. And lastly, In those that have been prepared for those Solemnities, by *delicious Fare*, *gorgeous Ornaments*, and the *highest Reverence* or *Honours*, (as was the manner of several Countries) yet was this no other than Satan's *insulting* over their Miseries, of which we can say no otherwise, than that his *tenderest Mercies are Cruelties*.

Seventhly, I may cast in to the account, that in some places Satan (by a strange madness of devotion) hath perswaded some to be *Volunteers* in suffering these Tortures and Deaths. Some have cast themselves under the Chariot-Wheels of their Idols, and so have been crushed to pieces. Some *sacrifice themselves* to their Gods, first they cut off several pieces of their Flesh, crying every time, *For the worship of my God, I cut this my flesh*; and at last say, *Now do I yield my self to death in the behalf of my God*, and so kills himself out-right.

Purchas Pilgr.
Part. 1. lib. 5.
cap. 11.

Eighthly, It is wonderful to think that the Devil should (by strange *pretexts of Reason*) have *smoothed* over these barbarous Inhumanities, so that they have become *plausible* things in the judgments of those miserable Wretches. In *Piacular Sacrifices*, they believed, that except the *life* of a Man were given for the *life* of Men, that the Gods could not be pacified. In other Sacrifices both Eucharistical and for Atonement, they retained this Principle, that *those things are to be offered to the Gods, that are most pleasing and acceptable to us*; and that the offering of a *Calf* or a *Pigeon*, was not *sutable to such an end*. This Maxim they further improved by the addition of another of the same kind, *that if it were fit to offer an Humane Sacrifice, it must also be innocent, and consequently little Children are the fittest for such a purpose*. And some have also conjectured, that the Devil hath not been wanting to improve the example of *Abraham* sacrificing his Son, or the Law in *Levit.* 27. 28. or the Prophecies concerning the death of Christ, as the great Sacrifice of Atonement, to *justify* and warrant his Hellish Cruelty. In some cases, Cruelty hath arisen from the very Principles of *Reverence and Love* which Children have to Parents, and Friends

Pro vita hominum nisi vita hominis reddatur, non possent deorum numen placari, arbitrantur.
Jean D'Esp.
Popular Errors. cap. 19.

Vid. Lud. Can. pel. de voto Sepht. c. 9.
Vid. Pool Synop. Crit. on 2 King. 3. 27.

Purchas Pilg.
Part I. l. 5. c. 16.

Purchas ibid.

to Friends, as in *Dragoian*, when any are sick, they send to their Oracle to know whether the Parties shall live or die; if it be answered they shall die, then their Friends strangle them, and eat them; and all this from a kind of Religious respect to their Kindred, to preserve (as they imagine) their Flesh from putrefaction, and their Souls from torment. The like they do at *Javamajor*, when their Friends grow old and cannot work, only they eat not their own Friends, but carry them to the Market and sell them to those that do eat them.

Diod. Siculus.
Biblioth. l. 20.
Lod. Vives on
Aug. De Civ.
Dei. l. 7. c. 19.

Lastly, Let us call to mind *how long* the Devil domineer'd in the World at this rate of cruelty. When the World grew to a freer use of Reason, and greater exercise of Civility, they found out ways of mitigation, and changed these barbarous Rites, into more tolerable Sacrifices; as in *Laodicea*, they substituted an *Hart* to be sacrificed instead of a *Virgin*; in *Cyprus*, an *Ox* was put instead of a *Man*; in *Egypt*, *Waxen-Images* instead of *Men*; Images of *Straw* at *Rome* were cast into *Tyber* in the place of living Men; and the terrible burnings of *Moloch*, (which was not peculiar only to the Nations near to *Canaan*, but was in use also at *Carthage*, and found in the *American Islands* by the *Spaniards*; the like *Brazen-Images* were also found in *Lodovicus Vives* his time by the *French*, in an *Island* called by them *Carolina*.) These were at last changed into a *Februation*, and instead of burning their Children, they only passed them betwixt two Fires; but it was long before it came to this. In the time of *Socrates*, Humane Sacrifices were in use at *Carthage*, and they continued in the *Roman Provinces* till the time of *Tertullian*, *Eusebius* and *Laſtantiſ*: Though they had been severely forbidden by *Augustus Caesar*, and afterward by *Tiberius*, who was forced to crucify some of the Priests that dared to offer such Sacrifices, to affright them from those barbarous Customs. In other places of the World, how long such things continued, who can tell, especially seeing they were found at *Carolina* not so very long since?

How impossible is it to cast up the *total Sum* of so many large *Items*? when these terrible customs have had so *general* a practice in *most Nations*, upon so *many occasions*, upon such seeming *plausible Principles*, when such *great numbers* have been destroyed at *once*, and these usages have been so *long practised* in the World, and with such *difficulty* restrained, what vast multitudes of Men must we imagine have been consumed by Satans execrable cruelty?

Sixthly,

Chap.6. Satan's Temptations.

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Sixthly, There remains one instance more of the Devils Cruelty, which is yet different from the former, which I may call his *Personal Cruelties*, because they are acted by his own *immediate Hand* upon certain of his Vassals, without the help or interposure of Men, who (in most of the forementioned cases) have been as Instruments acted by him. Here I might take notice of his fury to those that are *possessed*, some have been as it were *racked* and tortured in their Bodies, and their Limbs and Members so distorted, that it hath been not only matter of *Pity* to the Beholders to see them so abused, but also of *Admiration*, to consider how such abuses should be consistent with their lives, and that such rendings and tearings have not quite separated the Soul from the Body. In the *Gospels* we read of some such *cast into the Fire*, and *into the Water*. Others, conversing *with Tombs* and *Sepulchers* in the cold nights without *Cloaths*, and all of them spoken of as Creatures sadly tormented, and *miserably vexed*. The Histories of later days tell us of some, that vomited *crooked Pins*, *pieces of Leather*, *Coals*, *Cloth*, and such like. Of others *snatched* out of their Houses, and tired even to fainting, and waste of their Spirits, as *Domina Rossa*, (mentioned by *Bodin*,) with a great many more to this same purpose. We may take a view of his dealing with *Witches*, who (though he seem to gratify them in their Transportations from place to place, and in their Feastings with Musick and Dancings,) are but cruelly handled by him very often; the very Work they are put upon (which is the destruction of Children, Men, Women, Cattle, and the Fruits of the Earth,) is but a *base Employment*; but the account he takes of them, of the full performance of their Enterprizes, and the cruel Beatings they have of him, when they cannot accomplish any of their Revenges, is no less than a *severe Cruelty*: He gives them no rest, unless they be doing Hurt; and when they cannot do it to the Persons designed, they are forced to do the same Mischief to their *own* Children, or Relations, that they may gratifie their Tyrannical Master. *Bodin* relates the Story of a *French Baron*, (who was Pag. 180. afterward put to death for Witchcraft) that after he had killed *eight* Children, was at last upon a design of sacrificing his *own Child* to the Devil: and if at any time they grew *weary* of so execrable a Slavery, or confess their Wickeness, they are so miserably tormented, that they chuse rather *to die than live*: And what else but Cruelty can these Slaves expect from him, when the Ceremo-

nies of their Entrance into that cursed Service, betokens nothing else ; for their Bonds and Obligations are usually writ, or subscribed with their *own Blood* ; and some Magical Books have been writ with the *blood* of many Children, besides the farewell that they have of him at their usual Meetings, is commonly this thundering Threatning, *Avenge your selves, or you shall die.* All these particulars are collected from the Confessions of Witches, by *Bodin, Wierus*, and others.

But leaving these, Let us further enquire into Satan's Carriage toward those; that in *America*, and other dark and barbarous Places know no other God, and give their devoutest worship to him. To those he is not so kind as might be expected, but his constant way is, to *terrifie* and *torment* them ; inasmuch, that some know no other reason of their worship, but that he may *not hurt them* : And since the *English-Colonies* went into these Parts, these *Americans* have learned to make this distinction between the *Englishman's* God and theirs, that theirs is an *evil God*, and the other a *good God* ; though that distinction in other places, is in the general, far more ancient ; where they acknowledge *two Gods*, one good, the other bad, and the worse the God is, the *saddest*, most *mournful* Rites of sacrificing were used, as in *Caves*, and in the *Night*, the manner of the Worship fitly expressing the nature of the God they served. Our Countrymen have noted of the Natives of *New-England*, that the Devil appeared to them in *ugly Shapes*, and in hideous Places, as in *Swamps* and *Woods*. But these are only the Prologue to the *Tragedy* it self, for they only serve to impress upon the minds of his Worshippers, what Cruelties and Severities they are to expect from him ; and accordingly he often lets them feel his hand, and makes them know, that those dark and dismal *Preludiums* are not for nothing : for sometime he appears to the Worshippers, *tormenting* and *afflicting* their Bodies, *tearing the Flesh from the Bones*, and *carrying them away quick* with him : sometime *six* have been carried away at once, none ever knowing what became of them. By such bloody acts as these, he kept the poor *Americans* in Fear and Slavery ; so that as bad a Master as he is, they durst not but pay their Homage and Service to him. All these particulars being put together, will shew we do the Devil no wrong, when we call him Cruel.

Porphyrus l. 2.
De Abstin.
Plutarchus.
Lod. Vives in
Aug. De Civ.
Dei. l. 8. c. 13.

Wunder work-
ing. prov. for
N. E. lib. I.
cap. 10.

C H A P. VII.

Of Satan's Diligence in several Instances. The Question about the Being of Spirits and Devils handled. The Sadducees Opinion discovered. The Reality of Spirits proved.

THe last particular observed in the Text, is his Diligence. This adds force and strength to his Malice, Power, and Cruelty, and shews they are not idle, dead, or *unactive Principles* in him, which (if they could be so supposed) would render him less hurtful and formidable. This I shall dispatch in a few Instances, noting to this purpose.

First, His *Pains* he takes in *hunting* his Prey, and pursuing his Designs : 'Tis nothing for him to *compass Sea and Land*, to labour to the utmost in his Employment ; 'tis all his Business to tempt and destroy, and his whole heart is in it. Hence Intermision or Cessation cannot be expected, he *faints* not by his labour, and his labour with the success of it, is all the delight we can suppose him to have : so that being pushed and hurried by the Hellish Satisfactions of *deadly Revenge*, and having a *strength* answerable to those *violent Impulses*, we must suppose him to undergo (with a kind of pleasing willingness) all imaginable *Toy* and *Labour*. If we look into our selves we find it true, to our no small trouble and hazard : Doth he at any time *easily* desist, when we give him a Repulse ? Doth he not come *again and again*, with often and impudently repeated Importunities ? Doth he not carry a Design in his Mind for *Months* and *Years* against us ? and when the Motion is not *feasible*, yet he *forgets* it not, but after a long Interruption begins again where he left : Which shews that he is big with his Projects, and *his Mind hath no rest* : He stretcheth out his Nets all the day long : We may say of him, that he *riseth up early*, and *sitteth up late* at his work, and is content to labour in the *very Fire*, so that he might but either *disturb* a Child of God, or *gain* a Profilyte.

Secondly,

Secondly, Diligence is not only discovered in Laboriousness, but also in a *peculiar readiness* to espy, and to close in with fit occasions, which may in probability answer the End we drive at. In this is Satan admirably diligent, no occasion shall slip, or through inadvertency escape him: No sooner are opportunities *before us*, but we may perceive him *suggesting* to us, *Do this, satisfy that Lust, take that Gain, please your selves with that Revenge*. No sooner obtains he a Commission against a Child of God, but presently he is upon his Back, as he dealt with *Job*, he lost no time, but goes out immediatly from the presence of the Lord and falls upon him. Besides what he doth upon *solemn* and extraordinary Occasions, these that are common and ordinary, are so carefully improved by him that every thing we *hear* or *see* is ready to become our *snare*, and Satan will assay to tempt us by them, though they lye something *out of the way* of our Inclination, and be not so likely to prevail with us.

Thirdly, 'Tis also a Discovery of his Diligence, that he never fails to pursue every *advantage* which he gets against us, to the *utmost*. If the occasion, and motion thereupon encline us, so that if we are perswaded by them, he follows it on, and is not satisfied, with either a *lower degree* of acting sinfully, or with *one* or *two* acts; but then he presseth upon us to *sin to the height*, with the greater contempt of God, and grievance of his Spirit, the greater scandal and offence to our Brethren, and having once caused us to *begin*, he would never have us to make *an end*. His Temptations roll themselves upon us, like the *breaking in of Waters*, which by the fierceness of their current, make a *large way* for more to follow. He knows how to improve his *Victories*, and will not thorow Slothfulness, or Pity, neglect to compleat them. Hence it is, that sometimes he reaps a *large Harvest* where he had *sown little*, and from *one* Temptation, not only wounds the soul of him that *committed* it, but endeavours to diffuse the Venom and Poysonous Steam of it to the *Infection of others*, to the disgrace of Religion, the hardning the Hearts of wicked Men, and the turning the Ignorant out of the way of Truth. In like manner, if he perceive the Spirits of Men grow distempered and wounded, he then pyles them with Threatnings, fills them with all manner of Discouragements, dresseth every Truth with the worst appearance, that it may be apprehended otherwise than it is, and puts such Interpretations on all Providences, that every thing may
augment

Chap. 7. Satan's Temptations.

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augment the smart of the Wound till they be overwhelmed with Terrors.

Fourthly, The *various ways* which he takes, shews also his Diligence ; if one Plot take not, he is immediately upon another ; he confines not himself to *one Design*, nor to *one Method* ; but if he find one Temptation doth not relish, he prepares another more *sutable* ; if *Covetousness* doth not please us, then he urgeth to *Profuseness* ; if *Terrors* do not affright us to despair, then he abuseth *Mercies* to make us careless and presuming. If we are not content to be *openly* Wicked, then he endeavours to make us *secretly* Hypocritical, or Formal ; sometime he urgeth Men to be *Prophane*, if that hit not, then to be *Erronious* ; if he cannot work by one Tool, then he takes another, and if any thing in his way disgust, he will not urge it over-hard, but straight takes another course ; such is his Diligence, that we may say of him (as it was said of Paul upon a better ground) he will *become all things to all Men, that he may gain some.*

Fifthly, Diligence will most shew it self when things are at the *greatest hazard*, or when the *hopes* of success are *ready to bring forth*. In this point of diligence our Adversary is not wanting, if Men are upon the *point* of Errour or Sin, how industriously doth he labour to bring them *wholly* over, and to settle them in Evil ? one would think at such times he laid aside all other business and only attended this : How frequent, incessant, and earnest are his Perswasions and Arguings with such ? the like diligence he sheweth in obstructing, disturbing, and discouraging us, when we are upon our greatest Services, or near our greatest Mercies, what part of the day are we more wandering and vain in our thoughts, (if we take not great care) than when we set about Prayer ? at other times we find some more ease and freedom in our Imaginations, as if we could better rule or command them ; but then (as if our thoughts were only confusion and disorder) we are not able to master them, and to keep the door of the heart so close, but that these troublesome unwelcome guests will be crowding in, is impossible : Let us observe it seriously, and we shall find that our thoughts are not the same, and after the same manner impetuous at other times as they are, when we set about holy things, which ariseth not only from the *quickness* of our *Spiritual Sense* in our readier observation of them at that time, but also from the Devils *busie Molestation*, and special diligence against us

on

on such occasions. Besides, when he foresees our Advantages or Mercies, he bestirs himself to prevent or hinder us of them; if Ministers set themselves to study and preach Truths that are more *piercing, weighty or necessary*, they may observe more *molestations, interruptions, or discouragements* of all sorts, than when they less concern themselves with the business of the souls of Men. He foresees what *Sermons* are provided, and often doth he upon such foresight endeavour to turn off *those* from hearing, that have *most need*, and are most likely to receive benefit by them. Many have noted it, that those *Sermons* and Occasions that have done them most good, (when they came to them) they have been some way or other most *disswaded from*, and *resolved* against before they came; and then when they have broken through their strongest hindrances, they have found that all their obstruction was Satans *diligent foresight*, to hinder them of such a Blessing as they have (beyond hope) met withal. The like might be observed of the constant *returns* of the *Lords day*, if Men watch not against it, they may meet with more than ordinary, either *Avocations* to prevent and hinder them, or *Disturbances* to annoy and trouble, or *bodily Indispositions* to incapacitate and unfit them: And 'tis not to be contemned, that some have observed themselves more apt to be *Drowsie, Dull or Sleepy on that day*. Others have noted greater *bodily Indispositions* then ordinarily, than at other times; all which make no unlikely conjecture of the Devils special diligence against us on such occasions.

Let's cast in another instance to these, and that is, Of those that are upon the *point of Conversion*, ready to forsake Sin for Christ. Oh! what pains then doth the Devil take to keep them back? He visits them every Moment with one hindrance or other; sometimes they are tempted to *former Pleasures*, sometime affrighted with *present Fears* and *future Disappointments*; sometime discouraged with *Reproaches*, Scorns and Afflictions that may attend their alteration; otherwise *obstructed* by the perswasion or threatening of *Friends* and old Acquaintances; but this they are sure of, that they have never *more Temptations*, and those more *sensibly* troubling than at that time; a clear evidence that Satan is as Diligent as Malicious. I should now go on to display the Subtilty of this Powerful, Malicious, Cruel and diligent Adversary. There is but one thing in the way, which hitherto I have taken for granted, and that is, *Whether indeed there be any such things as Devils*

Devils and wicked Spirits, or that these are but Theological Engines contrived by Persons that carry a good will to Morality, and the publick Peace, to keep Men under an awful fear of such Miscarriages, as may render them otherwise a Shame to themselves, and a Trouble to others. It must be acknowledged a transgression of the rules of Method to offer a proof of that now, which (if at all) ought to have been proved in the *beginning* of the Discourse : And indeed the question at this length, whether there be a Devil, hath such affinity with that other (though for the matter they are as different as Heaven and Hell) *whether there be a God*, that as it well deserves a confirmation, (for the use that may be made of it to evidence that there is a God, because we feel there is a Devil,) so would it require a serious endeavour to perform it substantially. But it would be not only a needless labour, to levy an Army against professed *Atheists*, who with high scorn and derision roundly deny both God and Devils ; seeing others have frequently done that, but also it would occasion too large a digression from our present design. I shall therefore only speak a few things to those that own a God, and yet deny such a Devil as we have described, and yet not to all of these neither ; for there were many Heathens who were confident Assertors of a Deity, that nevertheless denied the Being of Spirits, as severed from Corporeity ; and others were so far from the acknowledgment of Devils, that they confounded them in the number of their Gods ; others there were, who gave such credit to the frequent relations of Apparitions, and disturbances of that kind, that many had attested and complained of, that they expressed more Ingenuity than *Lucian*, (who pertinaciously refused to believe, because he never saw them,) and yet though they believed something of reality, in that that was the affrightment and trouble of others, they nevertheless ascribed such extraordinary things to *Natural Causes* : Some to the powers of the Heavens and Stars in their Influences upon Natural Bodies, *The Peripateticks.* or by the mediation of certain Herbs, Stones, Minerals, Creatures, *Porphyrus.* Voices and Characters, under a special observation of the motion *Aug. De Civ. Dei. l. 10. c. 11.* of the Planets. Some refer such things to the subtilty and quickness of the Senses, of hearing and seeing, which might create *Galen.* Forms and Images of things, or discover (I know not what) Reflections from the Sun and Moon. Some fancy the Shapes and Visions to be exuvia, thin Scales or Skins of Natural things, *Pomponatius.* giving representations of the Bodies that cast them off, or Exhalations *Epicureans.*

Cardan.

Academicks.

Averroes.

Cassius ad Bru-
rum ex Plu-
tarch. in vita
Bruti.Vid Spanhem.
dub. Evang.
Part 3. dub. 29.

lations from Sepulchres representing the shape of the Body. Others make them the *Effects* of our untrusty and *deceitful Senses*, the debility and corruption whereof, they conclude to be such, and so general, that most Men are in hazard to be imposed upon by delusive Appearances. But with far greater shew of likelihood, do some make all such things, to be nothing else but the *Issues* of *Melancholly and corrupt Humors*, which makes Men believe they hear, see, and suffer strange things, when there is nothing near them; or really to undergo strange fits, as in *Lunacy* and *Epilepsy*. Leaving these Men as not capable of Information from Scripture evidence, because disowning it: Let us enquire what mistaken apprehensions there have been in this Matter, among those that have pretended a reverence to, and belief of Scripture: The *Sadducees* deserve the first place, because they are by name noted in Scripture to have *denied the Resurrection*, and to have *affirmed that there is neither Angel nor Spirit*, Acts 23. 8. Matth. 22. 23.

This opinion of theirs (could we certainly find it out) would make much for the confirmation of the Truth in question, seeing (what ever it was) it is *positively condemned* in Scripture, and the contrary asserted to be true. Many (and that upon considerable grounds) do think, that they do not deny absolutely that there were any *Angels at all*, but that acknowledging that something there was which was *called an Angel*, yet they imagining it to be *far otherwise* than what it is indeed, were accused justly for denying such a *kind of Angels* as the Scripture had every where asserted and described: For considering that they owned *a God*, and (at least) the *five Books of Moses*, if not all the other Books of the Old Testament, (as *Scaliger* and others judge, not without great probability, for neither doth the Scripture, nor *Josephus*, mention any such thing of the Prophets) it is unimaginable that they would altogether deny that there was *Angel or Spirit* at all. They read of *Angels* appearing to *Lot*, to *Abraham*, and met with it so frequently, that believing *Scriptures* to be *true*, they could not believe *Angels* to be an *absolute fiction*, for one *Fable* or *Falsity* in Scripture (which so highly asserts it self to be an *unerring Oracle* of the true God) must of necessity have *destroyed* the credit of all, and rendred them as justly suspected to be true in *nothing*, when apparently false or fabulous in *any thing*.

Again, If we call to mind what *Apprehensions* they had of *God*, (which all consent they did acknowledge) we might more easily
imagine

imagine what apprehensions they had of *Angels*, for in regard that *Moses* made mention of *Gods Face* and *Back-parts*, and that frequently *Hands* and other *parts* of Mans Body were attributed to him, they concluded God to be *Corporeal*; and seeing the *best* of *Creatures* which God created cannot be supposed to have a more *noble Being* than was that of their *Creator*, and at the utmost, to be made according to the *Pattern* of his own *Image* and likeness, they might upon this Bottom easily fix a denial of *Incorporeal Spirits*, and by consequence, that the *Soul* of *Man* was *mortal*, and therefore that there could be no *Resurrection*; so that the nature of *Angels* being described under the notion of *Spiritual Substances*, they are judged to deny any such thing, supposing that to be *Incorporeal*, was as much as *not to be at all*; and yet it were unreasonable to deny, that they had not some *Interpretation* for those passages of Scripture that mentioned *Angels*, which in their apprehensions might be some *Salvo* to the truth of those Historical Writings, which they acknowledged, but what that was, we are next to conjecture: And indeed *Josephus* by a little hint of their Opinion seems to tell us, that they did not so much deny the *Being of the Soul* as the *permanency* of it, and so by consequence they might not so much deny *absolutely* the existence of *Spirits* as their *Natural Being and continuance*. Something there was that was called by the name of *Angel*, (that they could not but own) and that this must be a *real*, and not an *imaginary* thing, is evident from the *real Effects* and things done by them; yet observing their *appearances* to have been upon some *special* occasion, and their *disappearing* to have been on a *sudden*, they might conjecture them to be *created by God for the present service*, and then *reduced to nothing* when that service was done.

Lib. 2. de Bello Jud. c. 7.
 Πυχῆς τε τῆς
 ψυχῆς, καὶ
 τὰς κατὰ αὐτὰς
 πνευματικὰς καὶ
 πνευματικὰς ἀναστάσεις.

Their Opinion then of *Angels* seems to be one of these *two*, Either that they were *Corporeal Substances* created upon a *special* emergency, but not *permanent* Beings; or that they were but *Images* and *Impressions* supernaturally formed in the *Fancy* by the *special Operation* of God, to signify his *Mind* and *Commands* to *Men*, upon which they might fitly be called *God's Messengers* and *Ministers*. I put in this last into the conjecture, because I find it mentioned by *Calvin*, as the Opinion of the *Sadducees*, but both are noted by *Diodate* on *Acts* 23. 8. as with equal probability belonging to them; his words are, *They did not believe they were subsisting and immortal Creatures, but transitory Apparitions, or some*

Instit. l. 1. c. 14.
 §. 9.
 Fuit illa quidem olim Sadduceorum opinio, per Angelos nihil deligari quam vel metus quos Deus hominibus aspirat, vel ea quæ edit virtutis suæ divine specimina.

Divine Actions and Motions to produce some special and notable Effect.

Hobs Lev. c. 34.
p. 212. & 214.

Others also have been lately *hammering out the same apprehension* concerning Angels, and profess themselves delivered from it with great difficulty, differing only in this from some of the Heathens before mentioned, that what those ascribed to the *Puissance* of the Stars, Natural Powers, or to weakness of Senses and corrupt Humors, they (by the advantage of the general notions of Scripture) have *ascribed to God*, putting forth his *Power upon the Minds and Fancies of Men*, or working by the *Humours* of the Body: upon this foundation they will easilier make bold with Devils to deny, if *not their Being, yet their Temptations*, imagining that we may possibly do him wrong, in fathering upon him these Sollicitations and Provocations to Sin, which we by experience find to be working and acting upon our Minds, thinking that our own *Fancies* or *Imaginations* may be the *only Devils* that vex us; and this they more readily hearken to, from the nature of *Dreams* and *Visions* which happen to Men in an ordinary Natural way, where our *Fancies* *play* with us as if they were *distinct* from us: as also from this consideration, that the *Lunatick, Epileptick* and *Frenzical* Persons are in Scripture called *Demoniacks*, as *Matth. 17. 15.* with *Luk. 9.* where the Person is called *Lunatick*, and yet said to be taken and *vexed by a Spirit*: so also *Joh. 10. 20.* he hath *a Devil, and is mad*: But these reasonings can do little with an intelligent considering Man, to make him deny what he so really feels, and is so often forewarned of in Scripture: for suppose these were called *Demoniacks* by the *Vulgar*, it doth not compel us to believe they were so. Men are apt to *ascribe* Natural Diseases to Satan, and Christ did not concern himself to *cure their Misapprehensions, while he cured their Diseases*. This *some* suggest as a Reason that may answer many Cases, though indeed it cannot answer that of *Matth. 17.* because *vers. 18.* 'tis said expressly that *Jesus rebuked the Devil, and he departed out of him*, which would not have been proper to have been spoken on the account of Christ by the Evangelist, to express the *cure of a Natural Disease*, for so would he unavoidably have been rendred guilty of the same mistake with the *Vulgar*. But if we should grant, that divers mentioned under the name of *Demoniacks*, were Men disturbed with *Melancholly*, or the *Falling-Sickness*, all were not so; for those in *Matth. 8. 31.* besought Christ *after their ejection*, to have liberty to go into the *Herd of Swine*: so that if

Mr.

Dr. More's Mystery Godliness. l. 4. c. 6. §. 10.

Mr. Mede intended to assert, that all *Demoniacks* were no other than *mad Men*, and *Lunaticks*: I question not but he was mistaken, and by his reason, not only must *mad Men* and *Lunaticks*, *Persons* pass for *Demoniacks*, but all *Diseases whatsoever*: for the *Blind* and *Dumb* were called also *Demoniacks*, *Matth. 9. 32.* and *12. 22.* But the matter seems to be this, that where Men were afflicted with such *Distempers* Satan took the advantage of them, and acted the *Possessed* accordingly; as he frequently takes the advantage of a *Melancholly Indisposition*, and works great Terrors and Affrightments by it, as in *Saul*, or at least that, where he possessed, he counterfeited the fits and furies of those *Natural Distempers*, and acted, some like *mad Men*, and others he made *Dumb and Deaf*, (which seems to have been the case of those in *Matth. 9.* and *12.* where the deafness and dumbness did depend upon the Possession, and was cured with it:) others were made to fall on a sudden into *Fire or Water*, as those that are *Epiletick*, and therefore might such be called both *Lunatick*, or *Epileptick*, and also possessed with a Devil.

As to that reason which some fetch from *Dreams*, 'tis rather a *Dream* than a *Reason* against the Being of Devils, seeing the Effects of these Infernal Spirits are far otherwise, than the utmost of what can be imagined to be acted upon the Stage of *Imaginations*; so that the real and permanent Being of Devils may be easily proved:

First, From those real Acts noted to be done by Angels and Devils. The Angels that appeared to *Lot*, were seen and entertained in the Family, seen and observed by the *Sodomites*. Those that appeared to *Abraham* were more than fancied Appearances, in that they eat and drank with him. The Devil conveyed Christ from place to place, this could not be a fancy or Imagination: their begging leave to go into the *Swine*, shews them real Existences.

Secondly, From the real Effects done by them. We have undoubted Testimonies of Men really hurt and tormented by Satan. Of some really snatch'd away, and carried a great distance from their Dwellings. Of others possessed, in whom the Devil really speaks audible Voices, and strange Languages, gives notice of things past, and sometime of things to come. The Oracles of the Heathen, (which however they were for the most part false or delusory, yet) in that they were responses from Images and Idols, were more than Phantasms.

Thirdly,

Lib. 1. p. 85.
on Joh. 10. 20.

Thirdly, From what the *Scripture* speaks every-where of them. Of their *Malice* and *Cruelty*. That Devils are *Murderers* from the beginning. Their *daily waiting* how they may devour. Their *Arts, Wiles* and *Stratagems*. Their *Names* and *Appellations*, when stiled *Principalities, Powers, Spiritual Wickednesses*. The *Prince of the Power of the Air*, and a great many more to that purpose, shew that without apparent folly and dotage, we cannot interpret these of *Motions* only upon the minds and fancies of Men: Besides, the *Scripture* speaks of the *Offices of good Angels*, as their *standing continually before the Throne*, their *beholding the face of God*, their *accompanying Christ at his second coming*, their *gathering the Elect from the four Winds*, &c. which cannot be understood of any thing else, but real and permanent beings; and this is also an evidence that Devils are, seeing the *Scripture* mentions their *fall*, and their *punishment*.

Fourthly, Seeing also the *Scripture* condemned the Opinion of the *Sadducees*, the *contrary* of that Opinion must be true; and expressly in *Acts* 12. 9. That which was done by an *Angel*, is opposed to what might be *Visional or Imaginary*.

Fifthly, The reality of Devils, and their *Malignity* hath been the opinion of *Heathens*. For there is nothing more common among them than the belief of *inferiour Deities*, which they called δαίμονες or δαίμόνια, that is Devils; and notwithstanding that they supposed these to be *Mediators* to the supream Gods, yet they learned to distinguish them into *good* and *evil*. The *Platonists* thought that the souls of *Tyrants* after death became *Lemures* or *Larvæ*, that is *hurtful Devils*; and at last, the name *Devil* became of so bad a signification, that to say, *thou hast a Devil*, was *Reproach* and not *Praise*; but what these groped at in the dark, the *Scripture* doth fully determine, using the word *Devil* only for a *Malignant Spirit*.

Mede Apost.
latter Times,
P. 19.
August. de
Civ. Dei. l. 9.
c. 11. & c. 19.

C H A P. VIII.

Of Satan's Cunning and Craft in the general. Several Demonstrations proving Satan to be Deceitful; And of the Reasons why he makes use of his Cunning.

WE have taken a survey of our Adversaries *Strength*, and this will open the way to a clearer discovery of his *Subtilty* and *Craft*, which is his great *Engine* by which he works all his *Tyranny* and *Cruelty* in the World, to the ruine or prejudice of the souls of Men; of which the Apostle (in 2 Cor. 2. 11.) ^{2 Cor. 2. 11.} speaks, as a thing known by the common experience of all discerning Persons; his way is to over-reach and take *Advantages*, and for this end he useth *Devices*, and *Stratagems*, which is a thing so ordinary with him, that none can be ignorant of the truth of it; *We are not ignorant of his Devices.*

This (before I come to the particulars) I shall prove and illustrate in the general, by the gradual procedure of these few following Considerations.

First, All the Malice, Power, Cruelty, and Diligence of which we have spoken, with all the advantages of Multitude, Order and Knowledge, by which these cruel Qualifications are heightened. These are but his *Furniture* and Accomplishment which fit him for his subtile Contrivances of Delusion, and make him able to deceive, neither hath he any use of his Power and Knowledge but in reference to *Deceit*, in Eph. 6. 11, 12. (which is a place wherein the Apostle doth of purpose present Satan in his way of dealing with Men) his whose practice is set forth under the term and notion of *Arts* and *Wiles*; that you may be able to stand against the *Wiles of the Devil*. This is the whole work of Satan, against which the furniture of that Spiritual Armour is requisite; and lest any should think that his Power or Wickedness are other distinct things in him, which are to be provided against by other means of help, he presently adds, that these are no otherwise used by him but in order to his *Wiles* and *Cunning*, and therefore not

to

to be looked upon as *distinct*, though indeed to be considered in conjunction with his Subtilty and Cunning, as things that make his Wiles the more dangerous and hazardous; *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against Spiritual Wickedness in high places*; which words do but strengthen the Apostles Warning and Caution about the forementioned Wiles, which are therefore the more carefully to be observed and watched against, because his Power is so great that he can contrive Snares with the greatest Skill and Art imaginable; and his Wickedness is so great, that we cannot expect either *Honesty* or *Modesty* should refrain him from making the vilest and most disingenuous Proposals, nor from attesting a conveniency or goodness in his Motions, with the highest confidence of most notorious Lying.

Secondly, The Subtilty that the Scriptures do attribute to Sin, or to the Heart, is mostly and chiefly intended to reflect upon Satan as the Author and Contriver of these Deceits. In Heb. 3. 13. there is mention of the *deceitfulness of Sin*, but 'tis evident that something else (besides Sin) is intended, to which Deceitfulness must be properly ascribed; for Sin being (as most conclude) formal-ly a Privation, or if we should grant it a Positive Being, (as some contend,) yet seeing the highest notion we can arrive at this way, (excluding but the figment of Flacius Illiricus, who seems to make Original Sin indistinct from the very Essence of the Soul) is but to call it an Act. Deceitfulness cannot be properly attributed to it, but with reference to him who orders that Act in a way of Deceitfulness and Delusion, which ultimately will bring it to Satans door: if here the deceitfulness of Sin be devolved upon the Subject, then it runs into the same sense with Jer. 17. 9. *The Heart is deceitful above all things*: But why is the deceitfulness fixed upon the Heart? The ground of that we have in the next words, it is deceitful, because it is wicked, *desperately wicked*. But who then inflames and stirs up the Heart to this Wickedness? Is it not Satan? Who then is the proper Author of Deceit but he? 'Tis true indeed, that our Hearts are proper Fountains of Sin, (and so may be accused possibly in some cases where Satan cannot be justly blamed;) yet if we consider Deceitfulness as a Companion of every Sin, though our Hearts be to be blamed for the Sin, Satan will be found guilty of the *deceitfulness*. It may be said a Man omplies with those things which are intended for his delusion, and

Vid. Baylow
Exer. Metaph.
Exer. 2.

Flac. Script.
Tract. 6. p. 479.

and so *improperly* by his negligence may fall under blame of *self-deception*, but 'tis unimaginable that he can *properly* and formally intend to *deceive himself*. Deceit then not being from Sin, nor our selves properly, can find out no other Parent for it self than Satan. Besides this, that these Texts, upon a rational Enquiry do charge Satan with the deceitfulness of Sin: they do over and above point at the known and constant way of Satan, working so *commonly* by Delusion, that Deceitfulness is a close *Companion* of every Sin. The *deceitfulness of Sin*, is as much as *the deceitfulness of every sin*. Nay further, that Text of *Jer. 17.* shews this Deceitfulness not to be an ordinary Sleight, but the greatest of all Deceits *above measure*, and of an unsearchable depth or Mystery, *who can know it?*

Thirdly, All *Acts* of Sin (some way or other) come thorow Satans *Fingers*. I do not say that all Sin is Satan's proper offspring, for we have a cursed stock of our own; and it may be said of us, (as elsewhere of Satan,) sometime we sin out of our own Inclination and Disposition; yet in every Sin, whether it arise from us, or the World, Satan blows the sparks, and manageth all. As *David* said to the Woman of *Tekoa*, Is not the hand of *Joab* with thee in all this? So may we say, is not the hand of Satan with thee in every Sin thou committest? This is so eminently true, that the Scripture *indifferently* ascribes the Sin sometimes to us, sometimes to the Devil. It was *Peter's* sin to tempt Christ to decline Suffering, yet Christ repelling it with this Rebuke, *Get thee behind me Satan*, doth plainly accuse both *Peter* Marth. 16. 23. and Satan. 'Tis the personal sin of a Man to be angry, yet in such acts he *gives place to the Devil*, both Man and Satan concur Ephes. 4. 26. in it. *Paul's Thorn in the Flesh* (what ever Sin it was) he calls 2 Cor. 12. 7. *Satans Messenger*: he that submits not to God, doth in that comply with Satan; as on the contrary, he that doth *submit* himself Jam. 4. 7. to God, doth *resist the Devil*.

Neither doth that expression of the Apostle, *Jam. 1. 14.* Every man is tempted when he is drawn away of his own lust, &c. give any contradiction to this; 'tis not the Apostle's design to exclude Satan, but to include Man as justly culpable, notwithstanding Satan's Temptations; and that which he asserts is this, that there is Sin and a Temptation truly prevalent when there is the *least consent* of our lust or desire, and that it is that brings the blame upon us; so that his purpose is not to excuse Satan, or to deny

him to have a hand in drawing or tempting us on to Sin, but to shew that 'tis our *own act* that makes the Sin to become *ours*.

Manten on
Jam. 1. 14.

Fourthly, Such is the *constitution* of the Soul of Man, that it's sinning cannot be conceived without some *Deception* or *Delusion*: for granting that the Soul of Man is made up of *Desires*, and that the Soul were nothing else, but as it were, *one willing* or *lustful Power* diversified by several Objects; and that this Power, or these Faculties, are depraved by the Fall, and corrupted; and that Man in every action doth consult with his Desires; and that they have so great an influence upon him, that they are the *Law of the Members*, and give out their Commands accordingly for Obedience; Yet still these *three* things are firm and unshaken Principles,

First, That Desires cannot be set upon any Object but as 'tis *Omne appetit bonum.* apprehended (truly or apparently) good: 'tis incompatible to a rational Soul to desire evil as evil.

Voluntas sequitur ultimum dictamen intellectus practici.

Secondly, The Will doth not *resolvedly* embrace any Object, till the *light* of the Understanding hath made out (some way or other) the goodness or conveniency of the Object.

Thirdly, There is no Man that hath not a *competent Light* for discovery of the goodness or evil of an Object presented. Unregenerate Men have (1.) The Light of *Nature*. (2.) Some have an additional Light from *Scripture discovery*. (3.) Some have yet more from *common Convictions*, which beget sensible stirrings and awful Impressions upon them. (4.) To those God sometime adds *Corrections* and Punishments, which are of force to make that Light burn *more clear*, and to stir up care and caution in Men for the due entertainment of these Notices that God affords them. Regenerate Men have all this Light, and besides that, they have (1.) The Light of their own *Experience*, of the vileness and odiousness of Sin; they know what an *evil and bitter thing it is*. (2.) They have a more *full discovery* of God, which will make them *abhor themselves in dust and ashes*. (3.) They have the advantage of a *new Heart*, the *Law of the Spirit of Life*, making them *free from the Law of Sin and Death*. (4.) They have also the *help* and assistance of the *Spirit*, in its Motions, Suggestions and Teachings. (5.) They fortifie themselves with the strongest *Resolutions* not to give way to Sin.

Job 42. 6.
Esa. 6. 5.

Notwithstanding all these, 'Tis too true, that both Regenerate and Unregenerate Men do sin. The reason whereof cannot be given from any other account than what we have asserted;

to wit, they are some way or other *deluded* or deceived ; some *Curtain* is drawn 'twixt them and the *Light* ; some *Fallacy* or other is put upon the Understanding some way or other ; the *Will* is *bribed* or *byassed*, there is treachery in the case, for 'tis unimaginable that a Man in any act of Sin should offer a plain open and *direct violence* to his own Nature and Faculties ; so that the whole business is here, *Evil* is presented under the *notion* of *Good* ; and to make this out, some considerations of pleasure or profit do *bribe* the Will, and give false light to the Understanding : Hence is it, that in every act of Sin, Men (by compliance with Satan) are said to *deceive*, or to put tricks and fallacies upon *themselves*.

Jam. 1. 22, 19.

παραλογίζο-
μενοι εαυτούς.

Fifthly, All kinds of Subtilty are in Scripture directly charged upon Satan, and in the highest degrees. Sometime under the notion of *Logical fallacies* ; those sleights which Disputants in arguing put upon their Antagonists. Of this import is that expression, 2 Cor. 2. 11. *We are not ignorant of his Devices*, where the word in the Original is borrowed from the Sophistical reasonings of Disputants. Sometime 'tis expressed in the similitude of *Political deccits* ; as the Scripture gives him the title of a Prince, so doth it mark out his *Policies* in the management of his Kingdom, Rev. 12. 7. expressly calling them Deccits, and comparing him to a *Dragon* or *Serpent* for his subtilty. Sometime he is represented as a *Warriour*, Rev. 12. 17. *The Dragon was wroth, and went to make War*, &c. and here are his *Warlike Stratagems* pointed at. Mention is made (2 Tim. 2. 26.) of his *Snares*, and the taking of Men *alive*, or *Captive*, directly alluding to Warlike proceedings. The subtle proceedings of *Arts* and *Craft* are charged on him and his Instruments : Men are said to be *enticed*, Jam. 1. as Fish, or Fowl, by a *Bait* : Others deluded, as by *Cheaters* in false Gaming, Eph. 4. 14. *By the sleight of Men, and the cunning craft of those that ly in wait to deceive* : The over-reaching of Merchants or crafty Tradesmen, is alluded to in 2 Cor. 2. 11. All these sleights are in Satan, in their *bighest* perfection and accomplishment : He can transform himself into an *Angel of Light*, 2 Cor. 11. 14. where he hath an occasion for it. In a word, all *deceiveableness* of *unrighteousness* is in him, 2 Thess. 2. 10. So that a general *dexterity* and ability for all kind of subtle Contrivances is ascribed to him, 2 Cor. 11. 3. and that in his very first essay upon Eve, when the *Serpent* deceived her *thorow subtilty* ; so that whatsoever *Male* can suggest, or *Wit* and *Art* contrive for *Delusion*, or

νοήματα.

Thus Satan
(Jud.9) disputed,
urged Sophisms about
the body of
Moses.
διελέγετο.

ἐζωγράμενοι.

ἐν τῇ κωδεῖα,
πρὸς τὴν με-
σοδείαν πλά-
νῃς.

πλεονεξῆν
dicit qui avari-
tia vel aliis
malis artibus
lucra compara-
rat. Beza.

whatsoever *Diligence* can practise, or *Cruelty* execute, all that must be imagined to be in Satan.

Sixthly, All this might be futher proved by *Instances*: What Temptation can be named wherein Satan hath not acted as a Serpent? who can imagine the cunning that Satan used with *David* in the matter of *Uriah*? How easily he got him to the roof of the house in order to the Object to be presented to him? How he directs his Eye, wrought upon his Passions, suggested, the Thought, contrived the Conveniencies? What Art must there be to bring a darkness into *David's* mind, a forgetfulness of God's Law, a fearfulness of his displeasure, and a neglect of his own danger; surely it was no small matter that could blind *David's* Eye, or besot his Heart to so great a Wickedness? But above all Instances, let us take into consideration that of *Eve*, in the first transgression, wherein many things may be observed: as first, That he chose the *Serpent* for his Instrument, wherein though we are ignorant of the depth of his design, yet that he had a design in it of subtilty, in reference to what he was about to suggest, is plain from the Text, *Now the Serpent was more subtle then any Beast of the field*; it had been needless and impertinent to have noted the *Serpents subtilty* as Satans Agent, if he had not chosen it upon that score, as *advantageous* for his purpose. (2.) He set upon the *weaker Vessel*, the Woman, and yet such (as once gained,) he knew was likely enough to prevail with the Man, which fell out accordingly. (3.) Some think he took the advantage of her *Husband's absence*, which is probable, if we consider that 'tis unlikely, that *Adam* should not interpose in the discourse if he had been present. (4.) He took the advantage of the Object. It appears she was within sight of the Tree, *She saw that it was good for food, and pleasant to the Eyes*: thus he made the Object plead for him. (5.) He falls not *directly* upon what he intended, (lest that should have scared her off,) but fetcheth a compass and enters upon the business by an enquiry of the affair, as if he intended not hurt. (6.) He so enquires of the matter, [*Hath God said, ye shall not eat of every tree of the Garden,*] as if he made a question of the reality of the Command; and his words were so ordered, that they might cast some doubt hereof into her mind. (7.) He under a pretence of asserting God's *Liberality*, secretly undermines the threatening, as if he had said, *Is it possible that so bountiful a Creator should deny the liberty of eating of any tree?* ^{to what purpose}

purpose was it made, if it might not be tasted? (8.) When he finds that by these Arts he had gained a little ground, and brought her to some kind of questioning of the reality of the threatening, (for she seems to extenuate it, in saying, *lest we die,*) he grows more bold to speak out his mind, and plainly to annihilate the threatening, *Ye shall not die* ; this he durst not do, till he had gained in her mind a *wavering suspicion*, that possibly God was not in good earnest in that prohibition. (9.) Then he begins to urge the conveniency and excellency of the Fruit, by equivocating upon the name of the Tree, which he tells her, could make them knowing as Gods. (10.) He reflects upon God as prohibiting this, out of envy and ill-will to them. (11.) In all this there is not a word of the danger, but impunity and advantage promised. (12.) This deadly advice he covers with a pretence of greater kindness and care than God had for them. See in this, as in a clear Glass, Satan's way of Policy ; after this rate he proceeds in all his Temptations.

If any enquire, why so mighty and potent a Prince useth rather the Fox's Skin than the Lyon's Paw, these reasons may satisfy.

First, There is a necessity upon him so to do : He must use his craft, because he cannot compel : He must have Gods leave before he can overcome : He cannot winnow Peter before he sue out a Commission, nor deceive Abab till he get a License ; neither can he prevail against us without our own consent. The Scripture indeed useth some words that signify a force in tempting, as, *that he put it into the heart of Judas, filled the heart of Annanias, provoked David, rules in the hearts of the Children of disobedience, and leads them captive at his will,* &c. yet all these and the like expressions intend no more than this, that he useth forcible Importunities, frames strong Delusions, and joyns sometime his Power to his Temptations ; as sometime Fowlers shew themselves to the Birds they intend to ensnare, that so they may be affrighted into an awe and amazement to give a better opportunity to spread their Nets over them.

Vid. Capel.
Temp. p. 27.
Will. Paris in
Ames. Cal.
Consc. l. 2. c. 19
Goodwin
Child. Light
P. 47.
Caryl on Job
1. 14. All are
Volunteers, he
never con-
strains any,
neither can he;
the Will is ne-
ver forced by
him, neither
can it be.

Secondly, If he could compel, yet his way of craft and subtilty is generally the most prevalent and successful. Force stirs up an opposition, it usually alarms to caution and avoidance, and frights to an utter averfness in any design ; so that where Force should gain its thousands, Subtilty will gain its ten thousands.

Thirdly,

Thirdly, His Strength is not *useless* to him : For besides, that it enables him to deceive with higher advantage than otherwise he could do, (as hath been said,) he hath times and occasions to shew his Strength and Cruelty, when his cunning hath prevailed so far as to give him possession. What was said of Pope Boniface, that he *entred* like a *Fox*, and *ruled* like a *Lion*, may be applied to him, he insinuates himself by subtilty as a *Fox* or Serpent, and then rules with rigour as a *Lion*.

CHAP. IX.

Of Satan's Deceits in particular. What Temptation is. Of tempting to Sin. His first general Rule. The Consideration of our Condition. His second Rule. Of providing sutable Temptations. In what cases he tempts us to things unsutable to our Inclinations. His third Rule. The cautious Proposal of the Temptation, and the several ways thereof. His fourth Rule is to entice. The way thereof in the general, by bringing a darkness upon the Mind through lust.

Our next business is to enquire after these ways of Deceit in particular, in which I shall first speak of such as are of more general and universal concernment. Such are his Temptations to *Sin*, his Deceits against *Duty*, his cunning in promoting *Error*, his attempts against the *Peace* and *Comfort* of the *Saints*, &c. and then I shall come to some ways of Deceits that relate to Cases more special.

As an Introduction to the first, I shall speak a word of Temptation in the general. This in its general notion, is a *Tryal* or *Experiment made of a thing* : the word that signifies to tempt, comes from a word that signifies to *pierce*, or bore thorow, implying such a Tryal as goes to the *very heart*, and inwards of a thing. In this sense 'tis attributed to God, who is said to have *tempted Abraham*, and to put our *Faith* upon tryal ; and sometime to

Satan.

Satan who is said to have tempted Christ, though he could not expect to prevail: But though God and Satan do make these *Calv. Instit.* *tryals*, yet is there a vast difference betwixt them, and that not *l. 3. c. 20. § 46.* only in their *Intentions*, (the one designing only a *discovery* to Men of what is in them, and that for most *holy ends*, the other intending *ruine* and destruction;) but also in the *way* of their Proceedings. God by providence *presents* Objects and Occasions; Satan doth not only do that, but farther *inclineth* and *positively* perswadeth to evil. Hence is it, that Temptations are distinguished into *Tryals* meerly, and *Seducements*; sutable to that of *Tertullian*, *De Orat.* *Diabolus tentat, Deus probat*, the Devil tempts, God only tries. We speak of Temptation as 'tis from Satan, and so 'tis described, to be a *drawing or moving Men to sin under colour of some reason*. By *Capel. Tempt.* which we may observe, that in every such Temptation there is *p. 26.* the *Object* to which the Temptation tends, the *endeavour* of Satan to *encline* our hearts and draw on our consent, and the *Instrument* by which is some pretence of reason; not that a real and solid reason can be given for Sin, but that Satan offers some *considerations* to us to prevail with us, which if they do, we take them to be reasons. This may a little help us to understand Satan's method in tempting to sin, &c. of which I am first to speak.

In temptations to Sin, we may observe Satan walks by *four* general Rules.

First, He *considers* and acquaints himself with the *condition* of *Satans* first every Man, and for that end he studies Man. God's question *general Rule.* concerning *Job*, *Hast thou considered my Servant Job?* doth imply, *Job 1. 8.* not only his diligent enquiry into *Job's* state, (for the Original expresseth it, by Satan's *putting his heart upon Job*, or *laying him Caryl. in loc.* *to his heart*) but that this is usual with Satan so to do; as if God had said, *'Tis thy way to pry narrowly into every Man; hast thou done this to Job? hast thou considered him as thou usest to do?* and indeed Satan owns this as his *business* and imployment in his answer to God, *I come from going to and fro in the Earth, from walking up and down in it.* This cannot be properly said of him who is a *Spirit*; Bodies go up and down, but not Spirits: so that his meaning is, he had been at his work of enquiring and searching. And so *Broughton* translates it, from *searching* to and fro in the Earth; *שׁוּט* circum- as 'tis said of the Eyes of God, *that they run to and fro*, which *Spexit, Iustra-* intends his *Intelligence*, *Search*, and *Knowledge* of things; 'tis *vit. Metaphs.* such

such a going to and fro, as that in *Dan.* 12. 4. which is plainly there expressed to be for the encrease of Knowledge.

The matter of his enquiry, or particulars of his study, are such as these : (1.) Man's *State*, he considers and guesseth whether a Man be Regenerate or Unregenerate. (2.) The *Degree* of his State ; if Unregenerate, how near or far off he is the Kingdom of God ; if Regenerate, he takes the compass of his Knowledge, of his Gifts, of his Graces. (3.) He enquires into his *Constitution* and Temper, he observes what Disposition he is off. (4.) His *Place*, Calling and Relation, his Trade, Employment, Enjoyments, Riches or Wants. (5.) His *Sex*. (6.) His *Age*, &c.

The way by which he knows these things is plain and easie, most of these things are open to *common* observation ; and what is *intricate* or dark, that he beats out, either by *comparing* us with our *selves*, and considering a *long tract* of actions and carriage ; or by *comparing* us with *others*, whose ways he had formerly noted and observed.

The end of this search is to give him *light* and instruction in point of advantage ; hence he knows where to raise his Batteries, and how to level his Shot against us. This Christ plainly discovers to be the design of all his study, *Job.* 14. 30. where he tells his Disciples, he expected yet another onset from Satan, and that near at hand, *for the Prince of the World* was then upon his motion, he was a *coming* ; but withall, he tells them of his security against his assaults, in that there was *nothing in Christ* of advantage in any of these forementioned ways to foot a Temptation upon. It appears then that he looks for such advantages, and that without these he hath little expectancy of prevailing.

Satan's second general Rule.

Secondly, Satan having acquainted himself with our condition, makes it his next care to provide *sutable* Temptations, and to strike in the right Vein ; for he loves to have his work easie and feasible ; he loves not go against the Stream. Thus he considered *Judas* as a *covetous* Person, and accordingly provided a Temptation of gain for him. He did the like with *Achan* ; and hence was it, that he had the *Sabeans* so ready for the plunder of *Job* ; he had observed them a People given to rapine and spoil ; and accordingly *Job's* Goods being propounded to them as a good and easie Booty, he straightway prevailed with them. It was easie for him to draw *Absolom* into an open Rebellion against his Father,

Father, he had taken notice of his *ambitious* and aspiring Humor, and of the *grudges* and dissatisfactions under which he laboured; so that providing him a fit opportunity, he engaged him immediately, according to this rule, where he observes Men of *shallow Heads* and low Parts, he the more freely imposeth upon them in things palpably *absurd*; where he takes notice of a *fearful* Temper, there he tempts them with *Terrours* and affrightful Suggestions; he hath Temptations proper for the *Sanguine complexion*, and for the *Melancholy*; he hath his methods of dealing with the *Lustful* and Wanton; with the *Passionate* and Revengeful; he hath *Novelties* at hand for the *itching Ear*, and Suggestions proper for those that are *Atheistically* inclined.

To this may be objected, That experience tells us, Satan doth not always walk in this Road, nor confine himself to this Rule; sometime he tempts to things which are *cross* to our *Tempers* and *Inclinations*, &c.

Obj.

'Tis true he doth so; but yet the general Rule is not prejudiced by this exception, especially if we consider,

Answ.

First, That Satan being still under the commands and *restraint* of the Almighty, he cannot always tempt *what he would*, but according to a superiour order and command. Of this nature I suppose was that Temptation, of which *Paul* complained so much, *he kept down his Body*, upon this very design, that he might have it *in subjection*, and yet is he *buffeted* with a Temptation, which expected an advantage usually from the *temper* and frames of our Bodies; (for so much I suppose, that Phrase, *a Thorn in the Flesh* will unavoidably imply, (though it still leave us at uncertainties) what the Temptation was in particular.) Here Satan tempts at a disadvantage and contrary to this Rule; but then we must know, that he was not the *Master* of his *own Game*; God expressly ordering such a Temptation as was *disagreeing* with the *Apostles disposition*, that it might the *less prevail* or hazard him, and yet be more available to keep him *low*, *lest he should be exalted above measure*, which was God's design in the matter.

Secondly, Sometime our Temper *alters*: as the tempers of our Bodies in a Sickness may in a fit be so changed, that they may desire at that time what they could not endure at another. A special occasion or concurrence of circumstances may alter for the time our Constitution, and so an *unusual* Temptation may at that time agree with this design.

N

Thirdly,

Thirdly, Sometime by *one Temptation* Satan intends but to lay the *foundation* of another, and then of purpose he begins with a *strange suggestion*, either to keep us at the *gaze* while he covertly doth something else against us, or to move us to a *contrary ex-cream* by an over-hasty rashness.

Fourthly, Sometime he tempts when his *main* design is only to *trouble* and disquiet us, and in such cases the most *unnatural* Temptations backed with a violent *impetuonsness* do his work the best.

Satan's third general Rule. Satan's next work is the *proposal* of the Temptation : In the two former he provided Materials and laid the Trains, in this he gives Fire, by propounding his design ; and this also he doth with caution, these several ways.

First, He makes the *Object* speak for him, and in many he is scarce put to any further trouble ; the *Object* before them speaks Satan's mind, and gains their consent immediatly, yet is there no small cunning used in fitting the *Object* and Occasion, and bringing things about to answer the very *nick* of time which he takes to be advantageous for him.

Secondly, Sometime he appoints a *Proxy* to speak for him ; not that he is *shame-faced* in Temptation, and not always at *leisure* for his own work, but this way he *insinuates* himself the more dangerously into our Affections, and with less suspicion using our *Friends*, Relations or intimate Acquaintance to interceed for a wicked design. He did not speak himself to *Eve*, but chose a *Serpent* ; he thought *Eve* would sooner prevail upon *Adam* than the *Serpent* could. He tempted *Job* by the tongue of his Wife, as if he had hoped, that what so near a Relation had counselled, would easily be hearkened to. He tempted *Christ* to avoid suffering by *Peter*, under a pretence of highest love and care, *Master, spare thy self* ; yet our Saviour forbears not to note Satan's Temptation closely twisted with *Peter's* kindness. At this rate are we often tempted where we little suspect danger.

Thirdly, If he finds the two first ways unhelpful or unsutable, then he *injects the motion*, and so plainly speaks to us *inwardly* himself, *Do this act, take this advantage for pleasure or profit, &c.* He thought it not enough to tempt *Judas* by the *object* of Gain, but he brake his mind in direct terms, and put it into his heart ; *Joh. 13. 2.* He did the like to *Ananias*, whose heart he filled with

a large motion for that lye, and backed it with many considerations of the necessity and expediency of it, *Acts* 5.3. There is no question to be made of this ; Dr. *Goodwin* gives clear proofs *Child of Light.* of it, and so do several others. When we consider, that thoughts *P. 45.* are sometime cast upon the minds of Men which are *above their knowledge*, and that they say and do things sometime which are far beyond any of their Accomplishments and Parts, and yet in the nature of it wicked, we must be forced to run so high as to charge it upon Satan. *Saul's* prophesying, *1 Sam.* 18. 10. was by the influence of the evil Spirit ; and this (as *Junius, Tirinus,* and others interpret) must of necessity be understood of such a kind of action and speaking, as the true Prophets of the Lord usually expressed under the Influences of the blessed Spirit ; for from the *likeness* of the action in both, must the name be borrowed. The experience that we have of *inward Disputings*, the bandying of Arguments and Answers in several Cases, is a proof of this beyond exception. Wounded Consciences express an admirable *dexterity* in breaking all Arguments urged for their peace and establishment ; as also in *framing* Objections against themselves, so far above the usual measure of common Capacities, that we cannot ascribe it to any other than Satan's private aid this way.

Vid. Pool Synops. in loc.

Fourthly, The motion being made (if there be need) he doth *irritate* and stir up the mind to the embracement of it : and this he doth *two* ways,

First, By an *earnestness of Solicitation* ; when he urgeth the thing over and over, and gives no rest ; when he joyns with this, an importunity of begging and intreating with the repeated motion ; when he draws together and advantageously doth order a *multitude* of considerations to that end ; and when in all this he doth *bold down* the mind and thoughts, and keep them upon a contemplation of the Object, Motions, and Reasons. Thus he provoked *David*, *1 Chron.* 21. 1. And this kind of dealing occasioned the Apostle to name his Temptations, and our resistance, by the name of *wrestlings*, in which usually there appears many endeavours, and often repeated, to throw down the Antagonist.

Secondly, He doth irritate by a *secret power* and force that he hath upon our Fancies and Passions. When Men are said to be *carried* and *led* by Satan, it implies (in the judgment of some) more than *importunity* ; and that though he cannot *force* the *spring* of the Will, yet he may considerably act upon it, by pulling at

Dr. Goodwin Child of Light.

the *Weights* and *Plummets*, that is, by moving and acting our *Imaginations* and *Affections*.

Satan's
fourth gene-
ral Rule.
Manton in loc.

The motion being thus made, notwithstanding all his importunity, often finds resistance: in which case he comes to the practice of a *fourth Rule*, which is to *draw* away and entice the heart to *consent*; as 'tis expressed, *Jam. 1. 14. Everyman is tempted, when he is drawn away and enticed.* I shall avoid here the variety of the apprehensions which some declare at large about the meaning of the words, satisfying my self with this, that the Apostle points at those *Artifices* of Satan by which he *draws* and allures the will of Man to a compliance with his motions; which when he effects in any degree, then may a Man be said to be prevailed upon by the Temptation. But then here is the wonder how he should so far prevail against that Reason and Knowledge which God hath placed in Man, to fence and guard him against a thing so absurd and unreasonable as every sin is? The Solution of this knot we have in *2 Cor. 4. 4. The God of this World blinds the eyes of Men*, draws a curtain over this Knowledge, and raiseth a darkness upon them: which darkness though we cannot fully apprehend, yet that it is a very great and strange darkness may be discovered; (1.) Partly by considering the *subject* of it, Man, a *rational Creature*, in whom God hath placed a *Conscience*, which is both a *Law*, and *Witness*, and *Judge*. It cannot be supposed an easie matter to cloud or obliterate that Law, to silence or pervert that Witness, or to corrupt that Judge; but it will rise higher in the wonder of it, if we consider this in a *godly Man*, one that *sets God before him*, and is wont to have his fear in his heart; such a man as *David* was, that in so plain a case, in so high a manner, so long a time, with so little sense and apprehension of the evil and danger, Satan should so quickly prevail, 'tis an astonishment: neither will it be less strange if we consider (2.) The *issue* and effect of this blindness: Some rise up against this Law of Conscience, arguing it false and erroneous, and making conclusions directly contrary, as *Deut. 29. 19. I shall have peace, though I walk on in the imaginations of my heart. I have fellowship with him, though I walk in darkness.* *1 Joh. 1. 6. We will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth,* *Jer. 45. 16, 17.* in which cases, the *evilness*, or principles of Conscience are quite overthrown. Some are *hardned*, and as to any application of their

their acts to this Rule, quite dead and senseless; though they rise not up against the light, yet are they *willingly ignorant*, without any consideration of what they are doing; here the *συνεῖδσις*, or witnessing and excusing power of Conscience is idle and asleep. Some though they know the Law, and in some measure see their actions are sinful, yet they pass *no judgment*, apprehend no danger; *No man smites upon his thigh, saying, what have I done?* Jer. 8. 6. Nay, some are so far from this, that they presumptuously justify themselves, though they see their own blame and ruine before them, *I do well to be angry, and that to the death*, saith *Jonah*, when Satan had spread a darkness upon him.

What shall we say of these things? here is darkness to be felt, Egyptian darkness: to explain the way of it fully is impossible for us, to do it in any tolerable way is difficult. To make some discovery herein I shall, (1.) Shew that the Devil doth entice to sin, by *stirring up our lust*. (2.) That by the power and prevalency of our lust, he brings on the *blindness* spoken of.

C H A P. X.

That Satan enticeth by our Lust. The several ways by which he doth it. Of the power and danger of the violence of Affections.

THE way then by which he doth entice, is by *stirring up our lust*. By *lust*, I mean those *general desires* of our minds after any unlawful object, which are forbidden in the tenth Commandment; thus we read of *worldly lusts*, of the *lusts of the flesh*, of *lustings to envy*, and in a word, we read of *divers lusts*, the whole attempt and striving of corrupt Nature against the Spirit, being set forth by this expression, *of lusting against the Spirit*. Tit. 2. 12.
1 Pet. 2. 18.
Jam. 4. 5.
Tit. 3. 3.
Gal. 5. 17.

That Satan takes advantage of our own lusts, and so plows with our *Heifer*, turning our own Weapons against our selves, is evident by the general vote of Scripture. The Apostle *James 1. 14.* tells us, that every Temptation prevails only by the power and working of our *own lusts*: Satan is the Tempter, but

1 Pet. I. 4.

but our lusts are the advantages by which he draws and enticeth; the corrupt principle within us, is called *flesh*, but the way whereby it works, either in its *own proper* motion, or as *stirred up* by the Devil, is that of *lust and affection*; and therefore he that would stop that issue, must look to mortify it in its *affections and lusts*, Gal. 5. 24. We are further told by *John*, 1 *Epist.* 2. 16. that all those snares that are in the World, are only hazardous, and prevailing by *our Lusts*. More generally the Apostle *Peter* speaks; the whole bundle of actual Sins that have ever been in the World came in at this door, *The corruption that is in the World is through Lust*. In the stirring up our Lusts, Satan useth no small Art and Subtilty, and ordinarily he worketh by some of these following ways.

First, He useth his skill to *dress up* an Object of Lust that it may be taking and alluring; he doth not content himself with a *simple proposal* of the Object, but doth as it were *paint and varnish* it, to make it seem beautiful and lovely; besides all that wooing and importunity which he useth to the Soul by private and unseen Suggestions, he hath (no doubt) a care to gather together all possible concurring Circumstances, by which the seeming goodness or conveniency of the Object is much heightened and enlarged. We see those that have *skill* to work upon the Humors of Men, place a great part of it in the *right circumstantiating* a motion, and in taking the Tempers and Inclinations of Men at a *right time*. And they observe, that the missing of the right season is the hazard of the design, even there where the Object and Inclination ordinarily are suitable. There is much in placing a Picture in a right position, to give it its proper grace and lustre in the Eyes of the Beholders. When a man is *out of humor*, he *nauseates* his usual delights, and grows *sullen* to things of frequent practice. 'Tis likely *Eve* was not a Stranger to the Tree of Knowledge before the Temptation, but when the Serpent suggests the *goodness* of the Fruit, the Fruit it self seems *more beautiful* and desirable, *good for Food, and pleasant to the Eyes*. Though we are not able to find out the way of Satan's beautifying an Object, that it may affect with more piercing and powerful delights; yet he that shall consider, that not only *Prudence* (in an advantageous management of things) adds an additional beauty to Objects proposed; but also that *Art* by placing things in a right posture, may derive a radiancy and beam of Beauty and Light upon them, (as an ordinary

dinary piece of Glass, may be so posited to the Sun beams, that it may reflect a sparkling light as if it were a *Diamond* :) He that shall consider this (I say) will not think it strange for the Devil to use some Arts of this kind for the adorning and setting off an Object to the Eye of our Lusts.

Secondly, We have reason to suspect that he may have ways of Deceit and *Imposture* upon our *Senses*. The deceits of the Senses are so much noted, that some *Philosophers* will scarce allow any credit to be given them ; not that they are always deceitful, but that they are often so, and therefore always suspicious. The Soul hath no *intelligence* but by the *Senses* : 'tis then a business of easie belief, that Satan may not altogether slight this advantage, but that when he sees it fit for his purpose, he may impose upon us by the deception of our Eyes and Ears ; we little know how oft our Senses have disguised things to us. In a pleasing Object, our Eyes may be as a *magnifying* or *multiplying* Glass. In the first Temptation Satan seems to have wrought both upon the Object, and also upon the Senses, *She saw it was good for Food, and pleasant* ; who can question but that she saw the Fruit *before* ? but this was *another kind* of sight, of more power and attraction. An instance of Satan's Cunning in both the forementioned particulars, we have from *Austin*, relating the Story of his Friend *Alipius*, who by the importunity of his Acquaintance consented to go to the *Theatre*, yet with a resolve, *not to open his Eyes*, lest the sight of these Spectacles should entice his Heart ; but being there, the noise and sudden shouting of the multitude prevailed so far with him, that he forgot his resolution ; takes the *liberty* to see what occasioned the shouting, and *once seeing*, is now so inflamed with delight, that he shouts as the rest do, and becomes a frequenter of the *Theatre* as others : What was there to be seen and heard he knew before, by the relation of others ; but now being present, his Eyes and Ears were by Satan so heightened in their Offices, that those bloody Objects seemed pleasant, *beyond* all that had been reported of them, and the lust of his Heart drawn out by Satan's cunning disposal of the Object and Senses.

Thirdly, There is no small inticement arising from the *fineness* and *suitableness* of Occasion. An Occasion exactly fitted, is more than half a Temptation ; This often makes a Thief, an Adulterer, &c. Where the acts of these Sins have their rise from a sudden fit of humor, (which *occasion* puts them in,) rather than from

Des Cartes.
Ant. le grand.
Philosoph. vet.
&c.

Spectavit;
clamavit, exarsit, abstulit inde securi insaniam qua stimularetur redire, &c.

from *design* or premeditation. Cunningly contrived Occasions are like the danger of a *Precipice*; if a Man be so foolish as to take up a *stand* there, a small *push* will throw him over, though a far greater might not harm him if he were upon a *Level*. 'Tis Satan's Cunning to draw a Man within the *reach* of an Occasion. All the resolves of *Alipius* were not *safe-guard* to him when once he was brought *within* hearing and sight of the Temptation: If he had staid at home, the hazard of Satan's Suggestions (though earnest) had not been so much as the hearing of his Ears, and sight of his Eyes. In 2 Cor. 2. 11. Paul's fears of Satan's taking advantage against the *Corinthians* did manifestly arise from the *present posture* of their Church affairs: for if the excommunicated Person should not be received again into the Church, an ordinary push of Temptation might either have *renewed* or *confirmed* their Contentions, or precipitated them into an opinion of *too much severity* against an offending Brother; and that their present frame, made them more than ordinarily obnoxious to these Snares, is evident from the Apostle's caution inserted here in this Discourse, so *abruptly*, that any Man may observe the *necessity* of the Matter, and the *earnestness* of his Affections did lead his Pen. The *Souls* of Men have their general *Dis-crasia's*, and Disaffections, as our Bodies have, from a lingering distemperature of the Blood and Humors; in which case, a *small* occasion (like a particular error of Diet, &c. in a declining Body) will easily *form* that Inclination into particular acts of Sin.

Fourthly, Satan hath yet a further reach in his Enticements, by the power which he hath upon our *Fancies* and *Imaginations*: That he hath such a power was discovered before. This being then supposed, how serviceable it is for his end, 'tis now to be considered. Our Fancy is as a *Glass* which with admirable *celerity* and quickness of motion, can present before us all kinds of Objects; it can in a moment run from one end of the Earth to the other; and besides this, it hath a power of *creating Objects*, and casting them into what *forms* and shapes it pleaseth, all which our understanding cannot avoid the sight of. Now the *power* of *Imagination* is acknowledged by all to be very *great*, not only as working upon a *Melancholy* and distempered Spirit, (of which Authors give us large accounts) but also upon *Minds more remote* from such peremptory Delusions; as may be daily observed in the *prejudices* and *prepossession*s of Men, who by reason of the *impressions* of

Burtons Melanch. Part I.
S. 2. P. 93.
Reynolds
Treat. of Passions. c. 4.

of Imagination, are not (without difficulty) drawn over to the acknowledgment of the truth of things, and the true understanding of Matters ; neither is the *Understanding* only liable to a more than ordinary heat and *rapture* by it, but the *Will* is also quickned and *sharpened* in its desires by this means : Hence is it (as one of the fore-cited Authors observes) that Fancy doth *Reynolds ibid.* often more toward a-Perſwaſion by its *inſinuations*, than a cogent *Argument*, or *rational Demonſtration*.

This is no leſs a powerful Inſtrument in Satan's hand, than commonly and *frequently* made uſe of ; who amongſt us doth not find and feel him dealing with us at this Weapon ? When he propounds an Object to our Luſt, he doth not uſually expoſe it *naked* under the hazard of dying out for want of proſecution, but but preſently calls in our *Fancy* to his aid, and there raiſeth a *Theatre*, on which he *acts* before our Minds, the Sin in *all its ways and poſtures*. If he put us upon Revenge, or upon Luſts of Uncleanneſs, or Covetouſneſs, or Ambition, we are ſure (if we prevent it not) to have our Imagination preſenting theſe things to us, as in *lively Pictures* and Reſemblances, by which our deſires may be enflamed and prepared for conſent.

Fifthly, Sometime he ſhews his Art in preparing and fitting *our Bodies* to his deſigns, or in fitting Temptations to our Bodies, and the Inclinations thereof. The *Soul* though it be a noble Being, yet is it *limited* by the Body, and incommodated by the *crazyneſs* and indiſpoſitions thereof, ſo that it can no more act *ſtrenuouſly* or evenly to its Principles in a *diſordered* Body, than it can rightly manage any *Member* of it (in its natural motions) where the Bones are *diſjointed*. Hence, Sickneſs or other bodily Weakneſſes do alter the *Scene*, and add another kind of *byaſs* to the Soul than what it had before. This Satan takes notice of, and either follows his advantage of the *preſent Indiſpoſition*, or (if he hath ſome ſpecial deſign) endeavours to *caſt* our Body into ſuch a diſorder as may beſt ſute his Intention. *Aſa* was more eaſily drawn to be overſeen in peeviſhneſs and raſh anger in his latter days, when his Body grew diſeaſed. Satan had his advantage againſt *Solomon* to draw him to Idolatry when *old age*, and *uxorionſneſs* had made him more *ductile* to the ſollicitations of his Wives ; *When Solomon was old, his Wives turned away his Heart*, 1 King. 11. 4. The Devil, when he took upon him to foretel *Job's* blaſpheming God to his Face, yet he attempted not

the main design till he thought he had thoroughly *prepared* him for it, by the anguish and smart of a distempered Body and Mind ; and though he failed in the great business of his Boast, yet he left us an experiment in *Job*, that the likeliest way to prevail upon the Mind in hideous and desperate Temptations, is to mould the Body to a *fitable* frame : He prevailed ~~not~~ against *Job* to cause him curse God, yet he prevailed far, *he cursed the day of his birth*, and spake many things by the force of that distress, which he professeth himself ashamed of afterwards. The Body then will be in danger (when 'tis disordered) to give a tincture to every action, as a distempered Palat communicates a bitterness to every thing it takes down.

Sixthly, *Evil Company* is a general preparatory to all kinds of Temptation : He enticeth strongly that way. For (1.) *Evil Society* doth *insensibly dead* the Heart, and quench the heat of the Affections to the things of God ; it hath a kind of bewitching power to eat out the fear of the Lord in our hearts, and to take off the weight and power of religious duty ; it not only *stops our Tongues*, and retards them in speaking of good things, but *influenceth* the very *Heart*, and poysons it into a kind of deadness and *letargy*, so that our thoughts run low, and we begin to think that severe watchfulness of Thoughts, and the guard of our Minds to be a needless and *melancholly Self-imposition*. (2.) Example hath a strange insinuating force to *instamp a Resemblance*, and to beget Imitation. *Joseph* living where his Ears were frequently beaten with Oaths, finds it an easie thing (upon a feigned occasion) to swear by the Life of *Pharaoh*. *Evil Company* is *Sins Nursery*, and *Satan's Academy*, by which he trains up those whose knowledg and hopeful beginnings had made them shy of his Temptations ; and if he can prevail with Men to take such Companions, he will with a little labour presently bring them to any Iniquity.

Seventhly, But his *highest* project in order to the enticing of Men, is to engage their *Affections* to an height and *passionateness*. The Scripture doth distinguish betwixt the ἐπιθυμίας and πρᾶξεις, the *Affections* and *Lusts* ; clearly implying, that the way to procure fixed desires and actual lustings, is to procure those *passionate* workings of the Mind.

How powerful a part of his Design this is, will appear from the nature of these Passions : which are,

First,

Chap. 10. Satan's Temptations.

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First, *Violent Motions* of the Heart, the very Wings and Sails of the Soul, and every Passion in its own working doth express a violence. *Choler* is an earnest Rage; *Voluptuousness* is nothing less; *Fear* is a desperate hurry of the Soul; *Love strong as Death*; *Jealousie cruel as the Grave*: each of them striving which should excell in violence, so that 'tis a question yet undetermined which Passion may challenge the superiority.

Vid. *Fernier*
Treat. of Af-
fection.

J. F. Senault
of Passions.
p. 30.

Secondly, Their Fury is *dangerous* and *unbridled*, like so many *wild Horses* let loose, hurrying their Rider which way they please: They move not upon the command of Reason, but oft prevent it in their *sudden rise*; neither do they take Reasons *advice* for their *course* proportionable to the occasion, for often their *humor*, rather than the *matter* of the provocation, gives them *Spurs*; and when they have *evaporated* their heat, they cease, not as following the command of Reason, but as *weakened* by their own violence.

Thirdly, They are *not easily conquered*, not only because they *renew* their strength and onset after a Defeat, and like so many *Hydra's* heads spring up as fast as cut off, but they are *our selves*, we can neither run from them, nor from the love of them.

Fourthly, And consequently highly *advantageous* in Satan's Design and Enticement, when they are driven up to a *Fury* and *Passionateness*; for besides their *inward rage* (which the Scripture calls *burning*) by which Men are *pricked* and goaded on without rest or ease, to *make provisions for the Flesh*, and to enjoy or act what their unbridled violence will lead to in the execution of their desires: They carry all on before them, and engage the *whole Man* with the highest eagerness to *fulfil every Lust*, to go up to the highest degrees, and with an *unsatiable greediness* to yield themselves *servants of Iniquity unto Iniquity*.

1 Cor. 7. 9.
Rom. 1. 27.

Eph. 2. 3.

Rom. 6. 19.

C H A P. XI.

That Lust darkens the Mind. Evidences thereof. The five ways by which it doth blind Men. (1.) By preventing the exercise of Reason. The ways of that prevention. (1.) Secresy in tempting, Satan's subtilty therein. (2.) Surprisal. (3.) Gradual Intanglements.

THAT Satan doth entice us by stirring up our Lust, hath been discovered; it remains that I next speak to the second thing propounded which was,

That by this power of Lust he *blinds and darkens our Mind*. That the Lusts of Men are the great principle upon which Satan proceeds in drawing on so great a blindness, (as we have spoken of) I shall briefly evince from these few Observations.

First, From the *unreasonableness* and absurdity of some Actions in Men otherwise sufficiently rational. He that considers the acts of *Alexander* in murdering *Calisthenes*, for no other crime than defending the *cause of the Gods*, and affirming that *Temples* could not be built to a *King*, without provoking a *Deity*; and yet this so smoothed, (if * *Quintus Curtius* represent him right) that he seemed to flatter *Alexander* with an opinion of *Deification* after his death: Whosoever (I say) shall consider this cruelty, will condemn *Alexander* as blind and irrational in this matter, and yet no other cause can be assigned hereof, but that his *lust after Glory and Honour* darkned his Reason. The like may be said of his killing *Epheslion's* Physician, because he died. The brutal fury of that *Consul*, that made a *Slave* to be eaten up with *Lampreys*, for no other fault than the breaking of a *Glass*, can be ascribed to nothing else but the boiling over of his Passion. A sadder instance of this we have in † *Theodosius senior*, who for an affront given to some of his Officers in *Theffalonica*, commanded the destruction of the City, and the slaughter of the Citizens to the number of 7000, without any distinction of *nocent* and *innocent*: This blind rage the *Historian* notes, as the fruit of violent and unbridled Lust in

* Ego autem feram immortalicatem praecor Regi.—

Hominem consequitur aliquando, nunquam comitatur Divinitas.

Curt. lib. 8.

† Immoderata animi concitatione impulsus — facinus crudele ut nefarium commisit.

Iracundia —

velut Tyrannus omnia suo metu gubernans, ruptis habenis, & jugo rationis excussio gladiis inique contra omnes distinxit. Theod.

Hist. Eccles.

l. 5. p. 587.

a Man, otherwise just and gracious. Thousands of Instances of this nature might be added. But,

Secondly, If we consider the known and *visible hazards* to Life and Estate, and (that which is more,) to that part of them which is *Immortal* ; upon all which, Men do desperately adventure, upon no other ground or motive than the *gratifications* of their Lusts : We may easily conclude that there is a strange force and power in their Passions to blind and besot them ; and this notwithstanding, is the common practice of all Men, where Grace (as the only *Eye-salve*) doth not restore the sight. The Heathens in all these practices of Filthiness and Folly, recorded *Rom. 1. 29.* They had so far a discovery of the danger (if they had not imprisoned that *Truth* and *Light* in *Unrighteousness*, vers. 18.) that they knew the judgment of God, that they which commit such things are worthy of death, vers. 32. Yet notwithstanding, the vanity of their Imaginations (influenced by Lust) darkned their heart so much, that they did not only do these things (of so great vileness and unspeakable hazard,) but had pleasure in those that did them.

Thirdly, The blinding power of Lust is yet more remarkable : When we see Men glorying in their Shame, and mounting their triumphal Chariots to expose themselves a *Spectacle* to all, in that garb of deformity which their Lusts have put them in. 'Tis a blindness to do any act against the rules of Reason, but 'tis a far great blindness for Men to pride themselves in them. What have the issues of most Wars been, but burnings of Cities, devastations of flourishing Kingdoms, spilling the blood of Millions, besides all the Famine and other miseries that follow ; yet these actions (that better besem Tigers, Lions and savage Bruits, than Men of Reason) are honoured with the great triumphant names of *Virtue, Manhood, Courage, Magnanimity, Conquest, &c.* If the power and humor of their Lusts of vain-glory and revenge had not quite muffled their understandings, these things would have been called by their proper names, of Murther, Cruelty, Robbery, &c. and the Actors of such Tragedies, instead of triumphal Arches and acclamations of Praise, would have been buried under heaps of Ignominy and perpetual Disgraces, as *Prodigies* of Nature, *Monsters* of Men, and *Haters* of Mankind.

Fourthly, But there is yet one Evidence more plain and convincing. When our Lusts are up, though Reason offer its aids to allay the Storm, yet the wisest of Men (otherwise composed and

and calm) are so far from taking the advantage of its guidance, that oftentimes they *trample* upon it and despise it ; and as if Lusts (by some secret *Incantation*) had made them *impenetrable*, they are not capable of its light and conduct, and can make no more use of it, than a *blind Man* can do of a *Candle*. To this purpose, let us observe the carriage of Disputants ; if Men do any way publicly engage themselves in a Contest of this nature, though Truth can be but on the one side, yet both Parties give Arguments, and answer Objections with equal confidence of victory, and a contempt of the reasons and strength of each others discourses : and this proves so fatal to him that maintains the mistake or untruth, that not one of a thousand hath the benefit and advantage for the finding of Truth, which free and *unprejudiced Bystanders* may have ; so true is that, *Omne perit judicium cum res transiit in affectum*. When Affections are engaged, Judgment is darkned. 'Tis a thing of common observation, that when Men are discoursed into *Anger* and Heat, they presently grow *absurd* ; are disabled for speaking or understanding Reason, and are oft hurried to such inconveniences and miscarriages, that they are *ashamed* of themselves ; when they *cool* and the fit is over, *Impe-dit ira animum*, &c. To all this might be added, the power of Lust in Persons *voluptuous*, who dedicate themselves to the pleasures of the Flesh. Those that serve divers Lusts and Pleasures, their slavish Estate, their base Drudgery, do clearly evince that Lust *unmans* them, and puts out their Eyes. *Mark-Antony* by this means became a Slave to *Cleopatra* ; never did a poor Captive strive more to obtain the good will of his Lord than he to please this Woman, insomuch that besotted with his Lust, he seemed to want that *common foresight* of his danger, which the smallest measure of Reason might have afforded to any, and so dallied himself into his ruine. From all these Considerations and Instances, it appears our Lusts afford such Vapours and Mists, that our Reason is darkned by them, or rather, they are like a *Dose of Opium* that strongly stupifies and binds up the Senses. But yet it remains that the various ways by which our Lusts do blind us be particularly opened, and they are five. (1.) Our Lusts blind us by *preventing* the use and exercise of Reason. (2.) By *pervverting* it. (3.) By *withdrawing* the Mind from it. (4.) By *disturbing* it in its operation. And (5.) By a *desperate precipitancy*. All which I shall more fully explain.

First,

First, Our Lusts blind us by *preventing* and intercepting the exercise of Light and Reason, and Satan in this case useth these deceits.

First, He endeavours so to *stir up* our Lust, as yet to *conceal his design*. Secresie is one of his main *Engines*, he doth not (in this case) shew his Weapon before he strikes ; and indeed his Policy herein is great, For (1.) By this means he takes us at *unawares*, secure, and unprepared for resistance. (2.) We are often ensnared *without noise*, and before our consideration of things can come in to *rescue* us. (3.) If he get not his whole design upon us this way, yet he oft makes an *half victory* ; by this means he procures an half consent, or inclination to sin before we discover that we are under a Temptation ; for when the *Foundation* of a Temptation is laid *unespied*, then we awaken with the Sin *in our hand*, as sleeping Men awake sometime with the word in their mouths. If any question, how can these things be ? how can he *steal* a Temptation upon us with such secresie ? I answer, he can do it these three ways.

First, He sometimes after a *careless manner*, and as it were by the by, *drops* in a Suggestion into our hearts, and that without noise or importunity, giving it (as it were this charge,) *stir not up, nor awaken him* ; and then he sits by to observe the issue, and to see if the *Tinder* will take fire of it self. Thus many a motion thrown into our hearts, as it were accidentally, or ever we are aware, begets a sudden flame.

Secondly, He sometimes *fetcheth a compass*, and makes a thing *far different* to be a *Preamble* or Introduction to his intended design. Thus by Objects, Employments, Discourse, or Company, that shew not any direct tendency to evil, doth he insensibly occasion Pride, Passion or Lust. How slyly and secretly doth he put us upon what he intends as a further snare ? how unawares, while we think of no such thing, are we carried sometime upon the borders of Sin, and into the enemies quarters ? Satan in this acts like a Fowler, who useth a stalking Horse, as if he were upon some other employment, when yet his design is the destruction of the Bird.

Thirdly, Another way of Secresie is his raising a *crowd of other thoughts* in the Mind, and while these are mixed and confusedly floating in the Understanding or Fancy, then doth he thrust in among them the intended Suggestion, and then suffering the rest

to vanish, he by little and little singles this out as a more special object of consideration, so that we cast a sudden glance upon this, and we are often taken with it before we consider the danger. In this Satan doth as Souldiers, who take the advantage of a Mist to make a nearer approach to their Enemies, and to surprize them before discovery of the danger : This he doth with us while we are in a *Musing fit*, or a *Melancholy dream*.

A second Deceit for the *preventing* of a serious consideration, is *Sudden Surprisal*. In the former he endeavoured to *conceal the Temptation* while he is at work with us, but in this he *shews the Temptation plainly*, only he sets upon us without giving of us *warning* of the onset ; but then he backs it with all the violent importunity he can, and by this he hinders the recollecting of our selves and the aid of Reason. This course Satan only takes with those whose Passions are apt to be *very stirring* and boysterous ; or such as being his Slaves and Vassals are *more subject* to his commands. Thus a sudden provocation to an angry Man, gives him not time to consider, but carries him headlong. A *surprise* of Occasion and Opportunity, is frequently a *conquest* to those that have any *earnestness* of Hope, Desire, or Revenge : Surely *David* was taken at this advantage in the matter of *Bathsheba*. And here we may note, that good Men upon such a *sudden motion*, do *yield* (without any blow or strugling) to that, which at *other times* they could not be drawn to by many reasons.

Thirdly, Consideration is prevented by *gradual Intanglements*. Satan so orders the matter that Sin creeps on upon us as Sleep, by *insensible degrees* : For this end sometimes he *dissembles* his Strength and sets upon us with *lower* Temptations, and with less force than otherwise he could : He knows we are not moved to *extreams*, but by *steps* and *habits*, are not confirmed, but by *gradual* proceedings ; to take too great strides, may *sometime* prevail at present, but the suddenness and greatness of the alteration begetting a *strangeness* on the Soul, may occasion *after-thoughts* and recoyling : Therefore he tempts first to *thoughts*, then to a *delight* in these thoughts, then to the *continuation* of them, then to *resolve*, and so on to *practice*. And in like manner, he tempts some to make bold with a *small matter*, which shall scarce come under the notion of wrong ; then to a *greater*, and so gradually to *higher* things, and thus he insensibly brings on a thievish Inclination and Practice. For the same end sometimes he shews his skill in
the

the management of Occasions, he imperceptibly hooks Men into Sin, by drawing them first to be bold with *Occasions*; he tells them they may sit at the Ale-house, and yet not be drunk; that they may keep Familiarity, and yet not be lewd; that they may look upon a Commodity, and yet not steal: and when the *Occasions* are by this means made *familiar* to them, then he puts them on a step further, but by such slow motions, that the progress is scarce discerned till they be in the Snare.

C H A P. XII.

Of Satan's perverting our Reason. His second way of blinding. The possibility of this, and the manner of accomplishing it directly, several ways; and indirectly, by the delights of Sin, and by Sophistical Arguments; with an account of them.

THE second way by which Satan blinds us through the power of Lust, is by *perverting* and *corrupting* our Reason, drawing it to approve of that, which it first *disapproved*. That our Lusts have such a power upon the Understanding to make such an alteration, need not seem strange to those that shall consider, that the Scripture propounding the knowledg of the highest Mysteries, doth positively require (as a necessary prerequisite to these things) that we *lay aside all filthiness and superfluity of naughtiness* (in these terms, noting the loathsome defilement of our Lusts) that so we may *receive the ingrafted Word*; strongly implying that our Lusts have a power to *elude* and *evade* the *strongest reasons*, and to hinder their entertainment: Which our Saviour notes, to have been also the cause of the Jews blindness, *How can ye believe which receive honour one of another?* their lusts of Honour stood in their Light, and perverted their Reason. Jam. i. 20.

But because this may seem to some almost impossible that Lusts should turn our *Sun* into darkness, I shall a little explain it.

The Understanding doth usually, (if practice of Sin have not put out its light) *at the first* faithfully represent to our Mind the na-

ture of Good and Evil in matters of Temptation and Duty ; yet its power in this case is only *directive* and suasive to the *Will*, not *absolutely imperative* ; the *Will* must follow the *Understandings* dictate, but is not under any necessity of following its *first advice* ; 'tis the *ultimum dictamen*, the last dictate that it is engaged to follow : However the *Will* (in the case last mentioned) be dependant upon the *Understanding*, yet the *Understanding* doth also *quoad exercitium*, depend upon the *Will*, and as to the *act of consideration*, is under its command ; so that after the *Understanding* hath faithfully represented the evil of a Sin, the *Will* can command it to another consideration, and force it to *new thoughts* and consultations about it ; in which case, the *Will* doth *prompt* the *Understanding*, tells it what *verdict* it would have it to bring in, and so doth really sollicite and beg for a compliance.

The *Understanding* is *ductile* and capable of being *brib'd*, and therefore suffers its *right Eye* to be put out by the *Will*, and as a false Witness or a partial Judge gives sentence *as the Will would have it* ; and thus (as one observes) the *Understanding* and *Will*, are like *Simeon* and *Levi*, *Brethren in evil*, mutually complying with, and gratifying each other.

Fenner Epist.
Dedicatory to
Mystery of Sa-
ving Grace.

The possibility of Lusts perverting our *Understanding* being discovered, the way and manner how Lust doth thus corrupt it, is needful to be opened.

Lust exerciseth this power under the management of Satan, *directly* and *indirectly*.

First, Our Reason is *directly* perverted, when it is so far wrought upon as to call that *Good*, which is indeed plainly and apparently *Evil*. So great a corruption is not common and ordinary, neither can the heart of Man be *easily* drawn to go so palpably against clear light and evidence : 'Tis therefore only in *some Cases*, and in *some Persons*, either of *weaker* Faculties, or of extraordinarily *debauched* Principles that Satan can work up Lust to give so great a darkness : However 'tis evident that Satan useth these deceits in this thing.

First, He strives (where the matter will bear it) to put the name of *Virtue* or Good upon Actions and things that are not so. This Temptation doth most appear in those things that are of a *doubtful* and disputable nature, or in those Actions which in their appearance or *pretensions* may seem to be *virtuous*. Whatever Sin is capable of any Paint or Varnish, that he takes the advantage of.

of. *Saul's* Sacrificing was a great iniquity, and yet the pretence of the *general Goodness* of the action (being in it self commanded) and the supposed *Necessity* of *Saul's* doing it, because *Samuel* came not, were considerations upon which his Understanding warranted to him that undertaking. *Paul's* Persecution, (though a real gratification of his envious lustings) by his blinded Understanding was judged duty: What more common than for Worldly-mindedness and Covetousness, to be called a faithful and dutiful care for the provision of our Families? Lukewarmness is often justified under the notion of Moderation and Prudence; and any thing that can but pretend any *kindred* to, or resemblance of Good, our Lusts presently prevail for an approbation and vindication of it.

Secondly, Satan useth the advantage of *Extreams*, for the corrupting of our Understandings. To this purpose he doth all he can to make such an Extream *odious* and displeasing, that so we may run upon the *contrary*, as matter of duty. Many there are whose heads are so weak, that if they see the danger of *one Extream*, they never think themselves in safety till they fly to a *contrary Excess*, and then they think the Extream they embrace needs no other justification, than the apparent Evil of what they have avoided. Satan knowing this, like the *Lapwing*, makes the greatest noise when he is furthest from his Nest, and in much seeming earnestness, tempts us to something that is most cross to our Temper or present Inclination; or endeavours to render something so to us, not with any hopes to prevail with us there, but to make us run as far from it as we can into another Snare, and also to make us believe that we have done well and *avoided* a Temptation, when indeed we have but *exchanged* it.

Thirdly, He directly blinds our Understandings in sinful Practices, by engaging us to *corrupt Opinions* which lead to wicked or careless Courses. Satan with great ease can put Men upon Sin, when once he hath prevailed with them to receive an error, which directly leads to it. Corrupt Principles do naturally corrupt Practices, and both these may be observed to meet in those deluded ones, whom the Scripture mentions, *that denyed the only Lord* Jude 4. *God, and Jesus Christ, turning also the grace of God into lasciviousness*; false-Teachers that brought in *damnable Heresies*, counted it *pleasure to riot*, had eyes full of *Adultery*, and could not cease from 2 Pet. 2. 1, 13, *Sin*. With what confidence and security will Sin be practised 14.

when an *Opinion* signs a *Warrant*, and pleads a Justification for it?

Luk. 9. 55.

Fourthly, In Actions, whose goodness or badness is principally discoverable by the *ends* upon which they are undertaken, 'tis no great difficulty for Satan to impose upon Men a Belief that they *act* by *ends* and respects, which do *not indeed move* them at all; and in this case Men are so blinded, that they do not, or will not know or acknowledge they do evil; the *matter* of the Action being *warrantable*, and the *end* being out of the *reach* of common discovery, they readily believe the *best* of themselves; and looking more at the warrantableness of the nature of the act in the general, than at their grounds and intentions, they think not that they do evil. This was a fault which Christ observed in the Disciples when they called for *fire from Heaven* upon the *Samaritans*: the thing it self *Elias* had done before, and Christ might have done it then, but they wanted the *spirit of Elias*; and therefore Christ rejects their motion as unlawful *in them*, who considered not that a Spirit of Passion and Revenge did altogether influence them, and instead of shewing a just displeasure against the *Samaritans*, he shews that Satan had blinded them by their Lust, and that the thing they urged was so far from being good, that it was apparently evil, in that they were acted by *another Spirit* than they *imagin'd*. This way of deceit is very common. How often may we observe Christians pretending *conscientious dissatisfactions* about the actions of others, when the private spring that animates them is some *secret grudge* that lyes at the bottom; and yet because the thing wherein they are dissatisfied may truly deserve *blame*, they are not apt to *condemn* themselves but think they do well.

Secondly, Lusts also pervert our Reason and Knowledg *indirectly*: and this is, when we are not *so far* blinded, as to believe the thing unto which we are tempted, to be *good absolutely*; yet notwithstanding, we are persuaded of *some considerable goodness* in it, and such as may for the present be embraced. For this purpose Satan hath ready these *two Engines*:

First, He sets before us the *Pleasures*, Profits and other *delights* of Sin: These he heightens with all his Art and Skill, that he may fix in our Minds this conclusion, that however it be *forbidden*, yet it would conduce much to our *satisfaction* or advantage if it were practised; and here he promiseth such golden ends and fruits

fruits of Sin, as indeed it can never lead unto, inviting us in the words of the Harlot, *I have decked my Bed with coverings of Tapestry, Prov. 7. 16: with carved Works, with fine Linnen of Egypt. I have perfumed it with Myrrhe, Aloes and Cinnamon. Come, let us take our fill of these delights.* Thus he set upon Eve, *Taste this Fruit, and ye shall be as Gods.* Thus he attempted Christ himself, *All these will I give thee,* proffering the Kingdoms of the World, and the Glory of them. The pleasures of Sin are Satans great Bait, and these strongly invite and stir up our Lusts; yet because the fear of the danger may stick in the Heart, *'Tis pleasant, but O I dare not;* saith the Sinner, *I fear the hazard or the evil that may follow:* Therefore Satan hath his other Engine at hand to blind us, and to carry our Minds from such considerations, and that is,

Secondly, His *Sophistical Arguments*, by which the danger may be lessened; of these his Quiver is full. As,

First, He urgeth that the Sin tempted to is *little*. But a little one, 'tis not (saith he) so great a matter as you make it, there are other Sins far greater, and these also practised by Men that profess as much as you. Thus he would *shame* us (as it were) out of our fear, by calling it *severity*, *niceness*, or an unnecessary *preciseness*. If this prevail not,

Secondly, He hath then another Argument. Oh (saith he) be it so, that it is a *little more* than ordinary, yet it is *but once*; *taste* or *try* it, you need not engage your selves to *frequent* practice; you may retreat at pleasure. But if the fear of the danger prevail against this, then,

Thirdly, He labours to put us under a kind of *necessity* of sinning, and this he pleads as a justification of the evil. 'Tis not altogether right, but you cannot well avoid it. This *plea* of necessity is *large*, occasion, example, command of others, strength of inclination, custom, and what not, are pleaded by him in this case; some particularly reckon them up: and rather than some Men will *acknowledg* the evil, they will blame Gods decree, as if they were *necessitated* by it, or his providence, as *Adam*, *The Woman* that thou gavest me, *she gave me of the Tree*: *David's* bloody resolve against the house of *Nabal* seems to be justified by him, from *Nabal's* great ingratitude, *In vain have I kept all that this Fellow hath in the Wilderness, &c.* and as one engaged by a necessity of repaying such wrongs and affronts, doth he determine to cut them off. *Aaron* (when he was taxed by *Moses* about the golden

Calf)

Vid. *Dyls*
Deceitfulness
of Heart.
P. 139. &c.

1 Sam. 25. 21.

Exod., 32. 22. Calf) excuseth the matter by a pretended necessity of doing what he did upon the violent importunity of such an heady People; and that when *Moses* was not to be found, *Thou knewest the People, that they are set on mischief.* This that he urged to *Moses*, Satan no doubt had urged to him, and he had acquiesced in it, as something that he thought would excuse, or at least mitigate the offence. Yet if the Sinner break through this Snare,

Fourthly, He comes on with a softer plea of *infirmity*; and endeavours to perswade Men that they may yield under pretence of *being forced*, and that their *strivings* and *reluctancies* will lessen the evil to an apparent *sin of infirmity*; and thus he bespeaks them, *Have not Gods Children infirmities? they sin, though with reluctancy, and dost not thou resist? doth not the fear that is in thy heart shew an unwillingness; mayest thou not plead, the evil that I would not do, that do I? if thou yield, will not God account it a rape upon thine integrity?* If this Arrow stick not,

Fifthly, Then he extenuates the offence, by propounding some smaller *good* or convenience that may follow that evil. And this, though it be a way of arguing, directly contrary to that rule, *Do not evil that good may come*, yet it oft proves too successful; and 'tis like that common stratagem of War when by the proposal of a *small booty* in view, the Enemies are drawn out of their *Hold* into a *fore-contrived Danger*. Thus Satan pleads, *This one act of Sin may put you into a capacity of honouring God the more.* Some have admitted advancements and dignities against Conscience, upon no better ground, but that they might *keep out Knaves*, and that they might be in a condition to be *helpful* to good Men. Surely the Devil prevailed with *Lot* by this Weapon, when he offered the prostitution of his Daughters to the lusts of the *Sodomites*, that the Strangers (as he thought them) might be preserved; *by this evil* (thinks he) *a greater may be avoided.* *Herod's* Conscience could not at first consent to the cutting off the head of *John Baptist*, but when Satan suggests the obligation of his Oath, he concludes, that in the killing of *John* he should escape the violation of the Oath; Thus a *pretended good* to come, becomes a *pander* to a present certain iniquity. Now if after all these arguing the Conscience carrieth an apprehension of danger, then

Sixthly, He plainly disputeth the *possibility of the escape of danger*, though the sin be committed. All the insinuations of pleasure and advantage by which *Eve* was tempted, could not at first blot out
her

her fears of the consequence of that transgression, it did stick in her mind still, *lest we die*; then Satan plainly denyeth the danger she feared, *Ye shall not surely die, the threatening* (saith he) *it may be was but for trial, or without a strict and positive purpose in God to execute it; there is no certainty that God was in good earnest when he spake so.* The Devil usually urgeth the Mercy of God, the Merits of Christ, his Promises of Pardon, the Infirmities of the Saints, their Sins, and Repentances, &c. From all these drawing this conclusion, that we may venture upon the Temptation without any apparent hazard, *'Tis but repenting* (saith he) *and that is an easie work to a gracious Soul, God is ready to be reconciled, even to a Prodigal Son; he is not so cruel as to cast away any for a small matter, he that waits to be gracious will not ly at catch for opportunities and occasions to destroy us, he that delights not in the death of a Sinner will not delight to take strict exceptions against every failing.*

If Satan can prevail with us to extenuate the Sin, to slight the hazard, or any way to lessen it upon any of the forementioned accounts; then having possessed us before with high apprehensions of delights and satisfactions in the Sin, he quickly perswades to accept the motion, as having a conveniency and advantage in it not to be despised: and thus doth he indirectly pervert our Reason, which is the second way by which he blinds us, through the working of our Lust.

C H A P. XIII.

Of Satan's diverting our Reason, being the third way of blinding Men. His policies for diverting our Thoughts. His attempts to that purpose in a more direct manner; with the degrees of that procedure. Of disturbing or distracting our Reason, which is Satan's fourth way of blinding Men. His deceits therein. Of precipitancy, Satan's fifth way of blinding Men. Several deceits to bring Men to that.

THirdly, Satan blinds the Sons of Men by *diverting and withdrawing their Reason*, and taking it off from the pursuit of its discovery or apprehensions. For sometime it cannot be induced to go so contrary to its Light, as to call evil good, either *directly or indirectly*. Then is Satan put to a new piece of Policy; and if the frame of the Heart and the matter of the Temptation suit his design, he endeavours to *turn the stream* of our thoughts either wholly *another way*, or to *still them* by turning them into a *dead Sea*, or by some trick to beguile the Understanding with some *new dress* of the Temptation. So that we may observe in Satan a *threefold* policy in a subserviency to this design: for,

First, Satan sometime *ceaseth* his pursuit and lets the matter fall, and thinks it better to *change* the Temptation than to *continue* a solicitation at so great a disadvantage. When he tempted Christ and could not prevail, he *departed for a season* with a purpose to return at some fitter time, which Christ himself was in expectation of, knowing it to be his manner to ly in wait for advantages, and accordingly when his suffering drew nigh, which (as he speaks to the Jews,) was *their hour and power of darkness*, he foretold his return upon him, *Now the Prince of this World cometh*: however, this attempt of his against the Lord Jesus prevailed not, yet he shewed his *Art and Skill* in the *suspending* of his Temptation to a more futable time. And the success of this against us is sadly remarkable:

Luk. 4. 13.

Luk. 22. 53.

remarkable, for however we resist, and at present stand out, yet his solicitations are often like *leaven*, which while 'tis hid in our thoughts, doth not a little ferment and change them, so that at his return, he often finds our *Lusts prepared* to raise greater clouds upon our Mind. Many there are that resist strongly at present that which they easily slide into, when Satan hath given them time to breath; that say *I will not*, and yet do it afterwards.

Secondly, He sometimes withdraws their considerations, by *buffing them up with a confidence that they are above the Temptation*: As a conquest in a small skirmish, begetting an opinion of victory, makes way for a total overthrow over a careless and secure Army. We are too apt to triumph over Temptations, because we give the first on-set with courage and resolution. Christ forewarned Peter of his denial, he stoutly defies it, and not improving this Advertisment to Fear and Watchfulness, Satan who then was upon a design to sift him, took him at that advantage of security, and by a contemptible instrument overthrew him. Thus while we grow strong in our apprehensions by a denial of a Sin, and undervalue it as below us, our Confidence makes us careless, and this lets in our ruine.

Thirdly, If these ways of Policy fail him, he seemingly complies with us, and is content we judge the matter sinful, but then he proffers his service to bring us off by distinctions; and here the Sophister useth his skill to further our Understanding in framing excuses, coining evasions, and so doth out-shoot us in our own Bow. The Corinthians had learned to distinguish betwixt eating of Meat in an Idols Temple in honour to the Idol, and as a common Feast in civility and respect to their Friends that invited them: this presently withdrew their consideration, and so quieted them in that course, that the Apostle was forced to discover the fallacy of it. The Israelites cursed him that gave a Wife to any of the Tribe of Benjamin: but when they turned to them in compassion, they satisfied themselves with this poor distinction, that they would not give them Wives, but were willing to suffer them to take them. 'Tis Judg. 21. 18, a common snare in matters of Promise, or Oath, where Conscience is startled at a direct violation thereof, by some pitiful salvo, or silly evasion, to blind the Eyes; and when they dare not break the Hedge, to leap over it by the help of a broken Reed.

But I must here further observe, that Satan doth sometimes set aside these Deceits aforementioned, and tries his strength for the withdrawing

withdrawing of our consideration from the danger of Sin, in a more plain and direct manner, that is, by continuing the prospect of the sweets and pleasures of Sin under our Eye, and withal, urging us by repeated solicitations to cast the thoughts of the danger behind our back: In which he so far prevails sometimes, that Men are charged with a deep forgetfulness of God, his Law, and of themselves, yet usually it ariseth to this by degrees: As

First, When a Temptation is before us, and our conscience relucts it, if there be any inclination to recede from a conviction, the motion is resisted with a secret regret and sorrow. As the young Man was said to go away sorrowful, when Christ propounded such terms for Eternal Life as he was not willing to hear of: So do we, our Heart is divided betwixt Judgment and Affection, and we begin to wish that it might be lawful to commit such a Sin, or that there were no danger in it; nay, often our wishes contradict our prayers, and while we desire to be delivered from the Temptation, our private wishes beg a denial to those supplications.

Secondly, If we come thus far, we usually proceed to the next step, which is, to give a dismissal to those thoughts that oppose the Sin: We say to them, as Felix to Paul, Go thy way for this time, and when I have a convenient opportunity I will send for thee.

Rom. 1. 18.
2 Pet. 3. 5.

Thirdly, If a plain dismissal serve not to repel these thoughts, we begin to imprison the Truth in Unrighteousness, and by a more peremptory refusal to stifle it, and to keep it under, and become at last willingly ignorant.

Fourthly, By this means at last the Heart grows fottish and forgetful: The heart is taken away, as the Prophet speaks, and then do these thoughts of conviction and warning at present perish together. This withdrawing of our consideration is Satan's third way of blinding us. Follows next

The fourth way by which our Lust prevails in Satan's hand to blind Knowledge, and that is by distracting and disturbing it in its work. This piece of subtilty Satan the rather useth, because 'tis attended with a double advantage, and like a two-edged sword will cut either way. For (1.) A confusion and distraction in the Understanding, will hinder the even and clear apprehensions of things, so that those principles of Knowledge cannot reach so deep, nor be so firm and full in their application: For as the Senses, if any way distracted or hindred, though never so intent, must needs suffer prejudice in their operations; a thick Air or Mist not only hinders

hinders the sight of the Eye, but also conduceth to a misrepresentation of Objects: Thus is the Understanding hindred by confusion. But (2.) If this succeed not, yet by this he hinders the peace and comfort of God's Children: 'Tis a trouble to be haunted with evil thoughts. To work this distraction,

First, Satan useth a *clamorous importunity*, and doth so follow us with Suggestions, that what way soever we turn they follow us; we can think nothing else, or hear nothing else, they are ever before us.

Secondly, He worketh this disturbance in our thoughts by *levying a legion* of Temptations against us; *many at once*, and of *several kinds*, from *within*, from *without*, on every side, he gathers all from the *Dan* to the *Bersheba* of his Empire to oppress us with a multitude; so that while our thoughts are *divided* about many things, they are *less fixed* and observant in any particular.

Thirdly, He sometimes endeavours to *weary us out with long Solicitations*. As those that besiege a City, when they cannot storm, endeavour to waste their Strength and Provisions by a *long Siege*: His design in this is to come upon us (as *Ahitophel* counselled *Absolom*) when we are *weary and weak-banded* by watching and long resistance.

Fourthly, But his chief design is to take the *advantage of any trouble inward or outward*, and by the help of this he dangerously *discomposeth* and distracts our Counsels and Resolves. If any have a Spirit distemper'd, or ly under the apprehensions of Wrath, 'tis easie for him to confound and *amaze* such, that they shall scarce know what they *do*, or what they *think*. The like advantage he hath from outward Afflictions, and these opportunities he the rather takes, for these Reasons:

First, Usually inward or outward troubles leaves some *stamp of murmuring* and sullenness upon our Hearts, and of themselves distemper our Spirits with a sad inclination, *to speak in our haste*, or *to act unadvisedly*. *Job's* affliction imbittered his Spirit, and Satan misseeth not the advantage; then he comes upon him with Temptations, and prevailed so far, that he spake many things in his anguish, of which he was ashamed afterward, and hides his face for it; *Once have I spoken, but I will not answer: yea, twice, but I will proceed no further.* Job 40. 5.

Secondly, By reason of our Burthen we are *less weildy*, and more unapt to make any resistance. God himself expresseth the

condition of such, under the similitude of those *that are great with young*, who because they cannot be driven fast, he *gently leads* them: But Satan knows a small matter will discompose them, and herein he deals with us, as *Simeon* and *Levi* dealt with the *Sechemites* who set upon them when they were *fore* by circumcision.

Thirdly, Troubles of themselves occasion Confusion, multitudes of Thoughts, Distractions and Inadvertencies. If Men see a hazard before them they are presently at their wits end, they are puzzled, they know not what to do, thoughts are divided, now resolving this, then presently changing to a contrary purpose. 'Tis seldom but *as in a multitude of words there is much folly*, so in a distraction of Thoughts there are many Miscarriages, and Satan with a little labour can improve them to more; here he works unseen, in these *troubled Waters* he loves to angle, because his Baits are not discerned.

Fifthly, Our Considerations and Reasonings against Sin are hindered by a *bold forward precipitancy*. When Men are hasted and pressed to the committing of Sin, and like the *deaf Addar* stop their Ears against the voice of the Charmer: in this case the rebellious Will is like a *furious Horse*, that takes the *Bridle in his Teeth*, and instead of submitting to the government of his Rider, he carries him violently whither he would not. Thus do Men rush into Sin as the Horse into the Battel. The devices by which Satan doth forward this, we may observe to be these among others.

First, He endeavours to *affright* Men into an *hopelesness of prevailing against him*, and so intimidates Men that they throw down their Weapons, and yield up themselves to the Temptation; they conclude there is no hope by all their resistance to stand it out against him, and then they are easily perswaded to comply with him. To help this forward, Satan useth the Policy of *Souldiers*, who usually *boast* high of their *strength* and resolutions, that the hearts and courage of their Adversaries failing, the *Victory* may fall to them without *stroke*. The Devil expresth a disdain and scorn of our weak opposition, as *Goliab* did of *David*, *Am I a Dog, that thou comest to me with Staves? doest thou think to stand it out against me?* 'Tis in vain to *buckle on thine Armour*, and therefore better were it to *save the trouble of striving than to fight to no purpose*. With such like arguings as these, are Men sometimes prevailed with to throw down their Weapons, and to over-run their Reason through fear and hopelesness.

Secondly,

Secondly, Sometimes he is more subtle, and *by threaping Men down, that they have consented already, he puts them upon desperate adventures of going forward.* This is usually where Satan hath used many solicitations before, after our hearts have been urged strongly with a Temptation; when he sees he cannot win us over to him, then he *triumphs* and boasts we are *conquered already*, and that our thoughts could not have *dwelt* so long upon such a *subject*, but that we had a *liking* to it, and thence would persuade us to go on and enjoy the *fulness* of that delight which we have already *stolen* privately, *over Shoes, over Boots.* Now though his arguings here be very weak, (for though it be granted, that by the stay of the Temptation on our thoughts he hath a *little entangled* us, it cannot hence be inferred that it is our wisdom to entangle our selves *further*,) yet are many overcome herewith, and give up themselves as already conquered, and so give a stop to any further consideration.

Thirdly, When Men will not be *trapped* into the Snare by the former delusions, he attempts to *work* them up to a *sudden and hasty resolve of sinning*; he prepares all the materials of the Sin, puts every thing in order, and then carries us (as he did Christ) into the Mountain, to give us a prospect of their beauty and glory: *All these* (saith he) *will I give thee; do but consent, and all are thine.* Now, albeit there are arguments at hand, and serious considerations to deter us from practice, yet how are all laid aside by a quick resolve? Satan urgeth us by violent *hurry*, (as Christ said to Judas) *what thou hast to do, do it quickly*; the Soul persuaded with this puts on a sudden boldness and resolution, and when Reason doth offer to *interpose*, it *holds fast the door*, because the *sound of its Masters feet is behind it*; doth it not say to it self, *Come, we will not consider, let us do it quickly before these lively considerations come in to hinder us*; 'tis loth to be restrained, and conceiteth, that if it can be done *before Conscience awaken* and make a noise, all is well; as if Sin *ceased* to be sinful, because we by a violent haste endeavoured to *prevent* the admonition of Conscience. Thus they enjoy their Sin (as the Israelites eat their Passover) *in haste, and with their staves in their hands.*

Fourthly, When Opportunities and Occasions will well suit it. He takes the advantage of a *passionate and sullen Humor*, and by this means he turns us clearly out of our Byas: Reason is trampled under-foot, and Passion quite over-runs it. At this disadvantage

vantage the Devil takes *Jonah*, and hardens him to a strange resolve of quarrelling God, and *justifying* himself in that Insolency. The *Humor* that Satan wrought upon, was his *fretful sullenness* raised up to a great height by the disappointment of his expectation, and this makes him break out into a *Cholerick* resolution, *I do well to be angry*. Had he been composed in his Spirit, had his Mind been calm and sedate, the Devil (surely) could not by any arguments have drawn him up to it; but when the Spirit is in a rage, a little matter will bind Reason in Chains, and push a Man upon a desperate carelessness of any danger that may follow; sutable to that expression of *Job*, chap. 13. 13. *Let me alone that I may speak, and let come on me what will*.

Fifthly, All these are but small in comparison of those *deliberate determinations* which are to be found with most Sinners, who are therefore said to sin with an *high hand*, *presumptuously*, *wilfully*, *against Conscience*, *against Knowledge*, and this ordinarily to be found only among those whom a custom of Sin hath hardened and confirmed into a boldness of a wicked way and course. When the spirits of Men are thus harnessed and prepared, Satan can at pleasure almost form them into a *deliberate resolve*, to cast the commandment behind their back, and to refuse to hearken. When any Temptation is offered them, if God say, *Ask for the old paths, and walk therein*, (as *Jer. 6. 16.*) they will readily answer, *We will not walk therein*: If God say, *Hearken to the sound of the Trumpet*: they will reply, *We will not hearken*. When the People by a course of sinning had made themselves like the *wild Ass* used to the Wilderness, then did they peremptorily set up their Will against all the Reason and Consideration that could come in to deter them, though they were told the inconveniences, (*Jer. 2. 25.*) that this did unshoo their Foot, and afflicted them with Thirst and Want, yet was the advice slighted, *there is no hope* (said they,) there is no expectation that we will take any notice of these pleadings, for we have fixed our resolve, *We have loved Strangers, and after them will we go*. So *Jer. 44. 16.* *As for the word that thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth out of our own Mouth*. A plain and full resolve of Will dischargeth all the powers of Reason, and commands it silence. And that this is most ordinary among Men, may appear by these frequent expressions of Scripture, wherein God lays the blame of all that madness which their lives bring forth

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forth upon their *Will*, *Ye would not obey, ye will not come to me; their heart is set to do evil*, &c. It may indeed seem strange that Satan should proceed so far with the generality of Men, and that they should do that that should seem so inconsistent with those Principles which they retain, and the Light which must result from thence: But we must remember, that these *wills* and *shall*s of wicked Men, are for the most part *God's interpretation* of their Acts and Carriage, which speaks as much, though it may be their Minds and Hearts do not so *formally* mould up their Thoughts into such open and *brazen-fac'd* assertions. And yet we ought also further to consider, that when the *Spirit* of God chargeth Man with *wilfulness*, there is surely more of a *formal wilfulness* in the heart of Man than lyeth open to *our view*. And this will be less strange to us when we call to mind,

Sixthly, That through the working of Satan the Minds of Men are darkned, and the light thereof put out by the prevalence of *Atheistical Principles*. Something of *Atheism* is by most *Capel Tempt.* Divines concluded to be in every Sin, and according to the height of it in its various degrees, is Reason and Consideration overturned: There are, it may be, few that are *professed* Atheists in *Opinion*, and Dogmatically so, but all *wicked* Men are so in *Practice*; though they profess God, yet *the Fool saith in his heart, there is no God*, and in *their works they deny him*. This is a Principle that directly strikes at the root: for if there be *no God*, *no Hell* or Punishment, who will be *fear'd* from taking his delight in Sin by any such consideration? The Devil therefore strives to instil this Poyson with his Temptation. When he enticed Eve by secret insinuations, he first *questions* the truth of the threatening, and then proceeds to an open *denyal* of it, *ye shall not surely die*; and 'tis plain, she was induced to the Sin upon a *secret disbelief* of the danger; she reckons up the advantages, *good for Food*, *pleasant to the Eye*, *to be desired to make one wise*; wherein 'tis evident she believed what Satan had affirmed, *that they should be as God*, and then it was not to be feared that they should die. This kind of *Atheism* is common; Men may not *disbelieve* a Godhead, nay they may *believe there is a God*, and yet *question* the truth of his *threatnings*. Those conceits that Men have of God, whereby they mould and frame him in their *fancies*, suitable to their humors (which is a *thinking that he is such an one as our selves*) are Streams and Vapours from this Pit, and the Hearts of the Sons of Men are desperately

Psal. 50.

desperately set within them to do evil, upon these grounds; much more when they arise so high as in some who say, Doth God know? Is there knowledg in the most High? If Men give way to this, what reason can be imagined to stand before them? All the comminations of Scripture are derided as so many Theological scare-Crows, and undervalued as so many pitiful contrivances to keep Men in awe.

CHAP. XIV.

Of Satan's maintaining his Possession. His first Engine for that purpose, is his finishing of Sin, in its reiteration and aggravation. His Policies herein.

HAVING explained the five ways by which Satan through the power of Lust causeth blindness of Mind in tempting to Sin, I shall next lay open Satan's Devices for the *keeping and maintaining his Possession*, which are these:

First, He endeavours (after he hath prevailed with any Man to commit an Iniquity) to *finish Sin*, Jam. 1. 15. *After 'tis conceived and brought forth, then 'tis finished*; which notes its growth and increase. This compriseth these two things, its *Reiteration*, and its *Aggravation*.

First, Its *Reiteration*, is when by frequent acts it is strengthened, and confirmed into an *habit*. There are various steps by which Men ascend into the seat of the Scornful, *Nemo repente turpissimus*; 'Tis not one act that doth denominate Men *wise to do evil*. In Psal. 1. David shews there are gradations and degrees of Sin, some walk in the counsel of the Ungodly; some by progress and continuance of Sin stand in the way of Sinners; some by a hardness of Heart and fixedness in wicked Purposes, sit in the seat of the Scornful. To this height doth he labour to bring his Profelytes, yet he further designs,

Secondly, That Sin may have its utmost accomplishments in all the aggravations whereof it may be capable. He strives to put Men upon such a course of sinning as may be most scandalous to the

the Gospel, *most ensnaring* and offensive to others, *most hardning* and desperate to our selves, *most offensive* and provoking to God ; in this he imitates the counsel of *Ahitophel* to *Abfalom*, when he advised him to go in unto his Fathers Concubines in the sight of all *Israel*, that so the breach betwixt him and his Father might be widned to an impossibility of reconciliation. Thus he labours that Sinners should act at such a rate of open defiance against Heaven, as if they *resolved to ly down* in their iniquity, and were purposed *never to think of returning* and making up their peace with God. That Sin may be finished in both these respects, he useth these Policies ;

First, After Sin is *once* committed, he *renews* his Motions and Sollicitations to act it *again*, and then again, and so onward till they be perfect and habituated to it. In this case he acts over again the *former method* by which he first ensnared them, only with such alterations as the present case doth necessitate him unto ; before he urged for the committing of it but *once*, (how little is he to be trusted in these promises,) now he urgeth them by the *very act* they have already done, *Is it not a pleasant or profitable sin to thy very experience ? hast thou not tasted and seen ? hast thou not already consented ? taste and try again, and yet further, withdraw not thy hand.* A little Temptation served before, but a less serves now ; for by yielding to the *first* Temptation, our hearts are secretly *enclined* to the Sin, and we carry a greater affection to it than before: for this is the *stain* and defilement of Sin, that when once committed, it leaves *impressions of delight* and love behind, which are still the more *augmented* by a further *progreß* and frequent commission, till at last by a strong power of *fascination* it bewitches Men that they *cannot forbear* ; all the entreaties of Friends, all their own Promises, all their Resolves and Purposes, though never so strong and serious (except God strike in to rescue by an omnipotent hand) can no more restrain them than *fetters of Straw* can hold a *Giant*. God himself owns it as a *natural impossibility*, *Can the Ethiopian change his skin ? no more can ye do good* ; and the reason of that impossibility is from hence, that they are *accustomed to do evil*. Such strong and powerful inclinations to the same sin again are begot in us by a sin already committed, that sometime *one act* of sin fills some Men with as *vehement* and *passionate desires* for a further enjoyment, as *custom* and continuance doth others. *Austin* reports that *Alipius* when once he gave way to the

Temptation of beholding the *Gladiators*, was bewitched with such a delight, that he not only desired to come again *with others*, but also *before others*. Neither is it any great wonder it should be so, when (besides the Inclinations that are begot in us by any act of Sin to recommit it) Sin puts us *out of God's protection*, *debilitates* and weakens our Graces, *strengthens* Satan's Arm, and often *procures* him further power and commission against us.

Secondly, Satan endeavours to make one Sin an *engagement* to another, and to force Men to *draw Iniquity with cords of Vanity*. *Prov. 30. 9.* *Agur* notes a concatenation in Sins, *lest I steal and take the Name of God in vain*. *Adam* sinning in the forbidden Fruit, and proclaimed guilty by his Conscience, runs into another sin for the excuse of the former, *the Woman that thou gavest me*, &c. *David* affords a sad instance of this, the sin with *Bathsheba* being committed, and she with Child upon it, *David* to hide the shame of his offence (1) *Hypocritically* pretends great kindness to *Uriah*. (2.) When that served not, next he makes him *drunk*, and it may be he *involved* many others in that sin as *Accessories*. (3.) When this course failed, his heart conceives a purpose and resolution to *murder* him. (4.) He cruelly makes him the *Messenger* of his own destruction. (5.) He engageth *Joab* in it. (6.) And the death of many of his Souldiers. (7.) By this puts the whole *Army* upon an *hazard*. (8.) *Excuseth* the bloody contrivance, by *Providence*. (9.) In all using still the *height* of dissimulation. Satan knows how natural it is for Men to hide the *shame* of their iniquity, and accordingly provides occasions, and provocations to drive them on to a kind of necessity.

Thirdly, By a *perverse representation of the state of godly and wicked Men*, he draws on Sin to an higher compleatment. How often doth he set before us the Misery, Affliction, Contempt, Crosses, and Sadnesses of the one, and the Jollity, Delights, Plenty, Peace, Honours, and Power of the other? It was a Temptation that had almost brought *David* to an *Atheistical* resolve against all religious duty, and that which he observed had prevailed altogether with many Professors, *Psal. 73*. When they observed *they were not in trouble like other Men*, and that their Mouth and Tongue had been insolent against God, without any rebuke or check from him; when in the mean time, the Godly *were plagued all the day*, and *chastened every morning*: some (that were in profession, or estimation

mation at least, God's People) returned to take up these thoughts, and to resolve upon such practices; *vers. 10.* as if God who sees all these with so much silence, must be supposed knowingly to give some countenance to such actions. This indeed (when 'tis prosecuted upon our hearts in its full strength with those ugly furnishes, jealousies, and misapprehensions that are wont to accompany it) is a sad step to a desperate neglect of duty and a carelessness in sinning, in that it *insensibly* introduceth *Atheistical* impressions upon the hearts of Men, and such are apt to catch hold, even upon good Men, who are but too ready to say, as *David*, *I have cleansed my hands in vain.*

Fourthly, Satan hath yet another piece of Policy for the multiplication and aggravation of Sin, which is the *enmity and opposition of the Law*. Of this the Apostle *Paul* sadly complains from his own experience, *Rom. 7. 8. Sin taking occasion by the Commandment, wrought in me all manner of concupiscence.* What he laments is this, that such is the *perverseness* of our natures, that the Law instead of *restraining* us doth the more *enrage* us, so that *accidentally* the Law doth multiply Sin: for when the restraint of the Law is before us, Lust burns not only more inwardly, but when it cannot be kept in and smothered, then it breaks out with greater violence, *Let us break their bonds asunder, &c.* When the Law condemns our Lusts, they grow surly and desperate, *Let us eat and drink, for to morrow we die, &c.* If any wonder that the Law (which was given of purpose to repress Sin, and which is of so great use in its authority to kill it in us, and to hinder Temptations,) should thus be used by Satan to encrease and enrage it, they may consider that 'tis but still an *accidental occasion*, and not a *cause*, and Sin takes this occasion without any fault of the Law. Satan to this end † *watcheth* the time when our hearts are most earnestly set upon our Lusts, when our desires are most highly engaged, and then by a *subtile Art* so opposeth the Law (letting in it's contradictions in way and measure futable) that our hearts conceive a *grudge* at restraint, which together with its *earnestness* to *satisfy the Flesh*, ariseth up to a *furious madness*, and violent striving to maintain a liberty and freedom to do according to the desires of their heart; whereas this *same Law*, if it be applied to the heart when 'tis *more cooled* and not so *highly engaged* upon a design of Lust, will *break, terrify, and restrain* the heart, and put such a *damp* upon Temptations that they shall not be able to stand

† As Absalom his servants watched when Amnon's heart was merry with Wine.

before it. So great a difference is there in the *various seasons* of the application of this Law ; in which Art, for the enflaming of the heart to iniquity, Satan shews a wonderful dexterity.

C H A P. XV.

Of Satan's keeping all in quiet, which is his second Engine for keeping his Possession, and for that purpose his keeping us from going to the Light by several subtilties ; also of making us rise up against the Light, and by what wayes he doth that.

Satan's next Engine, for the maintaining his Possession, is to keep all in quiet : which our Saviour notes, *Luk. 11. 21. When a strong man armed keepeth his palace, his goods are in peace.* He urgeth this against those that objected to him, that he cast out Devils by *Belzebug*, which calumny he confuteth, by shewing the inconsistency of that, with Satan's Principles and Design ; it being a thing sufficiently known and universally practised, that no man will disturb or dispute against his own peaceable Possession ; neither can it be supposed Satan will do it, because he acts by this common Rule of keeping down and hindring any thing that may disquiet breach of Peace, is hazardous to a Possession ; an uneasie Government occasions mutinies and revolts of Subjects ; yet we might think that (the wages of Sin, the light and power of Conscience considered,) it were no easie task for the Devil to rule his Slaves with so much quiet as 'tis observed he doth ; his skill in this particular, and the way of managing his interest for such an end, we may clearly see, in *Jo. 3. 20. Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* From which place we may observe : (1) The great thing that doth disquiet Satan's Possession, is *Light*. (2) The reason of that disquietment is, the *discovery that Light makes*, and the *shame* that follows that discovery. (3) The way to prevent that Light, and the reproof of it, is to *avoid coming to it* ; and where it cannot be avoided, to *hate it*. 'Tis Satan's business then for keeping all in peace.

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(1) To keep us *from the Light*; or if that cannot be, then (2) To make us *rise up against it*. I shall make enquiry after both these projects of the Devil.

To keep us from coming to the Light, he useth a great many subtilties: as,

First, for his *own part*, he forbears to do any thing that might *discompose* or affright entangled Souls: at other times, and in other cases he loves to *torment* and affright them, to cause their Wounds to *stink* and corrupt; but in this case he takes a contrary course, he keeps off (as much as may be) all *reflections* of Conscience; he *conceals* the evil and danger of Sin, he *sings them asleep* in their folly, till a *dart strike through their liver*, and hastens them to the snare, as a bird that knoweth not that it is for his life. They that shall consider, that the heart of a sinner is hardened through the deceitfulness of Sin; and that the greatest part of the affrightment that molests the consciences of such, is from Satan's *fury* and malice; they will easily conceive how much his *single* forbearance to molest, may contribute to the peace and ease of those that are *settled upon their lees*: but besides his forbearance, we may expect that what ever *clouds* or *darkness* he can raise to exclude the Light, or to muffle the eyes, he will not be negligent in the use of that power: whatever he can positively do in the raising up the *confidence* of presumption or security in the Minds of Men; what ever he can do to make them *sottish* or careless, that shall not be wanting. Prov. 7. 23.

Secondly, he shews no less skill, and diligence by *secret contrivances* to *hinder* occasions of reproof, and discovery; how much he can practise upon others, that out of pity and compassion to the Souls of Men, are ready to draw a sinner *from the error of his way*, and to *save a Soul from death*. We can scarce imagine what ways he hath to *divert* and hinder them, by what private *discouragements* he doth defer them, who can tell? He that could dispute with the *Angel* about the body of *Moses* to prevent the secret interment of it: he that could give a *stop* of One and twenty days to the *Angel* that was to bring the comfortable Message to *Daniel*, of the hearing of his Prayers, may more easily *obstruct* and oppose the designs of a faithful reprove. Some time he doth this by *visible* means and instruments, stirring up the Spirits of wicked men to give opposition to such as seek to deliver their Souls from the blood of men, by faithful warnings or exhortations: The Devil was so careful to keep *Jeroboam* quiet in his sin-ful. Jud. 9. Deut. 34. 6.

ful course of Idolatry, that he stirs up *Amaziah* to banish *Amos* from the Court, lest his plain dealing should startle or awaken the Conscience of the King; *Amos* 7. 12, 13. *Go, flee thee away into the land of Judah, &c: but Prophesie not any more at Bethel, for it is the Kings Chappel, it is the Kings Court.*

Thirdly, In order to the keeping out the Light from the consciences of Men, he insinuates himself as a *lying Spirit*, into the *mouthes* of some of his *mercenaries*; and they speak *smooth things* and *deceit* to Satan's Captives; telling them, that they are in a good condition; Christians good enough, and may go to Heaven as well as the precisest: 'tis a fault in *unfaithful Ministers*, they do the Devil this service, God highly complains of it. *Jer.* 6. 14. *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* *Ezek.* 13. 10. *They have seduced my people, saying, Peace, and there was no peace: and one built up a Wall and others daubed it with untempered mortar.* Besides, this Stratagem is the more likely to prevail, because it takes the advantage of the *humours*, and inclinations of Men, who naturally think the best of themselves, and delight that others should speak what *they would have them*; so that when Men by the Devil's instigation prophesie deceit to sinful Men, 'tis most likely they should be heard, seeing they desire such Prophets, and love to have it so.

Fourthly, Satan keepsoff the Light, by *catching away the Word after it is sown*. This policy of his, Christ expressly discovers, *Math.* 13. 19. *When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart:* such opportunities the Devil doth narrowly watch; to be sure he will be present at a Sermon, or good discourse, and if he perceive any thing spoken that may endanger his peaceable Possession, how busie is he to withdraw the heart, sometime by the *sight* of the Eyes, sometimes by *vain thoughts* of business, occasions, delights, and what not; and if this come not up to his end, then he endeavours, *after Men have heard*, to juggle all out by *impertinent Discourses*, *urgencies* of Employment, and a thousand such divertisements, that so Men may not lay the warning to heart, nor by serious meditation to apply it to their Consciences.

Fifthly, He sometimes *snuffs* out the Light by Persecution. Those hearers *Mat.* 13. 20, 21. that had received the Word with
some

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some workings of affections and joy, are *presently offended when Persecution, because of the Word, ariseth.* By this, he threatens Men into an acquiescency in their present condition, that if *they depart from iniquity, they shall make themselves a prey:* Bonds, Imprisonments, and Hatreds (he suggests) shall abide them, and by this means he scares Men from the Light.

Sixthly, He sometimes *smothers* and choaks it with the *Cares of the World.* As those that received Seed among Thornes; by earnest engagements in business, all that time, strength and affection which should have been laid out in the prosecution of Heavenly things, are wholly taken up and spent on outward things; by this means that Light that shines into the hearts of Men, is neglected and put by.

Seventhly, He staves off Men from coming to the Light, by putting them upon *misapprehensions of their Estate*, in judging themselves by the common opinion. Satan hath so far prevailed with Men, that they are become confident of this conceit, *That Men may take a moderate liberty in Sinning, and yet nevertheless be in a good condition; that Sin is not so great a matter in God's esteem, as in the judgment of some rigorous precisian, that he will not be so extream to mark what we do amiss, as some strict Professours are.* What can be of greater hindrance to that ingenuous search, strict examination, and impartial judging, or shaming our selves for our iniquities, (which the Light of Scripture would engage us unto) than such a conceit as this? and yet that this opinion is not only common, but ancient, is manifest by those warnings and cautions given by the *Apostle* to the contrary. *Gal. 6. 7. Be not deceived, God is not mocked; whatsoever a Man soweth, that shall he also reap. Eph. 5. 6. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.* If it had not been usual for Men to live in Uncleaness, Covetousness and such like offences (which he calls *sowing to the flesh*) and yet in the midst of these, to think they were not under the hazard of Wrath; or if Men had not professedly and avowedly maintained such an opinion, it had been superfluous for the *Apostle* to have warned us with so much earnestness, *Be not deceived, let no man deceive you with such vain words.*

Eighthly, 'Tis usual for Satan to still and quiet the stirring thoughts of Sinners *with hopes and assurances of secrecy.* As children are quieted and pleased with toys and rattles, so are Sinners put

put off, and diverted from prosecuting the discoveries that the Light would make in them, by this confidence, *that though they have done amiss, yet their miscarriages shall not be laid open, or manifested before Men.* 'Tis incredible how much the hopes of concealment doth satisfie and delight those that have some sense of Guilt. Sometime Men are Impudent, that *they declare their Sin as Sodom, they hide it not* : But before they arrive at so great an Impudency, they usually *seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us? and who knoweth us?* Isa. 29. 15. Like those foolish Creatures that think themselves sufficiently concealed by hiding their heads in a Bush, though all their bodies be exposed to open view. Isa. 28. 15. Those that *made lies their refuge, and under falshood hid themselves*, became as confident of their security, as if they had *made a covenant with death, and were at an agreement with hell* ; and when they have continued in this course for some time with impunity, the Light is so banished, that they carry it so, as if God observed their Actions done in the dark, as little as Men do. *How doth God know? (say they) can he judge through the dark clouds? thick clouds are a covering to him that he seeth not* ; and hence proceed they to promise themselves a safety from judgements, *When the overflowing scourge shall pass through, it shall not come nigh unto us, for we have made lies our refuge, &c.*

Ninthly, Satan keeps them from going to the Light by *demurrs and delays*. If the Light begin to break in upon their Consciences, then he tells them, that there is time enough afterward : *Oh (saith he) thou art young and hast many days before thee, 'tis time enough to repent when you begin to be old : or, thou art a Servant, an Apprentice under command, thou wantest fit opportunities and conveniencies for serious consideration defer till thou becomest free, and at thine own disposal.* That this is one of Satan's deceits to hinder us from making use of the Light ; (besides what common experience may teach every Man) may be clearly gathered from the exhortations of Scripture, which do not only *shew us, the way wherein we ought to walk*, but also *press us to a present embracement of that Counsel* ; *To day, to day, while it is called to day, harden not your hearts.* Now is the accepted time ; *Now is the day of Salvation.* Remember thy Creator in the days of thy youth before the evil day comes : *if ye will enquire, enquire, yea return, come.* This hasty urgency to close with the offered occasions, plainly accuse us of delays, and that

Isa. 3. 9.

Job. 22. 13.

Heb. 3. 7.

2 Cor. 6. 2.

Ecclef. 12. 1.

Isa. 21. 12.

that it is usual with us to adjourn those thoughts to a fitter opportunity, which we are not willing to comply with for the present.

By these *nine* devices he keeps the Light from ensnared Sinners, or them from coming to the Light. But if all this cannot draw a curtain before the Sun, if its bright beams breaks through all, so that it cannot be avoided, but there will be a manifestation and discovery of the *hidden things of darkness*; then Satan useth all his art and cunning to stir up in the hearts of Men their *hatred against the Light*.

This is his Second grand piece of Policy to keep all in quiet under his command, to which purpose,

First, He endeavours to draw on a hatred against the Light, by raising in the minds of Men a *prejudice against the person that brings or offers it*: if he that warns or reproves, expresses himself any thing *warmly*, or *cuttingly* against his brothers Sin, this the Devil presently makes use of; and those that are concerned think they have a just cause to *stop their ears*, and *harden their necks*, because they conceive, that *anger*, or *ill-will*, or some such *base thing* did dictate those (though just) rebukes. The Devil turned the heart of *Abah* against the faithful warnings of *Micaiah* upon a deep prejudice that he had taken up against him; for so he expresseth himself to *Jehosaphat*, *I hate him, for he never prophesieth good unto me*. In this case, Men consider not how *just*, how *truly*, how *profitably* any thing is spoken, but (as some Insects that feed upon Sores) they pass by what is sound and good, and fix upon that which is corrupt and putrid, either through he *weakness* and inobservancy of the *reprover*, or pretended to be such, by the *prejudice* of the *party* which doth altogether disable him to put a right construction upon any thing. 1 King. 22. 8.

Secondly, If this help not, then he seeks to get the advantage of a *provoked*, passionate, or otherwise distempered fit, and then hatred is easily procured against any thing that comes in its way.

Thirdly, Satan endeavours to engage our hatred against the Light, by presenting our *interest as shaken*, or endangered by it. If Interest can be drawn in, and made a party, 'tis not difficult to put all the *Passions* of a Man in *arms*, to give open defiance to any Discovery it can make. That great rage and tumult of Kings and People mentioned in *Psal. 2.* *combining and taking counsel*
S against

against the Lord, and his Laws, is upon the quarrel of Interest: their suspicions and jealousies that the setting up of Christ upon his Throne would eclipse their power and greatness, makes them (out of a desperate hatred against the Light) fall into resolves of open Rebellion against his Laws: *Let us break his bands asunder, and cast away his cords from us.* This pretence of Interest strengthened the accusation of Amaziab against Amos, Chap. 7. 10. *Amos hath conspired against thee in the midst of the house of Israel: the Land is not able to bear all his words.* No wonder then if Jeroboam instead of hearkning to the threatening, banish him out of the Land. We find the like in Asa (a good man) the Devil stirs up his hatred against the Seer, *he was wroth with him, and put him in the Prison-house, for he was in a rage against him.* The ground of that rage was this; the King's Interest (in his apprehension) was wrapt up in that League with the King of Syria, vers. 2, 3. so that he could not bear so plain a reproof, which directly laid the Axe to the Root of so great an Interest, as the safety of the King and Kingdom, which seemed to depend so much upon that League.

Fourthly, Satan stirs up hatred against the Light from the unavoidable Effects of Light, which are discovery and manifestation. Ephes. 5. 13. *All things that are reprov'd are made manifest: for whatsoever doth make manifest, is Light.* Now the issue of this manifestation is shame, which however it be the daughter of Sin and Light, yet would it naturally destroy the Sin that bred it; and therefore Repentance is usually expressed by being ashamed and confounded: but that Satan might avoid this, he turns the edge of shame, against the Light, which should have been employed against Sin. When Men therefore have sinned, and are as a Thief when he is taken, ready to fall into the hands of shame; for the avoiding of that, they rebel against the Light. The ground of this hatred, Christ in Job. 3. 20 tells us, is, *lest their deeds should be reprov'd, and they forced to bear their shame;* to this end they are put upon it to hide themselves from shame, by lyes, pretences, excuses, extenuations, or by any fig-leaf that comes first to hand. And as those that live in hotter Regions curse the Sun, because it scorseth them; so do these curse the Light: and instead of taking its help, raise up an irreconcilable Enmity against it; and so run from it.

C H A P. XVI.

Of Satan's third grand Policy for maintaining his Possession; which is his feigned Departure. (1.) By ceasing the prosecution of his design; and the cases in which he doth it. (2.) By abating the eagerness of pursuit; and how he doth that. (3.) By exchanging Temptations; and his Policy therein. The advantage he seeks by seeming to fly. Of his (4.) Stratagem for keeping his Possession, which is his stopping all ways of retreat; and how he doth that.

BESIDES the two former Designs (of finishing Sin, and keeping all in quiet) by which the Devil endeavours to maintain his Possession, he hath a *third* grand subtilty, which is this; *He keeps his hold by feigning himself dispossessed and cast out.* Of this we have a full account, *Luk. 11. 24. When the unclean Spirit is gone out of a Man, he walketh thorow dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.* Christ had there noted that 'tis Satan's great Principle to do nothing by which his Kingdom may be divided, or undermined. Satan will not be divided against himself, and yet very seasonably he tells us, that for an advantage he will seem to quit his Interest, and upon design he will sometimes so carry himself that he may be deemed and supposed to be *gone out of a Man*: As those that besiege Forts or walled Towns, do sometimes raise the Siege and feign a departure, intending thereby to take a sudden advantage of the carelessness of the besieged. In the explanation of this Policy, I shall, (1.) Shew how *many ways* he feigns a departure, (2.) Upon *what designs* he doth it.

There are *three ways* whereby Satan seems to forsake his Interest.

First, He frequently *ceaseth the prosecution* of a Design, which yet he hath in his Eye and Desire, when he perceives that there are *some things in his way* that render it not *feasible*, nay he forbears

to urge Men to their *darling* sins, upon the same score : and who would not think Satan cast out in such a case ? When a Man spits out the sweet Morfel which heretofore he kept under his Tongue, and sucked a sweetness from it ; when Men of noted Iniquities abstain from them, and become smooth and civil, who would not think but that the unclean Spirit were gone ? This way and course he puts in practice in several cases.

First, When he perceives some *extraordinary* occasion puts any of his Subjects into a *good mood* or humor of Religion. Wicked Men are not *ordinarily* so highly bent upon evil ways, but that they may be at sometimes *softened* and relaxed. *Pharaoh* (who is most eminently noted for a heart judicially hardened) at the appearance of the Plagues upon himself and *Egypt*, usually relented somewhat, and would confess *he had sinned*, and that fit would continue upon him for some little time. But very *frequently* 'tis thus with *others*, an extraordinary occasion *melts* and thaws down the natural affections of Men, (as a warm day melts the Snow upon the Mountains,) and then the stream will for a time run high and strong, at which time Satan sees 'tis in vain to urge them. Thus Men that receive an *eminent* kindness and deliverance from God, what is more common than for such Men to say, *Oh ! we will never be so wicked as we have been, we will never be drunk more, the World shall see us reformed and new Men* : These are indeed good words, and yet though Satan knows that such expressions are not from a good heart, (as that of *Deut. 5. 29.* implies, *They have well said, O that there were such an heart in them,*) he nevertheless thinks it not fit then to press them to their usual wickedness at that time : *for natural affections raised high in a profession of Religion will withstand Temptations for a fit*, and therefore he forbears till the stream run lower. What a fit of affection had the *Israelites* when their Eyes had seen that miraculous deliverance at the Red Sea ? What Songs of rejoycing had they ? what resolves never to distrust him again ? *Psal. 106. 12. Then believed they his words, they sang his praise* : Satan doth not presently urge them to murmuring and unbelief, (though that was his design) but he stays till the fit was over, and then he could soon tempt them to *forget his works*. How like a Convert did *Saul* look, after *David* had convinced him of his integrity, and had spared his life in the Cave ? he weeps and acknowledgeth his iniquity, justifies *David*, owns his kindness, and seems to acquiesce in his succession to the Kingdom.

Kingdom. The Devil had no question a great spite at *David*, and 'twas his great design to stir up *Saul* against him, and yet at that time he could not prevail with him to destroy *David*, though he might easily have done it; he was then in a *good mood*, and Satan was forced to give way to necessity, and to seem to go out of *Saul* for the present.

Secondly, He also ceaseth from his design when he sees he cannot fit his Temptation with a *fitable opportunity*. What could be more the Devil's design, and *Esau's* satisfaction, than to have had *Jacob* slain? *Esau* professeth; it was the design of his heart, and yet he resolves to forbear so long as his Father *Isaac* lived, *Gen. 27. 41. The days of my Father's mourning are at hand, then (but not till then) will I slay my Brother Jacob.* The Devil often sows his seed, and yet waiteth and hath long patience, not only in watering and fitting the hearts of Men for it, but also in expectancy of fit opportunities; and in the mean time, he forbears to put Men upon that, which time and occasion cannot fitly bring forth to practice. The Prophet, *Hosea 7. 4.* speaks of that People, as notoriously wicked, *they are all adulterers*; but withall, he observes that they forbore these enormous abominations for want of fit seasons, *their heart was as an Oven heated by the Baker*, sufficiently enflamed after their wickedness, and yet the Baker after he had kneaded the dough, prepared all the ground-work of the Temptation, *ceased from raising, sleeping all the night till all was leavened*; that is, though their hearts were enraged for Sin, yet the Devil doth wait till occasions present themselves, and becomes in the mean time like one asleep. Now while the Devil thus sleeps, the fire that is secretly in the heart, being not seen, Men gain the good opinion of Converts with others, and often with themselves, not knowing what Spirit they are of, because Satan ceaseth (upon the want of occasions) to tempt and provoke them.

Thirdly, Our Adversary is content to forbear, when he perceives that a *restraining grace* doth lock up the hearts and hands of Men. When a stronger than he cometh, who can expect less but that he should be more quiet? that God doth restrain Men sometime when he doth not change them, needs no proof, that Satan knows of these restraints, cannot be denied; who can give an account of these communings and discourses that are betwixt God and Satan concerning us? his pleadings in reference to *Job*, were as unknown to *Job* (till God discovered them) as his pleadings

pleadings concerning our selves are to us. Besides, who can tell how much of God's restraining grace may ly in this, of God's limiting and straitning Satan's Commission? Now the Devil hath not so badly improved his observations, but that he knows 'tis in vain to tempt where God doth stop his way, and tie up Mens hands. *Abimeleck* was certainly resolved upon wickedness when he took *Sarah* from *Abraham*, Gen. 20. 2. and yet the matter is so carried for some time, (how long we know not,) as if the Devil had been asleep or forgot to hasten *Abimeleck* to his intended wickedness; for when God cautions him, *he had not come near her, vers. 4.* the ground of all this was neither in the *Devil's backwardness*, nor *Abimeleck's modesty*, but Satan lets the matter rest, because he knew that *God withheld him, and suffered him not to touch her.*

Fourthly, When Men are under the awe and fear of such as carry an *Authority* in their Countenances and Imployments, for the discouraging of Sin. Satan (as hopeles to prevail) doth not sollicit to scandalous Iniquities. Much of external Sanctity, and Saint-like behaviour ariseth from hence; the faces and presence of some Men have such a shining *splendor*, that Iniquity *blusheth* and hideth its head before them. Sin dare not do what it would, so great a reverence and esteem of such persons, is kept up in the consciences of some, and so great an awe and fear is thence derived to others, that they will not, or dare not give way to an insolency in evil. The *Israelites* were generally a wicked People, yet such an awe they had of *Joshua*, and the Elders that outlived *Joshua*, who had seen all the great works of the Lord, that Satan seemed to be cast out all their days. Who could have thought *Joash* had been so much under Satan's power, that had observed

2 Chron. 24. 2. his ways all the time of *Jeoiada* the Priest? Then he did that which was right in the sight of the Lord; Satan was content to let him alone, because *Jeboiada's* life and authority did overawe him, but after his death Satan returned to his Possession, and the King hearkened to the Princes of Judah, and served Groves and Idols. The

Verf. 17. like is observed of *Uzziah*, the reverence that he had for *Zechariah*, who had understanding in the visions of God, discouraged the Tempter from solliciting him to those evils which afterward he engaged him in: Satan is willing (when he perceives the awe and authority of good Men stands in his way) rather to suspend the prosecution of his design, than by forcing it against so strong a current to hazard the *Shipwrack* of it.

Fifthly,

Fifthly, He also makes as if he were cast out, when he perceives the consciences of Men are *scared by threatned or felt judgments*; he forbears to urge them *against the pricks*; when God draws his Sword, and brings forth the glittering Spear. *Balaam's Ass* would not run against the Angel that appeared terribly against him in his way. The Devil knows the power of an *awakened Conscience*, and sees it in vain to strive against such a stream; and when it will be no better, he withdraws. As great a power as the Devil had in *Ahab*, when he was affrighted and *humbled*, he gave way, and for that season drove him not on to his wonted practice of wickedness. He also carried thus to the *Ninevites*, when they were awaked by the preaching of *Jonah*, then we see them a *reforming People*, the Devil surceased to carry them into their former provocations. How frequently is this seen among Professors, where the Word hath a searching power and force upon them? Sin is so curbed and kept under that 'tis like a root of bitterness in Winter, lying hid underground, Satan forbearing to act upon it or to improve it, till the storms and noise of Judgments cease, and then usually it will *spring up and trouble them*. If Satan hath *really lost his hold*, he ceaseth not to molest and vex even awakened consciences, with urgent solicitations to Sin; but if he perceive that his *Interest* in the hearts of Men remains *sure* to him and unshaken, then (in case of affrightment and fear of wrath) 'tis his policy to conceal himself, and to dissemble a departure.

Heb. 12. 15.

Sixthly, Satan is also forced to this, by the prevailing power of *Knowledge and principles of Light*, where the Gospel in profession, and preaching, displays abroad his bright beams, then whatever shift Men make to be wicked in secret, yet *the light is as the shadow of death to them*, and 'tis even *a shame, to speak of these things in publick*. Here Satan cannot rage so freely, but is put to his shifts; and is forced to be silent, whilst the power of the Gospel cuts off half his garments. Men begin to reform, some are *clean escaped from error*, 2 Pet. 2. 18. others abandon their filthy lusts and scandalous sins, and so *escape the pollutions of the World through the knowledge of our Lord and Saviour Jesus Christ*, ver. 20. Yet under all these great alterations and appearances of amendment, the Devil is but seemingly ejected; for in the place mentioned, when the Light declines, those that were *escaped from Error*, and those that had fled from sinful Pollutions were both *entangled again* and

Ephes. 5. 12.

and carried to the same pitch, (and a great deal further) of that Sin and Errour in which they had been formerly engaged.

These are the Six Cases in which Satan ceaseth the Prosecution of his Design; which was his first Policy in feigning himself to be cast out, but he further dissembles a flight, when he thinks it not fit to cease wholly.

By *abating his Pursuit*, by slackening his Course: and this he doth,

First, When he Tempts still, but yet *less than formerly*; so great is his cunning and patience, that when he cannot get what he would have, he contents himself with what he can get, rather than lose all. He desires, that Men would give up themselves fully and freely to his service: but if they like not this, he is willing to take them (as one speaks) as *retainers*, and to suffer them to take a liberty, to come and go at pleasure. He hath *two* main ends in tempting Men to Sin, one is to *avenge himself upon God* in open defiance and dishonour of his Name; the other is the *ruine and perdition of Souls*: if he could, he would have these two ends meet in every Temptation; yet he pleaseth himself with the latter, when he cannot help it, and in that too, he satisfies himself sometimes with as small an Interest as may be, so that his Possession and Interest be but preserved. He knows that *one Sin*, loved and embraced, brings *Death* for its *Wages*. A *leak* unstopped and neglected may sink the Ship as well as a great Storm; and therefore when he perceives the Consciences of Men shie and nice, he is willing they *come to him* (as *Nicodemus* came to Christ) *by night* in private, and that by stealth they do him service.

Secondly, He sometimes offers Men a *Composition*, and so keeps his hold *privately*, by giving them an *Indulgence* and Tolleration, to comply with *Religious duties* and observations. *Pharaoh* condescended, that *Israel* should go and serve the Lord in the Wilderness, upon condition, that their Wives Children and Substance were left behind: so Satan saith to some, *Go and serve the Lord, only let your heart be with me, leave your Affections behind upon the World*. That serious warning of Christ, *Ye cannot serve two Masters*; *ye cannot serve God and Mammon*, evidently shews, that the Devil useth to *conceal* his Interest in the hearts of Sinners, by offering *such terms*; and that Men are so apt to think, that Satan is gone out, when they have *shared* the heart betwixt *God* and

and him; that they stand in need of a full discovery of that Cheat, and earnest caution against it: the Devil was forced to yield, that *Herod* should do many things at the Preaching of *John*, yet he maintained his possession of his heart, by fixing him in his resolved Lust, in the matter of *Herodias*: and this gives just ground of complaint against the generality of Sinners; *Ye return, but not to me, not with your whole hearts: have ye fasted to me? have ye mourned to me? they come and sit as my people, but their hearts are after their covetousness.*

Thirdly, Satan hath yet another wile by which he would cheat men into a belief, that he is cast out of the heart; and this is a subtle way that he hath to *exchange Temptations*. How weak and childish are Sinners that suffer themselves thus to be abused? When they grow sick and weary of a Sin, if the Devil take that from them, and lay in the room of it another as bad, or the same again, only a little changed and altered; they please themselves that they have vomited up the first, but consider not, that they have received into their embracement another as bad, or worse. Concerning this exchange, we may note two things:

First, That sometimes he attains his end, by exchanging *one heinous Sin* for *another* as hainous, only not so much *out of fashion*. As the customs, and times, and places give laws and rules for Fashions; according to which, the decencies, or indecencies of Garbs and Garments are determined: so is it sometimes with Sin, Men and Countries have their *darling* Sins; Times and Ages also have their *peculiar* Iniquities, which (in the judgment of Sinners) do cloath them with a fitness, and suitableness. Sometimes Men grow weary of Sins, because they are every where spoken against; because Men point at them with the finger, the Devil in this case is ready to change with them. Drunkenness hath in some Ages and Places carried a brand of Infamy in its forehead; so hath Uncleannefs and other Sins: when Sinners cannot practise these with credit and reputation, then they please themselves with an alteration: he that was a Drunkard, is now it may be grown ambitious and boasting: he that was Covetous, is become a prodigal or profuse Waster; the heart is as vain and fottish as before, only their Lusts are let out another way, and run in another channel. Sometimes Lusts are changed also, with the change of *Mens condition* in the World; Poverty, and Plenty, a private, and a publick Station have their peculiar Sins: he that of poor

is made rich, leaves his Sins of Distrust, Envy, or Deceitful Dealing, and follows the Byas of his present state to other wickednesses equally remarkable; and yet may be so blinded as to apprehend, that Satan is departed from him.

Secondly, We may observe, that Satan exchangeth Sins with Men, in such a secret *private manner*, that the change is not easily *discovered*; and by this shift he casts a greater mist before the Eyes of Men: thus he exchanged open Prophaness, into secret Sins: *Filthiness of the flesh*, into *filthiness of the Spirit*. Men seem to reform their gross Impieties, abstaining from Drunkenness, Swearing, Adulteries, and then (it may be) they are taken up with *Spiritual pride*, and their hearts are puffed up with high conceits of themselves, their gifts and attainments; or they are entangled with error, and spend their time in *doting about Questions that engender strife rather than edifying*; or they are taken up with *Hypocrisies*: thus the Pharisees left their open iniquities, *washing the out-side of the Cup and Platter*; and instead of these, indeavoured to varnish and paint themselves over; so that in all this change, they were but as *Graves that appeared not*. Or they acquiesce in *Formality*, and the outwards of Religion; like that proud Boaster, *Lord, I thank thee I am not as other Men are, &c.* In all these things the Devil seems cast out, and Men reformed, when indeed he may continue his Possession; only he lurks, and *hides himself under the stuff*. These wayes of Sinning are but *finer poysons*, which, though not so *nauseous* to the stomach, nor so *quick* in their dispatch, yet may be as surely and *certainly deadly*; such fly from the *Iron Weapon*, and a *Bow of Steel strikes them through*.

Having thus explained the three wayes by which Satan pretends to depart from Men, I must next shew his Design in making such a pretence of forsaking his Habitation.

First, That all this is done by him only *upon Design*, may be easily concluded from several things hinted to us in the fore-cited place of *Luk. 11.* As (1.) he doth not say, that the Devil is *cast out*, as if there were a force upon him, but that he *goeth out*, 'tis of choice, a voluntary departure. (2.) That his going out (in this sense) is notwithstanding *irksome* and troublesome to him. The Heart of Man (as one observes) is a *Palace* in his estimation, and dispossession (though upon Design) is as a *Desart* to him that affords him little ease or rest. (3.) That his going out, is not a quitting

Mat. 23. 26.

Luk. 11. 44.

quitting of his Interest, he calls it *his House* still, *I will return to my house*, saith he. (4) He takes care in going out to lock the door, that it may not be taken up with better Guests; he keeps it *empty* and *tenantable* for himself: he tempts still, though not so visibly, and strives to suppress such good Thoughts and Motions as he fears may quite out him of his Possession. (5) He goes out, *cum animo revertendi*, with a purpose of returning. (6) His Secession is so dexterously and advantagiously managed, that he finds an easie admittance at his return; and his Possession confirmed and enlarged: *They enter in, and dwell there.*

Secondly, The advantages that he designs by this Policy are these chiefly. (1) By this means Men are dangerously confirmed in their *securities*. Thus the *Pharisee* blessed himself, *Lord, I thank thee, &c.* They please themselves with this supposition, that the Devil is cast out; and upon this, they cease their War and Watchfulness. As *Saul* when he heard that *David* had escaped, *went not out to seek after him*: so these trouble not themselves any further to enquire Satan's haunts in their Hearts; thus he sits securely within, whilst they think he is fled from them. (2) By this means also he fits Men as Instruments to serve his turn in other works of his: he must have in some cases, *handsom tools* to work withal; all Men are not fit Agents in *Persecution*, either to credit it, or to carry it through with vigour and zeal: for this end he seems to go out of some, that under a smother and *profession-like* behaviour, (when they are stirred up to Persecute) the rigour might seem just. Thus *devout and honourable Women* Acts 13. 50. were stirred up to Persecute *Paul* and *Barnabas*; the Devil had gone out so far, that they had gained the reputation of *devout*, and then their Zeal would easily take fire for Persecution, and withal put a respect and credit upon it: for who would readily suspect that to be Evil, or Satan's Design, which is carried on by such Instruments? Besides, if he at any time intends to *blemish* the good ways of God by the miscarriages of Professors, he fetcheth his Arrow out of this Quiver usually; if he brings a *refined Hypocrite* to a scandalous Sin, then doth the Mouth of Wickedness open it self to blaspheme the Generation of the *Just*, as if none were better: such Agents could not be so commonly at hand for such a Service, if Satan did not in the wayes aforementioned seem to go out of Men. (3) 'Tis another part of his Design after a pretended departure, to take

2 Pet. 2. 20.

the advantage of their *security*, to return with greater strength and force: this Christ particularly notes, *Then taketh he seven Spirits worse than himself, &c.* Such (as Peter tells us) being again entangled, are totally overcome, and their latter end is worse with them than their beginning. How many might I name, (if it were convenient) that I have known and observed exactly, answering this description of the Apostle, that have for some years left off their wicked ways, and engaged for a profession of Religion; and yet at last have returned like the dog to his own vomit again? The Devil, when he fights after the Parthian manner, is most to be feared; when he turns his back, he shoots most envenomed Arrows, and whom he so wounds, he commonly wounds them to the Death.

*Terga vertentes
metuendi
Parthi.*

Hos. 2. 6.

The Fourth and last Stratagem of Satan for the keeping his Possession, is to *stop the Way*; to barracado up all Passages, that there may be no possibility of escape, or retreat: when he perceives that his former wayes of Policy are not sufficient, but that his Slaves and Servants are so far inlightned in the discovery of the danger, that they are ready to turn back from him; then he bestirs himself to oppose their revolt: and as God sometimes *bedgeth up the way* of Sinners with thorns, that they should not follow their old Lovers, so doth Satan; to which purpose,

First, He endeavours to turn them off such resolutions, by threatening to *reduce* them with a *strong hand*: here he boasts and vaunts of his Power, and Sinners weakness; as *Rabshakeh* did against *Hezekiah*, *What is that confidence wherein thou trustest? have the Gods of Hamath and Arpad, &c. delivered their Land out of my hand? Have those that have gone before you been able to deliver themselves from me? Have they been able to rescue themselves? Did I not force those that were stronger than you? Did I not make David number the People? Did I not overcome him in the matter of Uriah? Did I not compel Peter to deny his Lord, notwithstanding his solemn profession to the contrary? And can you think to break away from me so easily?* By this means he would weaken their heart, and enfeeble their Resolutions, that they might sit down under their Bondage, as hopeless ever to recover themselves from his snare; but if these afflictments hinder not, if notwithstanding these brags, Sinners prepare themselves to turn from Sin to God: then,

Secondly, He improves all he can, that distance which Sin hath made betwixt God and them. Sins of ordinary infirmity and common incurfion do not so break the peace of God's Children, as Sins of
an

an higher nature do : even in the Saints themselves, we may observe, after notorious transgression, (1) That the acquaintance and familiarity 'twixt God and them, is *immediately broken* ; what a speedy alteration is made ? How suddenly are all things changed ? God hides himself ; the Sun that *shined* but now, and did afford a very comfortable and cherishing heat, before we are aware, is now hid in a *cloud* ; our warmth and refreshments are turned into cold and chilnefs. There is also a change *on our part* ; and that suddenly ; as in the Resurrection, we shall be changed in *the twinkling of an eye* : so here in a *moment* ; our joyes flag and decay, our delights grow dull, our activity is impaired, we are bound and frozen up, and 'tis altogether Winter with the Soul.

(2) It may be noted, that this *begets an estrangement* in us, and we so carry it, as if we had resolved not to renew our League with God : for though we are not altogether so desperate as to make *formal Resolutions* of continuing in Sin, of casting off God, and bidding an everlasting farewell to our former acquaintance ; though we do not say, we will now undoe our selves quite, and harden our selves in our Rebellion ; yet Sin hath left us in such a maze, and filled us with so many damps and misgiving thoughts, that we *do not think of returning*, we are at a stand, and *like a mighty man astonished that cannot find his hands* : we perceive we have lost so much, and have run into such great unkindnesses, that, like broken Merchants, nothing is more irksome and tedious, than to *review* our ways, or look into our *debt-books* ; instead of this, we endeavour to divert our thoughts, to cast off care, as if we conceived that *time* would eat it out, and that then *of course* we might fall into the old channel of freedom and comfort.

(3) When we return at last, oh ! with what bashfulness and amazement do we appear at our next Supplications ; what blushing, what damps, what apology ? Nay sometimes as the Man without the Wedding Garment, *we are speechless* ; how rightly doth such a Man resemble the *Publican* Confessing, and the *Prodigal* supplicating, while consulting what to say for himself, he now begins to feel, with what sense and feeling the Prophets and holy Men of old used to express themselves in their Confessions ; *We blush, we are ashamed, astonished and confounded*. This distance Sin makes betwixt Saints and God sometimes ; but betwixt God and the *unconverted* it is far greater : now, when either an unconverted Sinner, or a fallen Saint puts himself to look to God for Reconciliation, then

Zech. 3. 1.

then doth the Devil labour to improve this for their hindrance : that he accuseth us *to God*, is evident by *Satans standing at Joshua's right hand* ; how he accuseth *God to us* we know. He tells us, 'tis in vain to seek to make up our Peace after so great Provocations ; urging, that he is a *jealous God, of pure eyes* : highly resenting the affronts we have given him, &c. Nay, he goes so high this way, that God is put to it in Scripture (of purpose to furnish us with an Answer to these Objections) to proclaim, that he is *slow to anger, not easily provoked* : that if Men return from the evil of their ways, he will *return to them, accept, and pity them, &c.*

Thirdly, If this divert them not, but that they still persist in their resolves, then he follows after them with an high hand ; sometimes, (as *Pharaoh* did with *Israel*) he grows *severe* and imperious with them, and redoubles the *tale of their bricks* ; he force-eth them to higher and more frequent iniquities : sometimes (as the same *Pharaoh*) he musters up all his Chariots and Horse-men to *pursue* after them, and in the highest diligence imaginable, he brings forth his greatest power, besetting them on all sides with Temptations and *Allurements* of Pleasures and Delight : Where he perceives his *time* to be *short*, and his Power shaken, he comes down in resolves to try his utmost Strength. And hence is it that Converts complain, that when they *begin* in earnest to look after God, they are *most troubled* with Temptations. Besides this, what ever he can do to make them *drive heavily*, shall not be wanting. Sometimes he makes attempts upon their *thoughts and affections*, which are as their *Chariot wheels* ; and if these can be *knocked off* any way, it retards them. Sometimes he casts *stumbling-blocks* in their way ; if any prejudice may divert them, if Threatnings or Penalties can hinder ; if the frowning of Friends, or any thing else can put a stop to their Proceedings, he will have them ready. Sometimes he endeavours to *retard* them by *solicitations* of acquaintance, *offers* of former occasions and opportunities of sinning, or what ever else may be as a *remora* to their intentions.

Fourthly, But if none of these serve, then as his last shift, he *proclaims open War against them*, pursues them as *Enemies* and Rebels : now he begins to *accuse* them, for that which they did by *his Advice* and Temptation. Now Sins that were called *little* are *aggravated*. Now that *day of Repentance*, which he was wont to say was *long*, he tells them 'tis quite *spent*, that the Sun of their hope is set ; nothing now doth he suggest but Hell, Damnation, and

and Wrath; he makes them (as it were) see it, hear it, and feel it in every thing ; that *interest* in their hearts which he *dissembled* before, now he stands upon and *asserts*, and will not be beat off, designing in all this, either to make them *weary* of these *new resolves* by this unusual disquietment, and hostility, or to *precipitate* them upon some *desperate* undertaking, or at least to *avenge* himself upon them, in venting his Malice and Rage against them ; but of this more afterward.

CHAP. XVII.

Satan's Deceits against Religious Services and Duties.

The Grounds of his displeasure against Religious Duties.

His first design against Duties, is to prevent them. His several subtilties for that end, by external hindrances, by indispositions, bodily and spiritual, by discouragements; the ways thereof, by dislike; the grounds thereof; by sophistical arguings. His various pleas therein.

Our next work is to take notice of the spite and methods of the Serpent against the ways of *Worship* and *Service*, that these are things against which his heart carries an high fury, and for the overthrow of them employs no small part of his Power and Subtily : needs no proof, seeing the experience of all the Children of God is an irresistible evidence in this matter. I shall therefore first only set forth the grounds of his displeasure, and earnest undertakings against them (before I come to his particular ways of Deceit) which are these :

First, By this means (if he prevail) he deprives us of our *Weapons*. This is a stratagem of War which we find the *Philistines* practised against *Israel*, they took away all their *Smiths*, lest the Hebrews should make them *Swords* or *Spears* : hence was it that in the Battel there was neither *Sword* nor *Spear* found in the hand of any of the People that were with *Saul* and *Jonathan*. The Word of God is expressly called the *Sword of the Spirit* ; Prayer is as a *Spear*, or rather a general piece of *Armour* : if the Devil deprive us of these,

¹ Sam. 13. 19.
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Cart. 4. 4.

2 Cor. 10. 4.

these, he robs us of our *Ammunition*; for by reason of these, the Church is compared to a *Tower built for an Armory, wherein hang a thousand Bucklers, all Shields of mighty Men*; and the Apostle expressly calls them *Weapons of our Warfare*, of purpose given us, for the *pulling down of strong Holds*, and the demolishing of those Forts and Batteries of *high Imaginations* that Satan rears up in the hearts of Men against their happiness; if these be taken away, our *Locks* are cut, (as *Sampson's* were) our *Strength* is departed, and we become weak as other Men, we are open to every incursion and inroad that he pleaseth to make against us.

Nahum 3. 12.

Secondly, If he hinders these, he intercepts our *Food* and cuts off our *Provisions*. The Word is called *Milk, sincere Milk of the Word*; 'tis that by which we are born, nourished, and increase; 'tis our *Cordial* and *Comfort*; Christ indeed is the *Bread of Life*, and the *fountain* of all our *Consolations*, but the Word and Prayer are the *Conduit Pipes* that convey all to us; if these be cut, *we fade as a Leaf*, we languish, we consume and waste, we become as a *Skin, Bottle in the Smoak, our moisture as the drought in Summer*, our *Soul fainteth, our Heart faileth* and we become as *those that go down to the Pit*; so that if the Devil gain his design in this, he hath all; give him *this*, and give him the *Kingdom also*; this is the most *compendious* way of doing his work, and that which saves him a labour in his *Temptations*. The strongest Holds (that cannot otherwise be taken) are easily subdued by *Famine*; and, like *Fig-trees* with their ripe *Figs* when they are shaken, *even fall into the mouth of the eater*: if our *Spiritual Food* fail us, of our own accord we yield up our selves to any lust that requires our compliance.

Thirdly, Besides these, there is no design whereby Satan can shew more *malice* and *spite* against *God*. He doth all he can to maintain a *competition* with the *Almighty*: his *Titles*, of the *God of the World, the Prince of the power of the Air*, shew what in the pride of his heart he aspires to, as well as what by commission *God* is pleased to grant him. These duties of *Worship* and *Service* are the *homage* of *God's Children*, by which they testify the *acknowledgments* of his *Deity*; by wresting these out of our hands, Satan robs *God* of that honour, and makes the allegiance of his *Servants* to cease; if he could do more against *God*, doubtless he would: but seeing he hath not an *Arm like God*, and so cannot pull him out of *Heaven*, by this means he sets up himself as the *God of the World*, and enlargeth his *Territories*, and staves off the *Subjects* of

of the God of Heaven from giving him *the honour due to his Name*; and that the Devil in these endeavours is carried on by a spite against God, as well as by an earnest desire of the ruine of Souls, may be abundantly evidenced, by his way of management of that opposition that he gives to the duties of Service and Worship. I shall only to make this out, instance in three things: (1.) That where the Devil prevails to set up himself as an *Object* of Worship, there he doth it in a bold insolent presumptuous *imitation* of God's *Appointments* in the ways of his Service; he enjoyns Covenants, Seals, Sacrifices, Prayers and Services to his miserable Slaves, as may appear by undoubted Histories, of which more in due place. (2.) He never *acknowledgeth* the truth of God's ways, but with an *evil mind*, and upon design to bring them under contempt; his *Confessions* have so much of deceit in them that Christ would not accept them; and therefore we read that when the Devil was sometime forward to give his testimony to Christ, (as *Mark* 1. 25. *I know thee who thou art, the holy one of God,*) *Jesus* rebuked him, and *commanded him to hold his peace*; he clearly saw that he confessed him, not to honour him, but by such a particular acknowledgment to stir up the rage and fury of the People against him. To this end Satan, in *Acts* 16. 17. many days together publicly owns *Paul and Silas*, *These Men are the servants of the most high God, which shew unto us the way of Salvation*: though he spake truth, yet had he a *malicious aim* in it, which he accordingly brought about by this means, and that was to raise up persecution against them, and to give ground to that accusation which they afterward met withall; *vers.* 21. *That they taught customs which were not lawful to be received.* But (3.) His particular spite against God in seeking to undermine his Service is further manifested in this, That the Devil is not content to *root out* the service due to God, but when he hath done that, he delights to *abuse* those places where the Name of God was most celebrated, with greatest prophecies. I shall not in this insist upon the conjecture of *Ti-* *lennus*, that *Sylva Dodoneæ*, a place highly abused by the Devil, and respected for an Oracle, was the seat, or a religious place of *Dod-* *anim*, mentioned in *Gen.* 10. 4. nor upon that supposal, mentioned also by the same Author, that the Oracle of *Jupiter Hammon* was the place where *Cham* practised that religious worship which he learned in his Fathers house. We have at hand more certain evidences of the Devils spite. Such was his abuse of the *Taber-*

1 King. 11. 7.

Arrowsmith
Tract. Sac. l. 1.
c. 5. §. 9.

naele by the prophane sons of *Eli*, who prophaned that place with their uncleanness and filthy adulteries. Such was his carriage to the *Ark* while it was captivated by the *Philistims*. Of like nature were his attempts against the *Temple* it self. *Solomon* in his latter days was tempted to give an affront to it, he built an high place for *Chemosh*, the Abomination of Moab, in the hill that is before Jerusalem, in the very sight and face of the *Temple*; but afterward he prevailed to defile the *Temple* it self. *Gilgal* and *Beth-aven* are places of such high prophanation, that the Prophet *Hos. 9. 15.* tells them *all their wickedness was in Gilgal*, none of their abominations were like to those; and in *Hos. 4. 15.* they are dehorted from going to *Gilgal* or *Bethaven*, and yet both these places had been famous for Religion before. *Gilgal* was the place of the general Circumcision of the *Israelites* that were born in the Wilderness, there was their first solemn Passover kept after their entring into the Land. *Bethel* was a place where God (as it were) kept House, the house of God. Here *Jacob* had his vision. But the more famous they had been for duties of Worship, the Devil sought to put higher abuses upon them; so that *Gilgal* became an *Hutred*, and *Bethel* became a *Beth-aven*, an house of Vanity.

Judg. 20. 16.

Fourthly, Satan is the more animated to undertake a design against the ways of religious Service, because he seldom or never misseth, at least something of success. This attempt is like *Saul* and *Jonathan's* Bow, that returned not empty. In other Temptations sometimes Satan comes off baffled altogether, but in this work (as 'twas said of some *Israelites*) he can throw a stone at an hairs breadth, and not miss: he is sure in one thing or other to have the better of us; his advantage in this case is from our unsutableness to our service. What we do in the duties of Worship requires a choice frame of Spirit; our hearts should be awed with the most serious apprehensions of divine Majesty, filled with Reverence, animated with Love and delight, quickened by Faith, clothed with Humility and self-aborrancy, and in all the procedure of duties there must be a steady and firm prosecution under the strictest watchfulness. Of this nature is our work, which at the first view would put a Man to a stand, and out of amazement force him to say, who is sufficient for these things? who can stand before such an holy Lord God? But when we come to an impartial consideration of our manifold weaknesses and insufficiencies in reference to these Services, what shall we say? we find such a narrowness of Spirit, such ignorances, sottishness,

Sottishness, carelesness of Mind, Thoughts so confused, tumultuous, fickle, slippery, and unconstant, and our hearts generally so deceitful and desperately wicked, that 'tis not possible that Satan should altogether labour in vain, or catch nothing; this being then a sure gain, we may expect it to be under a most constant practice.

Fifthly, If he so prevails against us that the services of Worship become grossly abused or neglected, then doth he put us under the greatest hazards and disadvantages. Nothing so poisonous as duties of Worship corrupted; for this is to abuse God to his face: by this, not only are his Commands and Injunctions slighted as in other sins, but we carry it so, as if we thought him no better than the Idols of the Heathens, that have Eyes and see not, that have Ears and hear not. To come without an Heart, or with our Idols in our Heart, is it any thing of less scorn than to say, *Tush, doth the most High see?* Besides, he hath given such severe Cautions and Commands in these matters, as will easily signify the aggravation of the offence. You see how sharply God speaks of those that came to enquire of the Lord, with the stumbling-block of their iniquity before their face, Ezek. 14. 4, 7. *I will answer them according to the multitude of their Idols, I will answer them by my self.* Saul's miscarriage in offering Sacrifice, 1 Sam. 13. 13. was that great offence for which God determined to take the Kingdom from him. God's severity against Nadab and Abihu, his stroke upon Uzzah, do all shew the hazard of such prophanations. But above all, that danger which both Old and New Testament speak of, the hardning of the Heart, blinding the Eyes, dulling the Ears, that Men should not hear, nor see, nor be converted and saved, but that the Word should (instead of those cordial refreshing smells, which beget and promote spiritual life in the obedient,) breath forth such envenomed poisonous exhalations, (when 'tis thus abused and prophaned) that it becomes the savour of death unto death, is most dreadful. No wonder then if Satan be very busie against these holy things, when if he catch us at an advantage of this nature, it proves so deadly and dangerous to us: for what can more please him, that makes it his delight and imployment to destroy?

All these Reasons evince that Satan hath an aking tooth against religious Services, and that to weaken, prevent, or overthrow them is his great endeavour. Here then especially may we expect an assault according to the advice of Sirach, My Son, when thou en-

Eccles. 2. 1, 2.

test God's Service, stand fast in righteousness and fear, and prepare thy soul for temptation.

What are the Subtilties of Satan against the holy things of God, I am next to discover. Duties and Services are opposed two Duties opposed ways. (1.) By Prevention, when they are hindered. (2.) By sed two ways. Corruption, when they are spoiled. He hath his Arts and Cunning, which he exerciseth in both these regards.

I. By Prevention, and that First then, Of Satan's Policy for the preventing of religious Services, he endeavours by various means to hinder them. As,

1. By External Hindrances. First, By External hindrances. In this he hath a very great foresight, and accordingly he foresees Occasions and Opportunities at a distance, and by a long reach of contrivance, he studies to lay Blocks and Hindrances in the way. Much he doth in the dark for this end, that we know not. As God hath secrets of wisdom that are double to that which is known, so also hath Satan many ways and actings that are not discerned by us; his contrivances of businesses and avocations long aforehand, are not so observed by us as they might be; where he misseth of his end, it comes not to light, and often where he is successful in his preventions, we are ready to ascribe it to contingencies, and the accidental hits of affairs, when indeed the Hand and Policy of Satan is in it. Paul that was highly studied and skilful in Satan's devices, observing how his purposes of coming to the Thessalonians were often broken and obstructed; he knew where the blame lay, and therefore instead of laying the fault upon Sickness, or Imprisonments, or the oppositions of false Brethren (which often made him trouble beyond expectation,) he directly chargeth all upon Satan, 1 Thess. 2. 18.

Job. 11. 6. We would have come unto you (even I Paul) once and again, but Satan hindered us. At the same rate, understanding the purposes of faithful Men, for the promoting the good of Mens souls, he often useth means to stop or hinder them. Some have observed (having a watchful and jealous eye over Satan,) that their Resolves and Endeavours of this nature have usually been put to struggle sore in their birth, when their purposes for worldly Affairs and Matters go smoothly on without considerable opposition.

2. By Indispositions. Secondly, He makes use of Indispositions to hinder Service: and here he works sometimes upon the Body, sometimes upon the Soul, for both may be indisposed.

Bodily Indispositions. First, Sometimes he takes the advantage of Bodily indispositions: He doth all he can to create and frame these upon us, and then pleads

pleads them as a *discharge* to duty. If he can put the Body into a fit of drowiness or distemper, he will do it : and surely he can do more this way than every one will believe, he may agitate and stir the humors. Hence some have observed more *frequent* and *stronger* fits of sleepiness and illness to come upon them, on the *days* and *times* that require their attendance upon God, than on *other days*, when they shall be lively, active, and free of dulness upon common occasions, at Sports, Songs, Interludes, when they shall not have the like command of themselves in the exercises of Worship. Surely it was more than an *ordinary drowiness* that befell the Apostles, *Matth. 26. 41.* He had told them the *seriousness* of the occasion, that he was *betrayed*, that his *soul was exceeding sorrowful even to the death* : these were considerations that might have kept their Eyes from slumber. When they sleep, he awakens them with a piercing rebuke, *Could ye not watch with me one hour ?* and adds to this an admonition of their own danger, and the temptation that was upon them, and yet presently they are asleep again, and after that, again : strange drowiness ! But he gives an excuse for them, which also tells us the cause of it, the *Spirit is willing* ; their hearts were not altogether unconcerned, *but the Flesh*, that is the Body that was *weak*, that is, subject to be abused by Satan, who brought them into a more than ordinary indisposition, as is noted *vers. 43. their Eyes were heavy.*

Secondly, The *Soul* hath also its *indispositions*, which he readily improves against Duty to hinder it. As,

Spiritual Indispositions.

First, It is capable of a *spiritual* sluggishness and dulness, wherein the spiritual Senses are so bound up, that it *considers not*, minds not, hath no list, nor inclination to acts of service. What a stupification are our Spirits capable of ? as *David* in his Adultery seems not to mind, nor care what he had done. In like manner are some in a *Lethargy*, as the Prophet speaks, they *care not to seek after God*. Bernard hath a description of it, *Contrahitur animus, subtrahitur gratia, deservescit novitius fervor, ingravescit tepor fastidiosus* ; the Spirit is contracted, Grace withdrawn, Fervour abates, Sluggishness draws on, and then Duties are neglected.

Secondly, The Spirit is indisposed by a *throng of worldly affairs*, and these oft juggle out duty. Christ tells us, they have the same influence upon Men that Gluttony and Drunkenness have, and these unfit Men for action, *Take heed* (saith *Luk. 21. 34.*) *to your selves, lest at any time your heart be overcharged with surfeiting and drunkenness,*

ness, and the cares of this life. These then may at so high a rate overcharge the souls of Men, so as to make them frame excuses; *I have bought a Farm, or Oxen, and therefore I cannot attend,* and by this means may they grow so neglective, that the *day of the Lord may come upon them at unawares.*

Thirdly, Sometimes the Soul is *discomposed through Passion*, and then 'tis indisposed, which opportunity the Devil espying, he closeth in with it; sometime he *blows the fire* that the heat of anger may put them upon a carelesness; sometimes he *pleads their present frame*, as an unfitness for Service, and so upon a pretence of reverence to the Service, and *leaving the gift at the Altar* till they be in a better humor, many times the gift is *not offered* at all, *1 Pet. 3. 7.* The Apostle directs Husbands to manage their authority over their Wives with prudence, for the avoiding of Brawls and Contentions, *Ye Husbands dwell with them according to Knowledge, giving honour to the Wife as the weaker Vessel*; the reason of which advice he gives in these words, *that your prayers be not hindered.* Prayers are hindered partly in their success when they prevail not, partly they are hindered when the duty of Prayer is put by and suspended: and this doubtless the Apostle aims at, to teach us that Contentious Quarrellings in a Family hinder the exercise of the duty of Prayer. *Elisha 2 Kings 3.* discomposed himself in his earnest reproof of *Jehoram*, for with great vehemency he had spoken to him, *vers. 13, 14. What have I do with thee? get thee to the Prophets of thy Father. Were it not that I regard the presence of Jehosaphat, I would not look toward thee, nor see thee.* But when he set himself to receive the visions of God, he calls for a *Minstrel*, *vers. 15.* the reason whereof (as *P. Martyr*, and others suppose) was this, that however what he spake to *Jehoram* proceeded from zeal, yet being but a Man and subject to the like infirmities of other Men, it had *distracted and discomposed* his Spirit, which made him unfit and *incapable* to entertain the *visions of God.* Musick then being a natural means for the composition and quiet of the Mind, he takes that course to calm and fit himself for that work.

Rutherford
Divine Influ-
ences.

Fourthly, *Ignorance and Prejudice* are spiritual Indispositions, which are not neglected by the Devil. Knowledge is the eye and guide of the Soul. If there be darkness there, all acts which depend upon better Instruction must cease. The Disciples ignorance of Scriptures, brought in their unbelief; Christ notes that

as the Fountain-head of all their backwardness, *Luk. 24. 25.*
O fools, and slow of heart to believe all that the Prophets have spoken.
 In like manner, if Men are not clear or knowing in the ways
 and necessities of Duty and Service, the Devil can easily prevail
 with them to forbear and neglect. *Prejudice riseth up to justify the*
disregard of Duty, and offers Reasons, which (it thinks) cannot
be answered.

Thirdly, Satan endeavours to prevent Duty by *discouragements.* 3. By *discouragements.*
 If he can make the *knees feeble*, and the *hands hang down*, he will *discourage-*
 quickly cause Activity and Motion to cease. The ways by which he *ments to duty*
 endeavours to discourage Men from the duties of Service are these; *four-fold.*

First, He sets before them the *toile* and *burthen* of Duty. If a 1. *From the*
 Man sets his Face toward Heaven, thus he endeavours to scare him *burthen of*
 off; *Is not (saith he) the way of Religion a dull, melancholy way? duty.*
Is it not a toile? A tedious task? Are not these unreasonable in-
junctions, Pray continually, Pray without ceasing; Preach in season and
out of season? This suggestion though it be expressly contrary to
command, yet being so suitable to the idle and sluggish tempers
of Men, they are the more apt to take notice of it; and accord-
ingly they seek ways and shifts of accommodating the command
to their inclinations. In Amos 8. 5. the toyl of Sabbaths and
Festival Services (as they thought it) makes them weary of the
duty; When will the New Moon be gone, that we may sell corn? and
the Sabbath, that we may set forth Wheat? These Men thought
their Services tedious and intrenching upon their Callings and
Occupations. Mal. 1. 13. They said, Behold, what, a weariness is it:
looking upon it as an insufferable burthen; nay, they proceeded
so far, as to snuff at it. Now when the Devil had so far prevailed
with them, it was easie to put them upon neglect; which (as the
place cited speaks) presently followed upon it, they brought the
torne, and the lame, and the sick for a Sacrifice. Satan first presen-
ted these Services as a wearisome burthen, then they snuffed at them;
next they thought any Service good enough, how mean soever,
though to an open Violation of the Law of Worship: and lastly,
from a pollution of the Table of the Lord, they proceeded to a
plain contempt of duty, the table of the Lord is polluted, and the fruit
thereof, even his meat is contemptible. vers. 12. In the management
of this discouragement, the Devil hath most success upon those that
have not yet tasted the sweetness and easiness of the ways of the
Lord, his yoke is indeed easie, his burthen is light; his service is a true
freedom.

freedom to those that are acquainted with God, and exercised in his Service. But when Men are first beginning to look after God and Duty, and are not yet filled, and satisfied with the fatness of his house: this Temptation hath the greater force upon them, and they are apt to be discouraged thereby.

- 2 From want Secondly, He endeavours to discourage them, from the want of
of success. success in the Duties of Worship. When they have waited long
and sought the Lord, then he puts them upon resolves of declining any further Prosecution; as he did with *Joiram* at the Siege
2 King. 6. 33. of *Samaria*, *Why wait I upon the Lord any longer?* (said he) after he
had expected deliverance a long time without any appearance of
help. When *Saul* saw that God answered him not, neither by Dreams,
1 Sam. 28. 6, 7. nor by *Urim*, nor by Prophets, the Devil easily perswaded him to
leave off the ordinary ways of attendance upon God, and to consult with the Witch of *Endor*. The prophane Persons mentioned
in *Mal.* 3. 14. that had cast off all regard to his Laws, all respect
to his Ordinances, were brought to this pitch of Iniquity, by the
suggestions of want of success; they said, *It is vain to serve God: and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?* It seems they were like
the people spoken of in *Isa.* 58. 2, 3. They had fasted and prayed, and God delayed to answer them, which they looked upon as a dis-
obligement from duty; and that which they could peremptorily
insist upon as a reason, which might justify their neglect. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?* Neither doth this
discouragement fall heavy, only upon those whose hearts are departed already from God, who might be supposed to be forward to
imbrace any excuse from his Service; but we shall find it bears hard
upon the Children of God. *David* was ready to give over all, as
a Man forsaken of God, *Psal.* 22. 1, 2. *Why hast thou forsaken me, O my God, I cry in the day time, but thou bearest not; and in the night season, and am not silent.* We may clearly gather from his expressions, that this Temptation had sorely bruised him, and that upon
God's delay of Answer, he was ready to charge an unrighteousness upon Gods carriage toward him; for in that he adds, that
he kept his ground, and did not consent to it (as the words following, *But thou continuest holy*, do imply) it shewed what the
Devil was objecting to him. And elsewhere, in *Psal.* 69. 3. When
he had cried and was not answered, he began to be weary, and his
eyes

eyes failed; nay, his *flesh and heart failld*: his Spirit sunk, as a Man almost vanquished and overcome with the Temptation.

Thirdly, This our Adversary raiseth up discouragements to us 3. *From the* *from the unsuitableness* of our Hearts to our Services; herein he *unsuitable-* *endeavours to deaden* our Hearts, to clog our Spirits, to hinder and *nest of the* *molest* us, and then he *improves* these *indispositions* and discomposures *heart in Du-* *ty.* against the duty in which he hath a double advantage: for (1) He deprives us of that *delight* in duty which should *whet* on our desires to undertake it, so that we come to the Lord's Table as old Barzillai, without a taste or relish of what we eat or drink. When we come to hear, the Ear that *tryeth words*, as the Pallat tasteth meat, finds no savour in what is spoken; and this Satan can easily do by the inward deadness or *disquiet* of the Heart: even as the anguish of Diseases takes away all Pleasures which the choicest dainties afford. As Job observes, *When a Man is chastened with pain upon his bed, his life abhors bread, and his Soul dainty meat.* And when a Man is brought to loath his Duties, as having nothing of that sweetness and satisfaction in them which is every where spoken of, a small Temptation may put him upon neglect of them. (2) He hath plausible and colourable *Arguments*, by which he formeth an Opinion in the minds of Men, that in *cases of* *indisposition* they may *do better to forbear than to proceed.* He tells them, *they ought not to pray or present any service while they are so indisposed, that no prayer is acceptable where the Spirit doth not enliven the heart, and raise the affections; that they do not take his name in vain, and increase their Sin, and that they should wait till the Spirit fill their sails:* and to say the truth, it is a great difficulty for a Child of God to hold his feet in such *slippery places*; how many have I known complaining of this, and perswading themselves verily, that they might do far better to leave off all Service, than to perform them thus? and scarcely have I restrained them from a compliance with Satan, by telling them, that indispositions are no bar to duty; but that *duty* is the way to get our indispositions *cured.* That Duty is *absolutely* required, and *dispositions* to be *endeavoured*; and that 'tis a less offence to keep to duty *under indispositions*, than wholly upon that pretence to neglect it. And indeed, where these indispositions are *bemoaned* and *striven* with, the services are often more *acceptable to God*, than pleasing to our selves: the Principle is truly *Spiritual* and excellent; a *foundation of Saphirs* and *precious Stones*, upon which (if we patiently wait) he

Job 33. 10.

will build a *Pallace of Silver*; for that Service is more *Spiritual* than is bottom'd, and carry'd on by a *consciencious* regard to a *Command*, when there are no *moral Motives* from sense and comfort concurring, than that which hath more of *delight* to encourage it, while the *power of the command* is less *swaying* and influential.

4. From un-
worthiness of
the priviledg.
- Fourthly, Men are oft discouraged from a *sence of unworthiness* of the privilege of Duty, a kind of *excess* of Humility, which principally relates to the *Sacrament of the Lords Supper and Prayer*; the *Accuser* of the Brethren tells them, that they have nothing to do to take the Name of God in their mouthes, that 'tis an insufferable *Presumption*. Hence, some like the *Woman with the bloody Issue*, dare not come to Christ to *ask a cure*, while yet they *earnestly desire it*; and would rather, if they could privately *steal it*, then *openly beg it*. The *Publican* is presented to us in the Parable, as one that could scarce get over that objection; he is set forth standing at a *distance*, not *daring to lift up his eyes to Heaven*; scarce attempting to speak, rather expressing his unworthiness to *Pray*, than setting upon the Duty: his *smiting upon his breast*, and saying, *God be merciful to me a sinner*, argued, that much of these discouragements lay upon him. The like we may see in the *Prodigal*, who it seems had it long in *dispute*, whether he should go to his Father, whose kindnesses he had so abused; and so long as he could make any other *shift*, he yielded to the *Temptation*: at last he came to that resolve, *I will arise and go to my father, and say, I have sinned against heaven, and thee, and am not worthy to be called thy Son*. Which shew, that the *sence* of this kept him off till necessity forced him over it. And this is a discouragement the more likely to prevail for a neglect of Service; because *part* of it is *necessary*, as the beginning of those *Convictions* of our *Folly*: to have such *low thoughts* of our selves, that we are not worthy to come into his presence, nor to look toward him, is very *becoming*; but to think, that we should not come to him, because our *Conscience* accuseth of *unworthiness*, is a conclusion of *Satan's making*, and such as God never intended from the premises, but the direct contrary; *Come, saith God, though unworthy*. The like course doth the Devil take to keep Men off from the Lord's Table; *Ob* (saith he) 'tis a very solemn Ordinance; he that partaketh of it unworthily, eateth and drinketh *Damnation to himself*: how dar'st thou make such bold approaches? While the Hearts of Men are tender, their *Consciences* quick and accusing, the threatening begets a fear, and they are

prehenſions of the power of this Temptation upon the weak; that he doth earneſtly beg, that Satan might not make it a ſnare to them. *Verſ. 6.* *Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake; let not thoſe that ſeek thee, be confounded for my ſake.* And further declares it, as a wonderful preſervation and eſcape of this danger; that notwithstanding theſe reproaches, he had not declined his duty. *Verſ. 13.* *But as for me, my prayer is unto thee Lord.* Paul ſeems to ſpeak his ſenſe of this piece of Policy; his Imprifonment adminiſtred matter of reproach to his Profeſſion: though his cauſe were good, yet he ſuffered trouble as an evil doer; this he knew the Devil would improve to a ſhame and diſgrace unto the ſervice of God, and therefore he chargeth Timothy to be aware of that Temptation, *2 Tim. 1. 8.* *Be not thou therefore aſhamed of the Teſtimony of our Lord, nor of me his Priſoner.* And *verſ. 16.* He takes notice of *Oneſiphorus*, that had eſcaped that ſnare, and was not aſhamed of his Chain. And we have the greater reaſon to fear the danger of this Art, when we find that the Tempter made uſe of it, to turn away the affections of the *Capernaumites* from Chriſt himſelf, *Mat. 13. 57.* When he had preached in their Synagogues, to the applauſe and aſtoniſhment of all his hearers; the Devil fearing the prevalency of his Doctrines, finds out this ſhift, to bring them to a diſlike of him, and his Preaching; *Is not this the Carpenters Son? And they were offended in him.*

2 From Hazards.

Secondly, Duties are brought under diſlike by the hazards that attend them: the Devil leaves it not untold, what Men ſhall meet with from the World, if they run not with them into exceſs of vanity and neglect; if Bonds, Imprifonments, Banishments, Hatreds, Oppoſitions, Spoyling of Goods, Sufferings of all kinds will divert them, he is ſure to ſet all theſe affrightments before them: which though they do not move ſome from their ſteadfaſtneſs; ſuch as *Daniel*, whoſe conſtancy in duty was not pierced by the fear of *Lyons*: and the *three Children*, who would not decline the ways of the Lord for the terrour of a fiery Furnace. Yet theſe conſiderations prevail with moſt, as Chriſt notes, in thoſe that received Seed in ſtony places, whoſe joy in the Word was ſoon blaſted, and they offended at the ways of Duty, *When Tribulation and Perſecution becauſe of the Word aroſe:* Chriſt pronouncing him Bleſſed, that ſhould not be offended in him, becauſe of the dangers of his Service, ſhews, that the eſcape of ſuch a Temptation is not a common mercy. And if we ſhall obſerve Paul's practice, upon

Matth. 13. 21.

Matth. 11. 6.

upon his first undertaking of the Ministry, when *it pleased God to call him* to preach his Son Christ among the *Heathen*, we shall see, Gal. i. 16.

(1) That he was aware of such objections as these. (2) That *flesh and blood* are apt to comply with them, and to take notice of them. (3) And that the best way to avoid them is, to stop the Ears against them, and not to hearken to them, or *consult* with them. (4) And that he that must do it to purpose, must without delay, *immediately* resolve against such hinderances; it being most difficult for Men that will be inclining to such motions, and hearkning to what the Devil offers, under pretence of Self-preservation, to disengage themselves after they have suffered their Souls to take the impression.

Thirdly, The meanness of Religious Appointments (as to the ³ outward view) is also made use of, to beget a loathing of them. ^{From the outward} In this the Devil hath this advantage, that however they are all ^{of} glorious *within*, and as the curtains of Solomon; yet are they as to ^{Services.} their outward appearance like the tents of Kedar, without any of that Pomp and Splendor which the Sons of Men affect and admire. Christ himself when he had veiled his glory by our Flesh, was of no exteriour form or beauty. The Ministration of his Word, which is the Scepter of his Kingdom, seems contemptible, and a very foolishness to men; insomuch, that Paul was forced to make an Apology for it, in that it wanted those outward braveries of excellency of ^{1 Cor. 2. 1, 4} speech and wisdom, by shewing it was glorious in its power, and was ^{6.} indeed an hidden wisdom (though not like that wisdom which the Princes of Wisdom, and Philosophy affected) among such as were perfected. The Sacraments both of the old and new Testament seemed very low and contemptible things to a common eye; neither need we any other evidence to shew, that Men are apt to disrelish them, and to entertain strange thoughts of them upon this very account, than this, that some raise up Batteries against these Ordinances upon this ground, that because they seem low and mean to them, therefore they think it *improbable*, that God should have indeed appointed them to be used in the literal sense, or that at best they are to be used as the first rudiments of Christianity, and not enjoyed upon the more grown Christians. Neither may I altogether pass over that remarkable humour, that is in some, to give additional ornaments of outward Garb and Form, for the greater honour and lustre of these injunctions of Christ; so that while they endeavour to shew their greatest respects to them, they betray their

their *inward thoughts* to have carryed some *supposition* of their reality because of their *plainness*; and by this means whilst they endeavour to put an *honour* upon Christs Institutions, they really despise them, and shew their respects to their *own inventions*. But that we may be further satisfied, that Satan works by this Engine, let us consider, that of 1 Cor. 1. 23. The *Jews* were for *Signs* from Heaven, to give a Credit and Testimony to that Doctrine which they would receive. The *Greeks* (who were then the only people for Learning) were for *Philosophical Speculations*, and Disputes. Now (saith the Apostle) the Doctrine of the Gospel (which is the Preaching of Christ crucified) because it came not within the compass of what both these expected, therefore the Devil so wrought upon this advantage, that both contemned it, *It was to the Jews a stumbling-block, and to the Greeks foolishness*. Of this also he speaks more fully, 2 Cor. 11. 3. Where he shews, that the *minds* of the *Corinthians* were ready to be *corrupted* with Error, against the plain import of the Gospel; and that which they took offence at, was its *Simplicity*: they looked upon it as contemptible, because not containing such *gorgeous* things as might suit a *soaring* and wanton fancy. Now he resolves all this into a cheat of Satan, taking the *advantage* of this, (as he did upon Eve from the seeming inconsiderableness of the prohibition of eating a little Fruit) to perswade them, that so mean a thing as the Gospel could not be of God. *I fear* (saith he) *lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*.

4 From the Fourthly, The *Sins of Professors*, through the craft of Satan, *Sins of Professors* beget a loathing of these holy things. If God *loath* his own Appointments, and *cannot bear them*, because of the Iniquities of those that offer them; no wonder, if Men be tempted to disgraceful apprehensions of them, when they observe some that pretend an *high care*, and *deep respect* for them, *live prophanely*. The *Sins of Eli's Sons* wrought this sad Effect upon the People, *that Men* (for their sakes) *abhorred the offerings of the Lord*, 1 Sam. 2. 17. Those that fell off to Error, and thence to abominable Practices, *caused the way of Truth to be evil spoken of*, 2 Pet. 2. 2. The Priests that departed out of the way, *caused many to stumble at the Law*, Mal. 2. 8. Nay, so high doth Satan pursue this sometimes, that it be-

5 From a pro- comes an inlet to direct *Atheism*.
phane disposi-
tion.

Fifthly, Satan also works mightily in the *prophane dispositions* of Men

Men, and acts that Principle to a disregard and weariness of the Services of God ; a flagitious wicked life naturally leads to it : those that *eat up Gods people as bread*, Psal. 14. 4. *called not upon God*. This eats out at last the very exterior and formal observation of Religious Duties, in this Satan bends his force against them : (1) By *beighting* the Spirits of Men to an insolent defiance of God by a *continued prosperity* : He draws out the pride and vanity of their Spirits, to a bold contempt, *Who is the Lord that we should serve him ? We are Lords, we will come no more at thee : our tongues are our own, &c.* Thus they set their mouths against Heaven. Eliphaz tells us this, as the usual carriage of those that lived in peace and jollity ; Job 21. 15. *Therefore say they unto God, Depart from us, for we desire not the knowledge of thy wayes ; who is the Almighty that we should serve him ?* (2) By *hiding* from them the necessities of Duty. Job speaking of the Hypocrite, Job. 27. 10. describes him by these neglects of Duty, *Will he delight himself in the Almighty ? will he always call upon God ?* Of this he gives the reason, *vers. 9. He will call and cry when trouble comes upon him.* When distresses make Duties necessary, then he will use them ; in his Affliction he will seek him early, Hos. 5. 15. As the Israelites did, Psal. 78. 34. *When he slew them, then they sought him, and enquired early after God.* But when he is not thus pinched (and Satan will endeavour in this case, that he be as far from the Rod of God, as he can make him) he gives over seeking God, and loaths it ; nay, accounts it as ridiculous so to do : they *mock at his counsel*, and condemn his advice of waiting upon him.

Sixthly, Satan picks quarrels in Men, at the manner of performance of Duty. When Duty cannot be spoken against, then he endeavours to destroy it by the Modes, Circumstances, and way of performance : as (1) If those that act in them discover any weakness (as who doth not, when he hath done his best ?) this he endeavours to blemish the Duty withal. The bodily presence of Paul was objected against him, as being contemptible, and his speech as weak ; but the design of that objection lay higher, the Devil thereby endeavouring to render the Duties of his Ministry as contemptible, and not to be regarded. (2) If the Circumstances please not, he teacheth them to take pet with the Substance, and like Children to reject all, because every thing is not suitable to their wills. (3) If it be managed in any way not grateful to their expectations ; if too cuttingly and plain, then they think they be justified to say, they

they hate it, as *Ahab* did *Micaiah*: if any way too high or abstrusely, then likewise they sling off. On this Point the Devil perswaded many of Christs followers to desert him, *Jo. 6. 66.* because he had spoken of himself in comparisn, that they judged too high; when he said, He was *that Bread that came down from Heaven,* *vers. 58.* they said, That was a saying not to be born: and on that occasion, they went back, and walked no more with him.

7 By a wrong Seventhly, The Devil brings a nauseating of the Duties of representation Worship, by a wrong representation of them, in the carriage and of the gestures of those that engage in them. It seems strange to some, of Worship—that are but as idle spectators, to observe the postures of Saints: pers.

seriously lifting up their eyes to Heaven, or humbly mourning, and smiting on their breasts; these the Devil would render ridiculous, and as the suspicious managements, of an *Histrionical* or *Hypocritical Devotion*: as Men at a distance beholding the strange variety of actions and postures of such as dance, being out of the sound of their Musick, shall think them a company of mad Men, and frantick People. Such perverse prospects doth he sometimes afford to those, that come rather to observe what others do, than to concern themselves in such duties; that, not seeing their private influences, nor the secret spring that moves them, they judge them foolish; and from thence they contract an inward loathing of the Duties themselves.

The fifth way Fifthly, In order to the hindring or preventing of Duty, Satan useth to impose upon Men, by fallacious Arguings: and by a ty, by Sophistry, he endeavours to cheat them out of their stical Argu-Services. I shall note some of his remarkable dealings in this ings; as, kind: as

I By height- First, He heightens the dignity of God's Children, upon a design- ing the dig- to spoil their Duty. He tells them, they are partakers of the Di- nity of God's vine Nature. That they are in God and Christ, and have the commun- Children. ications of his Spirit; and therefore they need not now drink of the Cistern, seeing they enjoy the Fountain; and that these services (in their attainments) are as useless, as scaffolds are when once the House is built. To prosecute this he takes advantage, (1) of the natural pride of their hearts; he puffs them up with conceits of the excellency of their condition; a thing which all Men are apt to catch at with greediness, upon the least imaginary grounds: if a Man have but a little knowledg, or have attained to any vain Speculations, he is presently apt to be vain- ly

ly *puffed up by his fleshly mind*. The same hazard attends any conceited excellency, which a Man apprehends he hath reached unto. Those *Monsters of Religion*, mentioned by Peter and Jude, that made no other use of the *grace of God* but to *turn it into wantonness*; yet were they so tumified with the apprehensions of their Priviledges, that whilst they designed no other thing, than plain *licentiousness*, and a wantonness in the lusts of the Flesh; yet (it seems) they encouraged themselves, and allured others, from a supposed liberty which their Priviledges gave them; and to this purpose had frequently in their mouthes, *great swelling words of vanity*, 2 Pet. 2. 18. even whilst they walked after their own lusts, Jud. vers. 16. (2) To strengthen their proud conceits, the Devil improves what the Scriptures speak, of the *differences* of God's Children; that some are *spiritual*, some are *carnal*; some *weak*, others *strong*; some *perfect*, some *less perfect*; some *little Children*, some *young men*, some *Fathers*. The end of all this, is to make them apprehend themselves Christians of an *higher rank* and order, which also makes way consequently for a further inference, (*viz.*) That there must needs be *immunities and priviledges* suitable to these heights and attainments. To this purpose, (3) he produceth those Scriptures that are design'd by God, to raise up the minds of Men, to look after the *internal Work and Power* of his Ordinances, and not to center their minds and hopes in the bare *formal use* of them, without applying their thoughts to God and Christ; unto whom, they are appointed to lead us. Such as these Scriptures, Rom. 2. 28. *He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* And Rom. 6. 7. *we should serve in newness of spirit, and not in the oldness of the letter.* 2 Cor. 5. 16. *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Ephes. 4. 13. *He gave some Apostles, and some Prophets, &c. for the perfecting of the Saints — till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man.* By a perverse Interpretation of these, and some other Scriptures of like import, he would perswade them, That the great thing that Christ designed by his Ordinances, was, but to *train up the weaker Christians by these rudiments* (as the *A, B, C*, to Children) to a more *spiritual* and *immediate way* of living upon God: and that these become *altogether*

Jud. 4. vers.

1 Cor. 2. 1.

Phil. 3. 15.

1 Jo. 2. 12, 13.

ther useleſs, when Chriſtians have gotten up to any of theſe *imaginary degrees* of a ſuppoſed Perfection. Enough of this may be ſeen in the writings of *Saltmarſh*, *Winſtanly*, and others, in the late times. How great a Trade Satan drove by ſuch miſapprehenſions not long ſince, cannot eaſily be forgotten; ſo that God's Worſhip did almoſt lye waſt; and in many places, *the way to Sion did mourn*.

2 Bypleading
an inequality
of Duty.

Greenham.
pag. 35.

Secondly, He will ſometimes confeſs an *equality of privilege* among the Children of God, and yet plead an *inequality of duty*, that God is as good and ſtrong to us, and that we have all an equal advantage by Chriſt, he will readily acknowledge. But then when we ſhould propound the *diligence* of the Saints in their Services for our pattern (as of *Dauids praying ſeven times a day*, *Daniels three times*, *Anna's ſerving God with faſtings and prayers night and day*, &c.) He tells us, theſe were *extraordinary Services*; and (as it were) works of *ſupererogation*, more than the Command of God laid upon them. So that we are not *tyed to ſuch ſtrictneſs*; and we being naturally apt to indulge our ſelves in our own eaſe, are too ready to comply with ſuch Deluſions. And by degrees Men are thus brought to a confident belief, that they may be *good enough*, and do *as much as is required*, though they *slacken* their pace, and do not Faſt, Pray, or Hear ſo often, as others have done.

3. By height-
ning one Du-
ty above o-
thers.

Thirdly, Another Sophiſm of his, *is to heighten one Duty, to the ruine of another*. He ſtrives to make an *inteltine War* among the ſeveral parts of the Services we owe to God; and from the *excellency of one*, to raiſe up an enmity, and *undervaluing diſregard of another*. Thus would he ſever, as inconſiſtent; thoſe things that God hath joyned together. As among falſe Teachers, ſome ſay, *Lo here is Chriſt*; and others, *Lo he is there*. So we find Satan dealing with Duties, he puts ſome upon ſuch high reſpects to *Preaching*, that (ſay they) Chriſt is to be found *here*, moſt frequently, rather than in *Prayer*, or other Ordinances; others are made to have the like eſteem for *Prayer*: and they affirm, in this is Chriſt *eſpecially* to be met withal. Others ſay the like of *Sacraments*, or *Meditation*. In all theſe Satan labours to beget a diſlike and neglect of other Services. Thus (in what relates to the Conſtitution of Churches) he endeavours to ſet up *purity* of Churches, to the Deſtruction of *Unity*; or *Unity* to the ruine of *Purity*. A notable Example hereof we have in the *Euchyſtæ*, (a Sect of pray-
ing

ing Hereticks, which arose in the time of *Valentinian* and *Valens* who upon the pretence of the Commands of *Christ* and *Paul*, for *Praying continually*, or *without ceasing* and *fainting*, owned no other Duty as necessary; villifying *Preaching* and *Sacraments*, as things (at best) useles and unprofitable. The like attempts he makes daily upon Men, where though he prevail not so far, as to bring some necessary Duties of Service into open contempt; yet he carries them into too much *secret neglect*, and *disregard*. Theod. Eccles. Historia. Luk. 18. 1. 1 Thes. 15. 17.

Fourthly, He improves the grace of the Gospel, to infer an *unne- 4 By severing cessariness of Duty*; and this he doth, not only from the advantage of a *prophane* and *careless Spirit* in such as *presumptuously expect Heaven*, though they mind not *the way* that leads to it: for with such it is usual (as one observes) for Satan to *sever the means from the end*, in things that are good, to make them believe, they shall have Peace, though they walk in the *Imaginations of their Heart*; to make them lean upon the Lord for Heaven, in the apparent neglect of Holiness and Duty. As in *evil things*, he *severs the end from the means*, making them confident they shall *escape Hell* and *Condemnation*, though they walk in the path that leads thither. But besides this, he abuseth the understandings and affections of Men, by strange and *uncouth* inferences; as *that God hath received a satisfaction, and Christ hath done all*; so that nothing is left for us to do. The Apostile *Paul* was so much aware of this kind of arguing, that when he was to *magnifie the Grace of God*, he always took care to fence against such perverse reasonings; severely rebuking and refelling such objections: as in *Rom. 3. 7, 8*. Where speaking, that *our unrighteousness did commend the righteousness of God*, he falls upon that reply, *Why then am I judged as a sinner?* Which he sharply refells, as an inference of slanderous imputation to the Gospel, which hath nothing in it to give the least countenance to that Conclusion, *Let us do evil, that good may come*. And adds, *That Damnation shall justly overtake such as practise accordingly*. The like we have, *Rom. 6. 1*. *Shall we continue in sin, that grace may abound?* which he rejected with the greatest abhorrency, *God forbid!* From both which places we may plainly gather, that as unsound as such arguings are, yet Men (through Satans subtilty) are too prone, upon such pretences, to dispute themselves to a careless neglect of Duty. This might be enlarged in many other instances, as that of *Maximus Tyrius*, who disputed all Duties unnecessary upon this ground, *That what God will give, cannot be*

be hindred; and *what he will not give, cannot be obtained*; and therefore 'twere needless to seek after any thing. Much to the same purpose do many argue, If they be *Predestinated to Salvation they shall be saved, though they do never so little*; if they be not *Predestinated, they shall not be saved though they do never so much*. In all which inferences the Devil proceeds upon a false Foundation, of severing the Means, and the End, which the Decree of God hath joyned together: but the main of the Design, is to hide the necessity of Duty from them.

5 By *suspending and remitting Duties.*

Fifthly, By urging a necessity or conveniency for *suspending or remitting Duties*. In temptations to Sin, he doth from a little, draw on the Sinner to more; but in omissions of Duty, he would entice us, from much to little; and from little, to nothing. Very busie he is with us, to break, or interrupt our *constant course* of Duty. Duties in order, and Practice, are like so many *Pearls* upon one string, if the *thread* be broken, it may hazard the *scattering* of all. If we be once put out of our way, we are in danger to roave far before we be set in our rank again. To effect this (1) He will be sure to *straiten* or hinder us in our *opportunities* if he can, and then to plead necessity for a Dispensation. 'Tis true indeed, *necessities*, when unavoidable (as the issue of *Providence*, rather than our *negligence*) may *excuse* an omission of Duty: because in such cases, *God accepting the will for the deed, will have mercy and not sacrifice*. But necessity is, most-what a pretence or cover to the slothfulness of Professors; and the Devil will do all he can to gratifie them in that humour, and to prepare Excuses for them, from such hindrances or interruptions, as business, or disturbances can make: yet if these be not in readiness, he will (2) endeavour to take off our earnestness, by suggesting to us our *former diligence*, that we at other times have been careful and active: Or (3) by setting before us the *greater negligence* of those that are below us. The meaning of both which insinuations is to this one purpose, that we may make *bold* with some omissions, without any great *hazard* of our Religious intentions, or scandal and offence to others. Now, if he can by any of these wayes, bring us to any *abatement* of our wonted care and exercise, he will then still *press for more*, and from *fervency* of Spirit, to a *cold* moderation; from thence he will labour to bring us down to *seldom performances*: from thence, to *nothing*. The *Spiritual Sluggard* that will be overcome to some neglects, shall be found a *companion at last to a Waster*; and will be brought

to a total neglect of all. The Church of *Ephesus*, Rev. 2. 4, 5. may sadly give proof of this, they *left their first love*; and from thence declined so far, that at last God was provoked to *remove the Candlestick out of its place*.

Sixthly, Satan puts tricks upon Men, (in order to the hindring of Duty) by putting us from a Service *presently needful*, with the *proposal of another*, in which, at that time, we are not so concerned. In several Duties of Christianity, there is a great deal of skill required to make a right choice, for present or *first* performance; and to have a right judgment to discover the *times* and seasons of them, is matter of necessary study. Our Adversary observing our weaknesses in this, (when no other art will prevail,) endeavours to put us upon an *inconvenient choice*, when he cannot make us neglect all. As (1) by engaging us in a less duty, that we may neglect a greater; he is willing that we (as the *Pharisees*) should *tithe Mint and Annis*, upon condition that we neglect the *greater things of the Law*. This was the fault of *Martha*, Luk. 10. 41. who busied her self in making entertainment for Christ's welcome, and in the mean time neglected to hear his Preaching: which, as he notes, was the only necessary Duty of that time; *one thing* is necessary. She is not blamed, for doing that which was *simply evil* in it self (for the thing she did was a Duty;) but for not making a *right choice* of Duty; for that rebuke, *Mary hath chosen the better part*, is only a *comparative discommendation*; as *Austin* interprets, *Non tu malam, sed illa meliorem*, the thing thou doest is not evil, if it had not put thee upon a neglect of a greater good. (2) He sometimes puts Men upon what is *good* and necessary; but such, as they *cannot come at without Sin*. Thus Sacrificing in it self was a necessary duty: and such was *Saul's* condition; that it concerned him at that time, to make his peace with God, and to enquire his mind. Yet when the Devil upon that pretence, put him upon *offering a Sacrifice*, he put him upon no small transgression. The like game Satan sometimes plays with private Christians, who are persuaded *beyond their station* and capacity in reference to some Ordinances of God. (3) He sometimes puts Men upon *dangerous undertakings* in pursuit of their fancy, of gaining an *advantage* for some service; and so are they turned out of the way of present Obedience, in grasping at opportunities of Duty out of their reach. Saul spared the *Sheep and Oxen* of the *Amalekites* for Sacrifice, when Obedience had been more acceptable than.

1 Sam. 13. 13.

1 Sam. 15. 15.
22.

than Sacrifice. (4) There is a further cheat in the choice of Duty; when Satan employs them *to provide for Duties to come*, to the neglect of Duties *presently incumbent* upon them; whereas we are more concerned in that, which, *at present*, is necessary; than in that, which may be so for *the future*; which is a mistake, like that of *caring for the morrow*, while we use not what God puts in our hand *for to day*.

C H A P. XVIII.

Satan's second grand design against Duties, is to spoil them.

(1) *In the manner of undertaking; and how he effects this.* (2) *In the act or performance, by distracting outwardly, and inwardly. His various ways therein, by vitiating the Duty it self. How he doth that.* (3) *After performance; the manner thereof.*

2. *Satans design to spoil Duties.*

THE chief of Satans ways for the hindring and preventing of Duty have been noted; what he comes short in this design, he next labours to make up, by *spoiling and depraving* them: and this he doth endeavour *three ways*.

I *In the manner of putting us upon them.*

First, By putting us upon Services *in such a manner* as shall render them *unacceptable*, and displeasing unto God, and unprofitable to us: As (1) by a *careless and rash undertaking* of Service. We are commanded to *take heed* to our selves *how we hear*, or pray; and to *watch* over our hearts, that they be in a fit posture for meeting with God. Because the heart, in Service, is that which God most looks at, and our services are measured accordingly; if then by a heedless undertaking, we adventure upon them, not keeping our foot *when we go into the house of God*, we offer no other than the *Sacrifice of fools*; and give occasion to God to complain that we do but *draw near to him with our lips*, while our hearts are far from him.

Eccles 5. 1.

Secondly, The like spoil of Duty is made, when we adventure upon it, in *our own strength*, and not in the *strength of Christ*. Satan sees the pride of our heart, and how much our gifts may contribut

contribute to it, and how prone we are to be confident of a right performance of what we have so often practised before : and therefore doth he more industriously catch at that advantage, to make us forget, that our *strength is in God* ; and that we cannot come to him acceptably, but by his own power. Christians are often abused this way ; when their strength is to seek, Duty is oft *perversely* set before them, that they may act as *Sampson* did, when his locks were cut, who thought to *shake himself*, and to go out as at other times, and so fell into the hands of the *Philistines*.

Thirdly, If he can substitute *base ends* and *Principles*, as *motives* to Duty, instead of these that God hath commanded, he knows the Service will become stinking and loathsome to God. Fasting, Prayers, Alms, Preaching, or any other Duty may be thus tainted, when they are performed upon no better grounds, than *to be seen of Men*, or *out of Envy*, or to satisfy *humour*, or when from *custom*, rather than *conscience*. How frequently did the *Prophets* tax the *Jews* for this, that they *fasted to themselves* ? and brought forth fruit *to themselves* ? How severely did Christ condemn the *Pharisees* upon the same account ? telling them, that in hunting the applause of Men, by these devotions, they had got all the reward they were like to have.

Fourthly, When we do our Services *unseasonably*, not only the grace and *beauty* of them is spoiled ; but often are they rendered *unprofitable*. There are times to be observed, not only for the right management of common Actions, but also for Duties. What is Christian Reproof, if it be not rightly suited to season, and opportunity ? The same may be said of other Services.

Fifthly, Services are spoiled, when Men set upon them *without resolutions of leaving their Sins*. While they come with their *Idols in their heart*, and the *stumbling-block of their iniquity before their face*, God will not be enquired of by them. He requires of those that present their Services to him, that (at least) they should not affront him, with *direct purposes* of continuing in their *Rebellions* against him : nay, he expects from his Servants, that look for a Blessing in their Duties ; that they come with their *hearts sprinkled from an evil conscience*, and their *bodies washed with pure water*. If they come to hear the Word, they must *lay aside all filthiness, and superfluity of naughtiness* : if they pray, they must *lift up pure hands*. If they come to the Lords Supper, they must eat that Feast *with the unleavened bread of sincerity and truth*. And albeit, he may accept

Eze. 14 3.

Heb. 10. 22.

Jam. 1. 21.

1 Tim. 2. 8.

Cor. 5. 8.

cept the Prayers of those, that are so far convinced of their Sins (though they be not yet sanctified) that they are *willing* to lay down their Weapons, and are touched with a sence of *Legal Repentance*: for thus he heard *Ahab*, and regarded the Humiliation of *Nineveh*. Yet while Men cleave to the love of their iniquity, and are not upon any *terms* of parting with their Sins, God will not look to their Services, but abhor them. For thus he declares himself, *Isa. 1. 11. To what purpose is the multitude of your Sacrifices? Bring no more vain oblations. — I cannot away with them, it is iniquity, even the solemn meeting, — my soul hateth them, they are a trouble to me, I am weary to bear them: when you spread forth your hands, I will hide mine eyes from you, yea when you make many Prayers, I will not hear.* The ground of all this is, that their heart was no way severed from the purposes of Sinning, *Your hands are full of blood,* *vers. 15.* Satan knowing this so well, he is willing that they engage in the Services of God; if they will keep up their *Allegiance* to him, and come with *intentions* to continue wicked still: for so while he cannot prevent the actual performance of Duty, (which yet notwithstanding he had rather do, because he knows not but God may by that means sometime or other rescue these Slaves of Satan out of his hand) he makes their Services nothing worth, and renders them abominable to God.

Sixthly, In the manner of undertaking, Duties are spoiled, when Men have not a *submissive ingenuity* in them, by giving themselves up to the *direction* and *disposal* of the Almighty; but rather *confine* and *limit* God to *their wills* and desires. Sometimes Men by attempting of Services to God, think thereby to engage God to *humour* them in their wills and ways. With such a mind did *Ahab* consult the Prophets about his expedition to *Ramoth-Gilead*; not so much seeking *Gods mind* and counsel for direction, as thinking thereby to engage God to confirm and *comply with his determination*. With the same mind did *Johanan* and the rest of the people consult the Lord, concerning their going down to *Ægypt*, *Jer. 42. 5.* Though they solemnly protested Obedience to what God should say, *whether it were good or evil*; yet when the return from God, suited not with their desires and resolutions, they denied it to be the Command of God; and found an *evasion* to free themselves of their engagement, *Jer. 43. 2.* Such dealings as these being the evident undertakings of an Hypocritical heart, must needs render all done-upon that score, to be presumptuous temptings of

of God; no way deserving the name of Service.

Secondly, Not only are Services thus spoiled, in those wrong grounds and ways of attempting, or setting about them, but in the very act, or performance of them, while they are upon the Wheel, (as a Potters Vessel in the Prophet) they are often marred: and this Satan doth two ways. (1) By disturbing our thoughts, which should be attentive and fixed upon the Service in hand. (2) By vitiating the Duty it self.

First, By *distracting* or disturbing our thoughts. This is an usual Policy of Satan. Those Fowls which came down upon Abrahams Sacrifice, are supposed (by Learned Expositors) to signify those means and ways by which the Devil doth disorder and trouble our thoughts in Religious Services: And Christ himself compares the Devil stealing our thoughts from Duty, to the *Fowls of the Air*, that gather up the Seed as soon as it is sown. There are many reasons that may perswade us, that this is one of his Master-pieces of Policy. As (1) in that the business of Distraction is oft, *easily done*; our thoughts do not *naturally* delight in Spiritual things, because of their depravement; neither can they easily brook to be *pent in*, or confined so strictly, as the nature of such employments doth require; so that there is a kind of *preternatural* force upon our thoughts, when they are Religiously employed; which as it is in it self laborious: (like the stopping of a Stream, or driving *Jordan* back;) so upon the least *relaxing* of the *Spring*, that must *bend* our thoughts Heaven-ward, they incline to their natural bend and current. As a Stone rolled up a Hill, hath a *renitentia*, a striving against the hand that forceth it, and when that force slackens, it goes down-ward. How easily then is it for Satan to set our thoughts off our Work? If we slacken our Care never so little they *recoyle*; and tend to their *old Byes*; and how easie is it for him to take off our hand? when 'tis so much in his power to *inject thoughts* and motions into our Hearts; or to *present Objects* to our Eyes, or *Sounds* to our Ears, which by a *natural* force raiseth up our apprehension to act: for in such cases, *non possumus non cogitare*: we cannot restrain the act of thinking, and not, without great heedfulness, can we restrain the *pursuit* of those thinkings and imaginations. (2) Satan can also do it *insensibly*; our distractions or roveings of thoughts creep and steal upon us silently, we no more know oft, when they begin, than when we begin to sleep; or when we begin to wander in a journey, where oft we do not

1. By *Distracting*.

Gen. 15. 12.

Matth. 13. 4.

take our selves to be out of the way, till we come to some remarkable turning. (3) And when he prevails to *divide* our thoughts from our Duty, he always makes great *advantage*; for thus he hinders (at least) the *comfort* and profit of Ordinances. While we are busied to *look to our hearts*, much of the Duty *goeth by*, and we are but as those, that in Publick Assemblies are employed to see to the order and silence of others, who can be scarce at *leisure* to attend for their own advantage. Besides, much of the *sweetness* of Ordinances are abated by the *very trouble* of our Attendance. When we are put to it (as *Abraham* was) to be still driving away those Fowls that come down upon *our Sacrifice*, the very toil will eat out, and eclipse much of the comfort. Thus also he (at least) provides matter to *object* against the sincerity of the Servants of God; and will assuredly find a time, to set it home upon them to the purpose, that their hearts were wandering in their Services. Thus he further gets advantage for a temptation to *leave off* their Duty, and will not cease to improve such distractions (as we have heard) to an utter *overthrow* of their Services. Nay, if he prevail to give us such distractions as *wholly takes away our minds*, and serious attentions from the Service, then is the service become nothing worth, though the *outward* circumstances of attendance be never so *exact* and Saint-like. Who could appear in a more religious dress, than those in *Ezek. 33. 31.* who came and *sate*, and were pleased with Divine Services (as to all outward discovery) as *God's People*; yet was all spoiled with this, that their *hearts were after their Covetousness*.

Now this Distraction Satan can work *two ways*.

I. Outward First, By *outward Disturbances*. He can present Objects to the *disturbances*. Eyes, on purpose to entice our thoughts after them. The closing

Vid. *Clark's*
Lives.

of the Eyes in Prayer, is used by some of the Servants of God, to prevent Satan's Temptations this way. And we find, in the Story of Mr. *Rothwel*, that the Devil took notice of this in him, That he *shut his eyes to avoid distraction in prayer*. Which implies, a Concession in the Devil, that by outward Objects he useth to endeavour our distraction in Services. The like he doth by *noises* and sounds. Neither can we discover how much of these Disturbances, (by Coughings, Hemmings, Trampings, &c. which we hear in greater Assemblies) are from Satan, by stirring up others to such noises. We are sure the *Damsel* that had an unclean Spirit, *Act. 16.* that grieved and troubled *Paul* (going about those Duties) with

with her Clamours, was set on by that Spirit within her, to distract and call off their thoughts from the Services, which they were about to undertake. Besides, the common ways of giving trouble to the Servants of God in outward Disturbances, he sometimes (though rarely) doth it in an extraordinary manner: thus he endeavoured to hinder Mr. Rothwel from praying for a Possessed Person, by rage and blaspheming. The like hinderance we read, he gave Luther, and others: and truly so strict an attendance in the exercise of our Minds, spiritual Sences, and Graces, is required in matters of Worship: and so weak are our hearts in making a resistance, or beating off these assaults, that a very small matter will discompose us, and a smaller discomposure will prejudice and blemish the Duty.

Secondly, He distracts or disturbs us also, by inward Workings, 2. Inward di- and injections of Motions, and representations of things to our stractions.

Minds: and as this is his most general and usual way, so doth he make use of greater variety of contrivance and art in it: As,

First, By the troublesome importuness and violence of his Injections, they come upon us as thick as Hail. No sooner do we put by one Motion, but another is in upon us: he hath his Quiver full of these Arrows, and our hearts (under any Service) swarm with them, we are incessantly infested by them, and have no rest. At other times, when we are upon worldly business, we may observe a great ease and freedom in our thoughts: neither doth he so much press upon us: but in these, Satan is continually knocking at our door, and calling to us, so that it is a great hazard, that some or other of these Injections may stick upon our thoughts, and lead us out of the way; or if they do not, yet 'tis a great molestation or toil to us.

Secondly, He can so order his dealings with us, that he provokes us sometimes, to follow him out of the Camp, and seeks to enflame us, by improving our own spiritual resolution and hatred against him; even as courage whetted on and enraged, makes a Man venturesome beyond the due bounds of prudence, or safety. To this end, he sometimes casts into our thoughts hideous, Blasphemous, and Atheistical suggestions, which do not only amaze us, but oftentimes engage us to dispute against them; which, at such time, is all he seeks for: for, whereas in such cases we should send away such thoughts with a short Answer, *Get thee behind me Satan*; We by taking up the Buckler and Sword against them, are drawn off from minding our present Duty.

Thirdly, He doth sometimes seek to allure, and draw our thoughts to the Object, by representing what is *pleasant* and taking. (1) He will adventure to suggest *good things impertinently*, and unseasonably, as when he puts us upon Praying, while we should be Hearing; or while we are Praying, he puts into our hearts, things that we have heard in Preaching: these things, (because good in themselves) we are not so apt to startle at, but give them a more quick welcome. (2) He also can allure our thoughts, by the *strangeness* of the things suggested; sometimes we shall have *hints* of things which we *knew not before*, or some *fine* and excellent notions, so that we can scarce forbear *turning aside* after them, to gaze at them: and yet when all is done, except we wholly neglect the Duty for them, they will so vanish, that we can scarce remember them when the Duty is over. (3) Sometimes he suits our desires and inclinations with the *remembrances* of things that are, at other times, much in our *love* and affection; and with these we are apt to comply: the pleasure of them making us forget our present Duty. Thoughts of Estates, Honours, Relations, Delights, Recreations, or whatever else we are set upon at other times, will more easily prevail for audience now.

Fourthly, He hath a way to betray, and circumvent us, by heightning our *own jealousies* and fears against him: and here he *shoots us in our own bow*: and by a kind of *overdoing*, makes us *undo* our desired work. For where he observes us *fearful*, and watchful against wandring, he doth *alarm* us the more: so that (1) instead of looking to the *present* part of Duty; we reflect upon what is *past*, and make enquiries, *whether we performed that aright?* or *whether we did not wander from the beginning?* Thus our *suspitions* that we have miscarried, bring us into a *miscarriage*: by this are we deceived, and put off from minding what we are doing at present. Or (2) an *eager desire* to fix our thoughts on our present Service, doth amaze and astonish us into a *stupid inactivity*, or into a saying; or doing, *we know not what*; as ordinarily it happens to persons; that out of a great *fearfulness* to offend in the presence of some great Personages, become *unable to do any thing right*; or to behave themselves tollerably well: or as an *over-steady* and earnest fixing the Eye, *weakens* the sight, and renders the object less truly discernable to us.

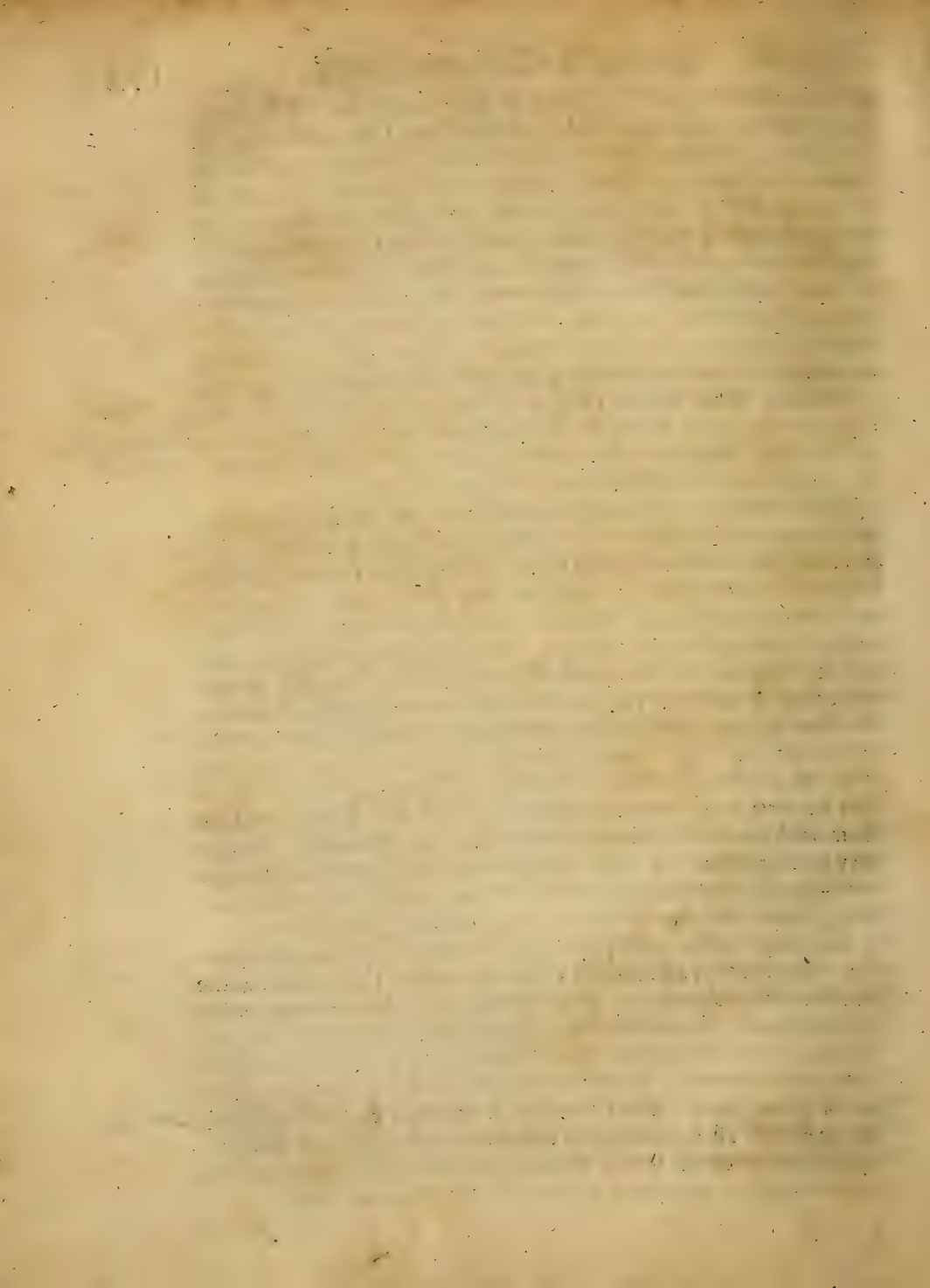
Fifthly, Sometimes the *exercise of Fancy* acting or working according to some mistake which we have entertained; as to the man-

nier of performance, doth *so bold our thoughts doing*, that we embrace a cloud or *shadow*, when we should have looked after the *substance*. I will give an instance of this, in reference to Prayer; which (I have observed) hath been a snare and mistake to some, and that is this; Because in that Duty, the Scripture directs us to go to God, and to set *him before us*: therefore have they thought it necessary to frame an *Idea* of God in their thoughts, as of a *person present* to whom they speak. Hence their thoughts are busied, to conceive such a *representation*; and when the shadow of imagination *vanisheth*, their thoughts are again *busied* to enquire, whether their hearts are upon God? Thus by *playing with Fancy*, they are really *less attentive* upon their Duty.

Sixthly, Satan can lay *impressions* of Distraction upon Men, *before they come* to Religious Services, which shall then work, and shew their power to *disturb*, and divide our hearts; which is by a strong *prepossession* of the heart, with any thing that we fear, or hope, or desire, or doth any way trouble us: these will stick to us, and keep us *company* in our Duties, though we strive to keep them back. And this was the ground of the Apostles advice, to the unmarried persons, to continue in a single life, (times of Persecution and Distress nearly approaching,) that they might *attend upon the Lord without distraction*: implying, that the *thoughtfulness*, and more than ordinary carefulness, which would seize upon the minds of Persons under such *straits* and hazards, would unavoidably follow them in their Duties, and so distract them. 1 Cor. 7. 37.

Secondly, The other way, (besides this of distraction) by which 2. *Duties* Satan spoils our Duties in the act of performance, is, by *vitiating* spoiled in the *Duty it self*: and this he commonly doth three ways.

First, When he puts Men upon greater care for the *outward garb* by *vitiating* performance, and dress of a Service, than for the *inward work* of it; he endeavours to make some Devotionaries deal with their Duties, as the *Pharisees* did with their Cups, *washing* and adorning the *out-side*, while the *inside* is altogether neglected. Thus the *Papists* generally are for the *outward pomp* and beauty of Services; being only careful, that all things should have their external bravery: as the *Tombs* of the Prophets were *painted* and beautified, which yet were full of *rottenness*. And the generality of Christians are more taken up with this, than with the Service of the heart: *Paul* was so sensible of this Snare, in the work of Preaching, (where ordinarily Men cared for *excellency of speech*, or *wisdom*) that he determines 1 Cor. 2. 2. another



DÆMONOLOGIA SACRA:
OR, A
TREATISE
OF
Satans Temptations:

The Second Part.

CONTAINING

The manifold Subtilties and Stratagems of Satan, for
the corrupting of the minds of Men with Error;
and for the destruction of the Peace and Comfort
of the Children of God.

By R. G.



London, Printed by J. D. for Richard Randel, and Peter Maplisden,
Bookfellers in New-Castle upon Tine, 1677.

THEATRE

of the City of London

1792

1792

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1792

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Printed by J. DODD, at the Theatre of the City of London, 1792.



PART II.

CHAP. I.

That it is Satan's grand Design to corrupt the Minds of Men with Errour. The Evidences that it is so. And the Reasons of his Endeavours that way.



NEXT to Satan's Deceits in *tempting to Sin and against Duty*, his design of *corrupting the Minds of Men by Errour* calls for our search; and indeed this is one of his principal endeavours, which takes up a considerable part of his time and diligence. He is not only called in Scripture an *Unclean Spirit*, but also a *Lying Spirit*, and there are none of these cursed qualifications that lie idle in him: as by his Uncleanneſs we may eaſily conjecture his attempts upon the Will and Affections to deſile them by Luſt; ſo by his Lying we may conclude that he will certainly ſtrive to blind the Underſtanding by Errour. But a clear diſcovery of this we may have from theſe Conſiderations.

Fiſt, From God's intereſt in *Truth*, in reference to his great deſigns of *Holineſs* and *Mercy* in the World. Truth is a Ray and Beam of him who is the Father of Lights. All revealed Truths are but *Copies* and *Transcripts* of that *Effential, Archetypal Truth*. Truth is, the *Rod of his Strength*, *Pſal. 110. 2.* the *Scepter of his Kingdom* by which he doth ſubdue the hearts of Men to his obedience and ſervice in converſion. Truth is that *Rock* upon which he hath built his Church, the foundations are the *Prophets and Apoſtles*, *Eph. 2. 20.* that is, the *Doctrines* of the Prophets and Apoſtles,

Deus eſt pri-
ma veritas eſ-
ſentialis, Ver-
bum Dei pri-
ma veritas
nom. in his. Mac.
Diſt. in Theol.
cap. 1.

in the Scriptures of the *Old* and *New Testament*. Truth is that great *depositum* committed to the care of his Church, which is therefore called the *pillar of Truth*: because as Princes or Rulers put their Proclamations on Pillars for the better information of their Subjects, so doth his Church hold out Truth to the World. Holiness is maintained by Truth, our ways are *directed* by it, and by it are we *forewarned* of Satan's Devices. Now the *Prince of Darkneſs* carrying himself in as full an opposition to the *God of Truth* as he can in all his ways, God's interest in Truth will sufficiently discover the Devil's design to promote Error; for such is his hatred of God, that (though he cannot destroy Truth, no more than he can tear the Sun out of the Firmament, yet) he will endeavour by *corrupting the Copy*, to *disgrace the Original*; though he cannot *break* Christ's Scepter, yet by raising Error he would hinder the *increase* of his Subjects; though he cannot remove the Rock upon which the Church is built, he will endeavour to *shake* it, or to *interrupt* the Building, and to *tear down* God's Proclamation from the Pillar on which he hath set it to be read of *all*; and if we can conceive what an *hatred* the *Thief* hath to the Light, as it contradicts and hinders his Designs, we may imagine there is nothing against which the Devil will use greater contrivances than against the light of Truth: He neither can, nor will make a *league* with any, but upon the terms that *Nabash* propounded to the Men of *Jabesh-Gilead*, that is, that he may *put out their right eye*, and so *lay it for a reproach upon the Israel of God*. 'Tis the work of the Holy Spirit to *lead us into Truth*, and by the rule of contraries 'tis the Devil's work to *lead into Error*.

Secondly, Though the Scripture doth charge the *Sin* and danger of Delusion and Error upon those Men that *promote* it, to the deception of themselves and others, yet doth it chiefly blame Satan for the great *Contriver* of it, and expressly affirms him to be the grand Deceiver: Instruments and *Engeniens* he must make use of to do him service in that work, but still it is the *Devil* that is a Lying Spirit in their Mouths; 'tis he that teacheth and prompts them, and therefore may they be called (as *Elymas* was by *Paul*) the Children of the Devil, or (as *Cerintus* of old) the first-born of Satan.

The Church of *Corinth*, among other distempers, laboured under dangerous Errors, against which when the *Apostle* doth industriously set himself, he doth chiefly take notice, 1. Of the *false-*

Acts 13. 10.

πρωτότοκον τοῦ
Σαῶν.

false-Teachers who had cunningly wrought them up to an aptitude of declining from the *simplicity of the Gospel*; these he calls *false-Apostles*, as having no commission from God, and *Satan's Ministers*, 2 Cor. 11. 13, 15. thereby informing us who it is that sends them out and employs them upon this errand. 2. He especially accuseth *Satan* as the great Contriver of all this evil; if any shut their Eyes against the Light, he gives this for the principal cause, that the *God of the World blinded their Minds*: If ^{2 Cor. 4. 4.} any stumbled at the simplicity of the Gospel, he presently blames the *subtilty of the old Serpent* for it, 2 Cor. 11. 3. When false Doctrine was directly taught, and varnished over with the glorious pretexts of Truth, still he chargeth Satan with it, *Vers. 14. No marvel, for Satan himself is transformed into an Angel of Light*; where he doth not only give a reason of the corrupting or the adulterating the Word of God by false-Apostles, as *Vintners* do their Wines by mixtures, (a Metaphor which he makes use of, *cap. 2. 17.*) that they learned it of Satan, *who abode not in the Truth, but was a Lyar from the beginning*: But also, he further points at Satan, to furnish us with a true account of the ground of that cunning Craft which these deceitful Workers used, while they *metamorphosed* themselves, by an imitation of the way and manner, zeal and diligence of the *Apostles of Christ*; they were taught by one who had exactly learned the Art of Imitation, and who could, to all appearance, act to the life the part of an *Angel of Light*. And to take away all objection or wonder, that so many with such seeming earnestness and zeal, should give up themselves to deceive by false-Doctrine: he tells us that this hath been the Devil's work, from the first *beguiling of Eve, vers. 3.* and that as he then made use of a *Serpent* for his Instrument, so ever since in all ages he hath made so often, and so much use of *Men* as his Emisseries, that it should now neither seem a *marvel*, nor a great matter to see the Devil at this work by his Agents. ^{ὁ θάνατος ὁν. ὁ μέγα. ver. 14, 15.}

Thirdly, That this is Satan's great design, may be further cleared from the *constant course* of his endeavours. The Parable of the Tares, *Matth. 13. 25.* shews, that Satan is as *busie* in sowing Tares, as the Master of the Field is in sowing *Wheat*; that by Tares, not Errors in the *abstract*, but *Men* are to be understood, is evident from the Parable it self; but that which makes *Men* to be Tares, is *Sin and Error*: so that in a *complex* sense, we are taught how diligent the Devil, (who is expressly signified by the

the Enemy, *vers.* 39.) is in that imployment, much of his time hath been taken up that way. *There were false Prophets* (saith Peter, 2 Epist. 2. 1.) and *there shall be false-Teachers*; that is, so it was of old, and so it will be to the end. The shortest abstract of Satan's acts in this matter, would be long and tedious, judge of the rest by a few instances.

In the *Apostles times*, how quickly had the Devil broached false Doctrine? That it was necessary to be circumcised, was early taught, *Acts* 15. 1. In *Col.* 2. 8. the vain deceit of Philosophy, Traditions, and the Elements of the World, (which were the body of *Mosaical Ceremonies*) are mentioned as dangerous Intrusions; and in *vers.* 18. the *worshipping of Angels* (as it seems) was pleaded for, with no small hazard to the Church. The *denial of the Resurrection* is expressly charged upon some of the *Corinthian Church*, *1 Cor.* 15. 12. and that *the Resurrection is past already*, *2 Tim.* 2. 18. is affirmed to have been the Doctrine of *Hymeneus, Philetus*, and others; but these are comparatively little, to that gross Error of *denying Christ*, *Jud.* v. 4. or, *that Jesus is the Christ*, *2 Joh.* 2. 22. or, *Jesus Christ is come in the flesh*, *1 Joh.* 4. 3. which are branded for *Antichristian Errours*, and were boldly asserted by many false Prophets that were then *gone out into the World*; and to such a height came they at last, that they taught the lawfulness of *committing Fornication, and to eat things offered to Idols*, *Rev.* 2. 20. All these falsehoods took the boldness to appear, before all the Apostles were laid in their Graves: And if we will believe what *Austin* tells us from *Epiphanius* and *Eusebius*, there were no less than ten sorts of *Heretical Antichrists* in the Apostle *John's* days, the *Simonians, Menandrians, Saturnilians*, &c. This was an incredible increase of false Doctrine in so short a time, and in the times and preachings of the *Apostles themselves*, whose power and authority (one would think) might have made Satan fall before them as lightning. What progress then in this work of delusion might be expected; when they were all removed out of the World? They left indeed behind them sad predictions of the power of delusion in after-times, *Of your selves shall Men arise, speaking perverse things. After my departing shall grievous Wolves enter, &c.* *Acts* 20. 30. The Spirit speaketh expressly, *that in the latter times some shall depart from the Faith*, *1 Tim.* 4. 1. and *Paul* (2 *Thess.* 2. 3.) prophecies of a general Apostacy, upon the revealing of the *Man of Sin*, and the *Mystery of Iniquity*, and that

that these should be *perilous times*, 2 *Tim.* 3. 1. To the same purpose, *John* mentions the coming of the great *Antichrist*, as a thing generally known and believed, 1 *Joh.* 2. 18. But before all these, *Christ* also had fully forewarned his Servants of *false-Christ's*, the power and danger of their delusion, and of the sad revolt from the Faith which should be before his second coming, *Matth.* 24. 24. And as we have *heard*, so have we *seen*, all ages since the Apostles can witness that Satan hath answered the Prophecies that were concerning him: what a strange increase of Errors hath been in the World since that time? *Irenaeus* and *Tertullian* made Catalogues long since, after them *Epiphanius*, and *Eusebius* reckoned about eighty Heresies; *Austin* after them brings the number to *eighty eight*. Now, though there be just exceptions against the largeness of their Catalogues, and that it is believed by many, that there are several branded in their Rolls for Hereticks, that meerly suffer upon the account of their Name and Nation (for *Barbarism*, *Scythism*, *Hellenism* are mustered in the Front) and others also stand there, for very small matters (as the *quarto decimani*, &c.) and that some ought altogether to be crossed out of their Books; yet still it will appear that the number of Errors is great, and that all those hard names have this general signification, that the Devil hath made a great stir in the World by Error and Opinion: After times might also be summoned in to speak their evidence, and our own knowledg and experience might without any other help, sufficiently instruct us (if it were needful) of the truth of this, that Error is one of Satan's great designs.

Secondly, Let us next look into the Reasons which do so strongly engage Satan to these endeavours of raising up Errors. If we set these before us, it will not only confirm us in our belief, that this is one of his main employments, (for if Error yield him so many advantages for the ruine of Men, and the dishonour of God, there can be no doubt of his readiness to promote it.) This also may be of use to put us in mind, *who it is* that is at work behind the *Curtain*, when we see such things acted upon the Stage, and consequently may beget a cautious suspicion in our Minds against his proceedings; the Reasons are such as these.

First, Error is *sinful*, so that if Satan should be hindered in his endeavours for any further mischief, than the corrupting of any particular Person, yet he will reckon, that he hath not altogether lost his labour. Some Errors, that overturn *fundamentals* of Faith,

Faith, are as *deadly poyson*, and called expressly *damnable* by the *Apostle*, 2 Pet. 2. 1. These Heresies are by *Paul*, Gal. 5. 20. recounted among the *works of the Flesh*, of which, he positively affirms, that *they that do such things cannot inherit the Kingdom of God*: Those that are of a lower nature, that do not so *extreamly* hazard the Soul, can only be capable of this Apology, that they are *less evil*; yet as they are oppositions to Truth (propounded in Scripture for our belief and direction) they cease not to be Sins, though they may be greater or less evils, according to the *importance* of those Truths which they deny, or the *consequences* that attend them; and if we go yet a step lower, to the consideration of those *rash* and bold assertions, about things not *clearly revealed*; though they may possibly be true, yet the positiveness of avouchments and determinations in such cases, where we want sufficient reason to support what we affirm, (as that of the *Pseudo-Dionysius* for the *Hierarchy of Angels*, and some *adventurous* assertions concerning God's *secret Decrees*, and many other things of like nature) are by the *Apostle*, Col. 2. 18. most *severely* taxed for an unwarrantable and unjust presumption, in setting *our foot* upon *God's right*; as if such Men would by violence thrust themselves into that which God hath reserved for himself, (for so much the word *intruding* imports,) the cause of this he tells us, is the *arrogancy* of corrupt Reason, the *fleshy Mind*, (suitable to that expression, *Matth.* 16. 17. *Flesh and Blood hath not revealed it*;) the bottom of it is *Pride*, which swells Men to this height; and the Fruit (after all these swelling attempts) is no other than (as the Apples of *Sodom*) Dust and *Vanity*, *intruding into those things which he hath not seen*, *Vainly puffed up by his fleshy Mind*: If then Satan do but gain this, that by Error (though not diffused further than the breast of the infected Party) Truth is *denied*, or that the heart be *swelled* into Pride and Arrogancy, or that he hath hope so to prevail, 'tis enough to encourage his attempts.

Secondly, But Error is a Sin of an *encreasing* nature, and usually stops not at one or two Falshoods, but is apt to *spawn* into many others, (as some of the most *noxious* Creatures have the most *numerous* Broods:) for one Error hath this mischievous danger in it, that it *taints* the Mind to an *instability* in every Truth; and the *bond of steadfastness* being once broken, a Man hath no certainty where he shall stay: as a wanton Horse once turned loose, may wander far. This hazard is made a serious warning against

Error,

ἐπιβαίνειν.

Error, 2 Pet. 3. 17. Beware lest ye being led away with the error of the Wicked, fall from your own steadfastness. One Error admitted, makes the heart unsteady; and besides this inconvenience, Error doth unavoidably branch it self naturally into many more, as Inferences and Conclusions resulting from it, as Circles in Water multiply themselves; grant but one absurdity and many will follow upon it, so that 'tis a Miracle to find a single Error. These Locks go forth by Bands, as the experience of all ages doth testify, and besides the immediate consequences of an Error, which receive Life and Being together with it self, as Twins of the same Birth. We may observe a tendency in Errors, to others that are more remote, and by the long stretch of multiplied inferences, those things are coupled together that are not very contiguous. If the Lutherans ('tis * Dr. Prideaux his observation) admit Universal Grace, the Huberians introduce Universal Election, the Puccians Natural Faith, the Naturalists explode Christ and Scriptures at last as unnecessary: this is then a fair mark for the Devil to aim at, if he prevails for one Error, 'tis an hundred to one but he prevails for more.

Ἐν ᾧ ὁ δόξῃ
ἀπαρῶν, τὰ ἀ-
λατὸ ἀλλὰ συμ-
βαίνει.
* Si Wittenber-
gensis admit-
tant universa-
lem gratiam,
Huberiani in-
troducunt uni-
versalem ele-
ctionem, Puc-
ciani fidem na-
turalem, na-
turalistæ ex-
plodent Chri-
stum & Scrip-
turas. *Prid.*
Leff. 3. P. 34.

Thirdly, Satan hath yet a further reach in promoting Error, he knows 'tis a Plague that usually infects all round about, and therefore doth he the rather labour in this work, because he hopes thereby to corrupt others, and infected Persons are commonly the most busie Agents (even to the compassing of Sea and Land) to gain Profilytes to their false Perswasions. This Harveſt of Satan's labour, is often noted in Scripture, they shall deceive many, Matth. 24. 24. Many shall follow their pernicious ways, 2 Pet. 2. 2. How quickly had this Leaven spread it self in the Church of Galatia, even to Paul's wonder? Gal. 1. 6. I marvel, that you are so soon removed from him, that called you into the grace of Christ, into another Gospel. Instances of the spreading of Error are frequent. Pelagianism rose about the Year 415, but presently spread it self in Palestine, Africa, Greece, Italy, Sicily, France, and Britain. Arrianism, like fire in Straw, in a little time brought its flame over the Christian World, and left her wandring at her self, that she was so suddenly become Arrian. Socinianism had the like prevalency, Lælius privately had sowed the Seeds, and after his death Faustus Socinus his Nephew did so bestir himself, that within ten years (after his confident appearing) whole Congregations in Sarmatia submitted themselves to his Dictates, as Calovius affirms, and

Consid. Th. Soc.
Proemial. p. 65.

Hæc una no-
tula omnem
meam doctri-
nam evertit.

within *twenty or thirty* Years more several *hundreds* of Churches in *Transylvania* were infected, and within a *few Years* more, the whole *Synod* was brought over to subscribe to *Socinianism*. We have also instances nearer home, after the Reformation, in the reign of *Edward the sixth*, how soon did *Popery* return in its full strength when *Queen Mary* came to the Crown? which occasioned *Peter Martyr* (when he saw young Students flocking to *Mass*) to say, *That the tolling of the Bell overturned all his Doctrine at Oxford*. And of late we have had the sad experience of the power of Error to infect, no Error so absurd, ridiculous, or blasphemous, but (once broached) it presently gained considerable numbers to entertain it.

Fourthly, Error is also eminently serviceable to Satan for the bringing in *Divisions, Schisms, Rents, Hatreds, Heart-burnings, Animosities, Revilings, Contentions, Tumults, Wars, and whatsoever bitter Fruits, breach of Love, and the malignity of Hatred can possibly produce*. Enough of this might be seen in the Church of *Corinth*, the divisions that were amongst themselves were occasioned by it, and a great number of evils the Apostle suspected to have been already produc'd from thence, as *Debates, Envyings, Wraths, Strifes, Back-bitings, Whisperings, Swellings, Tumults*, 2 Cor. 12. 20. He himself escaped not from being evilly intreated, by those among them that were turned from the simplicity of the Gospel: The quarrelsome exceptions that they had rais'd against him, he takes notice of: They charg'd him with levity, in neglecting his promise to come to them, 2 Cor. 1. 17. They call'd him carnal, one that *walk'd according to the flesh*, chap. 10. 2. they taunted him as a contemptible Fellow, ver. 10. They undervalued his Ministry, which occasioned (not without great Apology) a commendation of himself; nay, they seem'd to call him a false Apostle, and were so bold as to challenge him for a *proof of Christ speaking in him*, 2 Cor. 13. 3.

If the Devil had so much advantage from Error that was but in the *bud*, and that in *one Church* only; what may we imagine hath he done by it, when it broke out to an open flame in several Churches? What work do we see in Families when an Error creeps in among them? *the Father riseth up against the Son, the Son against the Father, the Mother against the Daughter, the Daughter against the Mother*: what sad divided Congregations have we seen? what Fierceness, Prejudices, Slanders, Evil-surmises, Censurings, and Divisions hath this brought forth? what bandying

bandying of Parties against Parties, Church against Church, hath been produced by this Engine? How sadly hath this poor *Island* felt the smart of it, the bitter contests that have been betwixt *Presbyterian* and *Independent*, betwixt them and the *Episcopal*? makes them look more like factious Combinations, than Churches of Christ. The present differences betwixt Conformists and Non-conformists (if we take them, where they are lowest) they do daily produce such effects, as must needs be very pleasing and grateful to the Devil, both Parties mutually objecting Schism, and charging each other with Crime and Folly; what invectives and railings may be heard in all Companies? as if they had been at the greatest distances in point of Doctrine. But whosoever loseth, to be sure the Devil gains by it. Hatreds, Strife, Variance, Emulations, Lyings, Railings, Scorn and Contempt, are all against the known duty of *brotherly kindness*, and are undoubted provocations against the God of Love and Peace: What can we then think of that can be so useful to Satan as Error, when these abovementioned evils are the inseparable products of it? The modestest Errours that ever were among good Men are still accompanied with something of these bitter Fruits. The differences about Meats and Days (when managed with the greatest moderation) made the *Strong* to *despise the Weak*, as silly, wilful, factious Humorists; and on the contrary, the *Weak* judged the *Strong*, as prophane, careless, and bold Despisers of divine Institutions, for so much the Apostle implies, *Rom. 14. 3. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth.* But should we trace Error thorow the ruins of Churches, and view the *slaughters* and bloodshed that it hath occasioned; or consider the *Wars* and Desolations that it hath brought forth, we might heap up matter fit for Tears and Lamentations, and make you cease to wonder that Satan should so much concern himself to promote it.

Fifthly, The greatest and most successful Stratagem for the hindering a Reformation, is that of raising up an Army of Errours. Reformation of Abuses, and corruptions in Worship or Doctrine, (we may well suppose) the Devil will withstand with his utmost might and Policy, because it endeavours to pull that down which cost him so much labour and time to set up, and so crosseth his end. They who are called out by God to *jeopard their lives in Judg. 5. 18. the high places of the Field*, undertake an hard task in endeavour-

ing to check the power of the Mighty, whose interest it is to maintain those defilements, which their *Policy* hath introduced, to fix them in the possession of that grandeur and command which so highly gratifies their Humours, and self-seeking aspiring Minds: But Satan knowing the strength of that Power, which hath raised them up to oppose, with spiritual resolution, the current of Prevailing Iniquity, usually provides himself with this reserve, and comes upon *their backs* with a *Party* of deluded erroneous Men raised up from among themselves, and by this means he hopes either to *discourage* the Undertakers for Reformation, by the difficulty of their work (which must needs drive on heavily, when they that should assist prove hinderers,) or at least to *straiten* and limit the success: For by this means (1.) He *divides the Party*, and so weakens their hands. (2.) He *strengthens their Enemies*, who not only gather heart from these divisions (seeing them so fair a prognostick of their ruine,) but also improve them, by retorting them as an argument, that they are all out of the way of Truth. (3.) The erroneous Party in the *Rear* of the Reformers, do more *gall them* with their Arrows (even bitter words of cursed reviling,) and more hazard them with their Swords and Spears of opposition, than their Adversaries in the *Front* against whom they went forth. In the mean while, they that stand up for Truth, are as Corn betwixt two Millstones, oppressed with a double conflict, beset before and behind.

This hath been Satan's method in all ages. And indeed Policy it self could not contrive any thing that would more certainly obstruct Reformation than this. When the Apostles (who in these last days were first sent forth) were employed to reform the World, to throw down the Ceremonies of the *Old Testament*, and Heathen Worship, Satan had presently raised up *Men of corrupt Minds* to hinder their Progress; what work these made for Paul at *Corinth*, and with the *Galatians*, the *Epistles* to those Churches do testify. The business of these Men was to draw Disciples after them from the *simplicity* of the Gospel, nay to *another Gospel*; and this they could not do but by setting up themselves, boasting of the Spirit, carrying themselves *as the Apostles of Christ*, and condemning those that were really so, insinuating thereby into the affections of the seduced, as if they *zealously affected* them, and that Paul was but *weak and contemptible*, nay their very *Enemy for telling them the truth*. What unspeakable hindrance must this be

to Paul? What grief of heart? What fear and jealousie must this produce? he professeth he was affraid lest he had bestowed upon them labour in vain, Gal. 4. 11. And that he did no less than travel of them in birth the second time; vers. 19. If one Alexander could do Paul so much Evil, by withstanding his Words, that he complains of ^{2 Tim. 4. 24.} him, and cautions Timothy against him. If one Diotrephes, by prating against John with malicious Words, prevailed with the Church, that they received not him, nor the Brethren; What hurt might a Multitude ^{3 Jo. vers. 10.} of such be able to do?

In the Primitive times of the Church, after the Apostles days; when those Worthies were to contest with the Heathen World, the Serpent cast out of his mouth water as a flood, after the Woman: (which most interpret to be a Deluge of Heresies: And some particularly understand it of the Arrian Heresie) that he might hinder the progress of the Gospel. Which design of his did he take, that many complaints there were, of hindring the Conversion of the Heathens, by the Errours that were among Christians. Epiphanius tells us, That Pagans refused to come near the Christians, and would not so much as hear them speak, being affrighted by the wicked practices and wayes of the Priscilianists. Austin complains to the same purpose, That loose, and lascivious Hereticks administered matter of Blaspheming to the idolatrous Heathens.

In after-times, when Religion grew so corrupt by Popery, that God extraordinarily raised up Luther, Calvin, and others in the Fifteenth, and Sixteenth Centuries; to discover those Abominations, and to bring back his People from Babylon. The Devil gave them no small trouble by a growth of Errours, so that they were forced to Fight against the Papists before, and those Philistines behind; in-
Excitata a Lu-
thero testia A-
pocalyptica &
non irritata
tantum sed
sauciata mul-
torum venabu-
lis, ultimum fe-
re omnium bo-
norum iudicio,
efflasset Spiri-
tum nisi spiri-
tus illi inauspi-
cati tam heroi-
cos distrax-
issent & retar-
dassent impe-
tus. Prid. Orat.
de Spir. Seduc-
pag. 95.
 somuch, that Reformation attained not that height and universality, which might rationally have been expected from such blessed undertakings. This was the conjecture of many, particularly of our Country-man, Dr. Prideaux, That if these Fanatick Enthusiasts (which with so great a scandal to the Gospel then brake forth) had not retarded and hindered those glorious proceedings; that Apocalyptical Beast of Rome, had been not only weakened and wounded, but utterly overthrown and slain. In particular Cities, where any of the faithful Servants of Christ endeavoured to detect the Errours of Popery, these instruments of Satan were ready to joyn with the common Adversary in reproaches and disturbances: How they opposed Musculus at Augusta; and with what fierceness they called him Viper, false

false Prophet, Woolf in sheeps cloathing, &c. you may see in those that write his Life. How these Men hindred the Gospel at *Limburg*, against *Junius*; At *Zurich*, against *Zuinglius*; At *Ausburg*, *Melch. Adam*, against *Urbanus Regius*; you may also see in their Lives. In all which, and others of like nature, you will still find, (1) That there was *never* a Reformation begun; but there were *erroneous* Persons to *hinder* and distract the Reformers. (2) That these Men expressed *as great hatred* against the Reformers, and oftentimes more, than against the *Papists*: and were as spitefully bitter in Lies, Slanders, and Scorns against them, as the *Papists* themselves.

Sixthly, Satan can also make use of Errour, either to *fix* Men in their present mistaken wayes, and *careless* course; or as a temptation to *Atheism*; Varieties of Opinions and Doctrines, do amuse, and amaze Men; while one cries, *Lo here is Christ*, And another, *Lo he is there*. Men are so confounded, that they do not know what to *chuse*. 'Tis one of the greatest difficulties to *single out* Truth, from a *crowd* of specious confident pretences; especially, seeing Truth is *modest*, and oftentimes *out-noised* by *clamorous* bold Errour: yea, sometimes *out-vyed* by the *pretensions* of Spirit, and Revelation, in an Antiscriptural fallhood. At what a loss is an unskilful Travellour, where so many wayes meet? while one party cries up this, another that, mutually charging one another with Errour. They, whose hearts are any thing *loosened* from a sence and reverence of Religion, are easily tempted to *disbelieve* all. Thus Errour leads to *Atheisme*, and layes the Foundation for all those slanderous exceptions against Scripture, by which Godless Men usually justify themselves in their Religion. Now, though all wicked Men are not brought to this, because the Consciences of some, do so strongly retain the sentiments of a Deity, that all Satans Art can not obliterate those Characters; yet, the consideration of the *multitude* of Errours doth rivet them in the perswasion of the Truth, and goodness of *that way* of Religion, wherein they had been Educated. *Papists* are hardned by this; and though they have no reason to boast of their *unity* among themselves, as they have been often told; and now of late, by *Dr. Stillingfleet*: (who hath manifested, that their Divisions among themselves, are as great, and managed with as great Animosity, as any amongst us;) yet are their Ears so beaten with the Objection of Sects and Schisms elsewhere, that they are generally confirmed to stay where they are. Besides, this is a stumbling-block which the Devil throws in the way

Discourse of
the Idolatry
of the Church
of Rome.

way of poor Ignorant People; if they are urged to a serious strictness in Religion, they are *affrighted* from it, by the consideration of *Sects* and parties, and the woful *miscarriages* of some erroneous Persons, that at first pretended to strictness; imagining, that strictness in Religion, is an unnecessary dangerous thing; and that the sober godly Christians, are but a company of giddy, unsetled, conceited, precise Persons, who will in a little time run themselves into madness and distraction; or into despair. And thus out of fear of *Schism* or Error, they dare not be Religious in good earnest; but content themselves with *drawing near to God with their mouths*, and *confessing him with their lips*, whilst their hearts are far from him, and in their works they deny him.

There is such a propensity in the hearts of Men, to be staggered by the multitude and boldness of Errours, that the *Apostle Paul* expresseth a fence of it, and seems tenderly careful to avoid that blow; (which he knew Satan would readily give through that consideration) by the *apology* that he makes for God, in his holy, wise, providential Permission of them, *1 Cor. 11. 19. There must be Heresies among you.* His intent, is not barely to put them off with this; *That Heresies are unavoidable*; but to satisfy them, that there is a necessity of them: and that they are *useful*, as God's *Furnace* and *Fan*, to purifie and to cleanse, that *they which are approved, may be made manifest.* The like care he hath, in *2 Tim. 2. 19, 20.* upon the mention of the Error of *Hymeneus*, and *Philetus*, where he obviateth the offence that might arise, by reason of their *Apostacy*: partly by removing the fears of the Upright, in affirming their safety, whatever became of other Men, seeing the *Foundation of God standeth sure*: and partly, by declaring it, no more suitable or dishonourable for God to permit the rise of Errours in his Church, than for great Men to have in their houses, *not only Vessels of Gold and Silver, but also of Wood and of Earth; some to honour, and some to dishonour.* By these very Apologies, it appears, That Satan by this device of Error, designs to shake Mens Faith, and to drive them from their Religion.

Seventhly, Neither can this, *that corrupt Doctrines bring forth corrupt Practices*, be of any less weight with Satan; or less engaging, for the pursuit of this Design, than any of the fore-mentioned reasons.

* Corrupt Doctrines are imbraced as the *very truth* of God by the Deluded; and one way or other, *directly, or consequentially* they lead on

on *Practice*; and that with the highest security, and confidence; as if they were very Truths indeed.

The Devil then hath this great advantage by Error; That if he can but corrupt the minds of Men; especially in the more *weighty* and Fundamental Points of Religion: then by a great ease, and without any more labour, he hath gained them to the *practice* of whatsoever these *corrupted* Principles will lead unto. No course can be taken, that with greater expedition and prevalency, can introduce profane Debaucheries than this. Thus he conquers *Parties* and *Multitudes*, as a victorious General takes Cities, and whole Countries by *Surrender*: whereas his particular Temptations to Sin, are but inconsiderable, less successful, *picqueerings* in comparison: and when he hath once corrupted the *understandings* of Men, he hath by that means, a command over their *Consciences*; and doth not now urge to Evil, in the notion of a *Devil*, or tempter; but as an *Angel of Light*, or rather as an *Usurper* of Divine Authority: he requires, he commands these wicked Practices, as *necessary Duties*; or at least, gives a liberty therein, as being harmless allowances. This difference was of old observed in Satans management of Persecution, and Error; that in the former, he did *compel* Men to deny Christ: but by the latter, he did *teach* them.

In persecutione
cogit homines
negare Chri-
stum, nunc do-
cet.

I Tim. 1. 19.

That the *Lives* and Practices of Men, are so concerned by *corrupt Doctrines*, may appear to any, that are but indifferently acquainted with Scripture, or History. We are told by the Apostle *Paul*, That *Faith* and *Conscience* stand so related to each other, that they live and die together; and that when the one is *Shipwrecked*, the other is *Drown'd* for company. In *Phil. 3. 2.* he seems severely harsh against those of the *Concision*, he calls them *Dogs*, *Beware of Dogs*; *beware of evil Workers*. The reason of which expression, (I apprehend) lyes not so much in these resemblances, That *Dogs* *spoyl* the Flock, by *devouring*; or that they are *fawning* Creatures: or that they are *industrious* in prosecution of their Prey: (though in all these particulars, false Teachers may be compared to *Dogs*; for they spare not the Flock, they compass Sea and Land, to gain Disciples, and they intice them with fair speeches:) but rather, he intends the similitude, to express the *prophane Life*, and carriage of these Seducers; for *Dogs* are *filthy* creatures, to a Proverb, *The Dog to his vomit*. And common Prostitutes, for their uncleanness, were called *Dogs*, in the *old Testament*. So some expound, *Deut. 23. 18.* The hire of a *Whore*, or the price

price of a Dog. And we have full and clear descriptions of Seducers, from their wicked and abominable Practices. 2. Pet. 2. 10. *They that walk after the flesh, in the lust of uncleanness, and despise Government; Presumptuous are they, self-willed, they are not afraid to speak evil of Dignities.* Vers. 14. *Having eyes full of Adultery, and that cannot cease from Sin: an heart exercised with covetous Practices; cursed Children.* Vers. 18. *They allure through the lusts of the flesh, through much wantonness.* — Jude vers. 4. *There are certain Men crept in unawares, who were before of old, ordained to this condemnation; ungodly Men, turning the Grace of God into Lasciviousness.* Vers. 16. *These are Murderers, Complainers, walking after their own Lusts, &c.* 2. Tim. 3. vers. 2, 3, 4, 5. *Men shall be lovers of their own selves; Covetous, Boasters, Proud, Blaspheemers, disobedient to Parents, Unthankful, Unholy, without natural Affection, Truce-breakers, false Accusers, Incontinent, Fierce, despisers of those that are Good, Traitors, Heady, high-minded, lovers of Pleasures, more than lovers of God: of this sort are they which creep into Houses.* — All which, do set forth Heretical Persons as the most scandalous wicked Wretches that we shall meet with: grossly filthy in themselves, corrupted in all the Duties of their Relations, natural, and civil; defiled in all the ways of their converse with Men.

Neither are these wicked practices issuing from gross Errors, to be looked upon as rare, accidental, or extraordinary effects thereof, but as the natural and common fruits of them: for Christ makes this to be the very special property and note, whereby false Prophets may be discovered. Matth. 7. 16. *Ye shall know them by their Fruits: Do Men gather Grapes of Thornes, or Figs of Thistles? &c.* These Fruits, were not their Doctrines, but their Lives: (for to know false Prophets by false Doctrines is no more, than to know false Doctrine by false Doctrine.) If any object, That many false Teachers appeared in the shape of seeming Holiness, and strictness of Life; they may be answered, from Christ's own words: for there he tells us, (to avoid mistakes) That their first appearance, (and it may be the whole Lives of some of the first Seed-men of any Error) is under the form of Sanctity: *They come to you in Sheeps-cloathing; In an outward appearance of Innocency, and plausible pretences: but then he adds, that their Fruits afterward will discover them.* A Tree at its first Planting, is not discovered what it is; but give it time to grow to its proper fruitfulness, and then you may know of what kind it is: so that we need not affirm, That damnable

Doctrines produce wicked Lives in all that entertain them at the very first; 'tis enough for discovery, if there be a natural, consequential tendency in such Doctrines, to *practical Impieties*; or that at last, they produce them, though not in all, yet in many.

And that this matter hath been always found to be so, all History doth confirm. Such there were in the Apostles dayes, as is evident, by their complaints. Such there were in the Church of *Pergamos*, Rev. 2. 14. *Thou hast them that hold the Doctrine of Balaam; who taught Balak to cast a stumbling-block before the Children of Israel; to eat things sacrificed unto Idols, and to commit Fornication.* There were also, the *Nicolaitans*, of whom Christ declares his abhorrency. Vers. 15. In the Church of *Thyatira*, there was the woman *Jezebel*, who taught and seduced many of that Church, to the like abominable Doctrines and Practices. Vers. 20. Besides these, the Apostle *John* was troubled with the abominable *Gnosticks*. The filthy *Carpocratians*, who taught, That Men *must sin*, and do the will of all the Devils, or else they could not evade Principalities and Powers; who would no otherwise be pleased to suffer them to escape to the *Superiour Heavens*. Of these Men, and their licentious Doctrine doth he speak, 1 *John*. 3. 6. &c. that *they that are born of God* indeed, must not, dare not, cannot give themselves up to a liberty in such Abominations.

The same Fruits of corrupt Doctrine appeared after the Apostles dayes. What was *Montanus* but an impure wretch? What were his two companion Prophetesses, *Priscilla*, and *Maximilla*, but infamous Adulteresses? The *Priscillianists*, the *Manichees*, and abundance more, left the stink of their Prophaneness behind them; by reason of whom, (according to *Peters* Prophecie, 2 *Pet*. 2. 2.) *the way of Truth was evil spoken of.*

Later times have also given in full evidence of this Truth. How shameful and abominable were the Lives of *John of Leyden*, and the rest of those *German Enthusiasts*? Who reads the story of *Hacket*, and *Coppinger*, without detestation of their wicked Practices? What better have the *Familists*, and *Libertines* of *New* and *Old England* been? some were turned off to highest *Ranting*, in an Prophaneness of Swearing, Drinking, Adultery, and the defying of a godly Life: and this, under the *unreasonable boast* of Spirit and Perfection. The Heavens may blush, and the Earth be astonished at these things! But in the mean time, Satan hugs himself in his success; and encourageth himself to further attempts

See the Story
of Mr. Copp.

in propagating Error, seeing it brings in so great an harvest of Sin.

Eighthly, In this Design of false-Doctrine, Satan is never altogether out: if he cannot thus defile their Lives, yet 'tis a thousand to one, but he *obstructs their Graces* by it. What greater hindrance can there be to Conversion, than Error? The word of Truth is the means by which God, through his Spirit, doth beget us; 'tis part of that Image of God that is implanted in us: 'tis God's Voice to the Soul, to awaken it. It cannot then be imagined that God will give the honour of that work to any Error: neither can Truth take place, or have its Effect upon a Soul *fore-stalled* with a contrary falshood. Falshood in possession, will keep Truth at the door. Neither is Conversion only hindred, by such Errours as directly contradict converting Truths; but also by *Collateral non-fundamental Errours*. As they fill the Minds of Men with *prejudice* against those that profess another Perswasion; so that for their own beloved Errours-sake, Men will not entertain a warning, or conviction from those that dissent from their Opinions: they first account them *Enemies*, and then they *despise* their Message. 'Tis no small matter in Satans way, to have such an obstruction at hand, in the grand concern of Conversion. Yet this is further serviceable to him, to hinder, or weaken the Graces of the Converted already: if he can set God's Children a *madding* upon Error, or make them fond of *Novelties*; he will by this means *exhaust* the vigour and strength of their Hearts; so that the *substantials* of Religion will be neglected. For as hurtful Plants *engross* all the moisture and fatness of the Earth where they stand, and impoverish it into an inability, for the nourishment of those that are of greater worth: So doth Error possess it self of the *strength* of the Spirit; and in the mean time, *neglected* Graces dwindle into emptiness, and *fade as a Leaf*. The most curious *Questions* and Opinions that are, contribute nothing to the *Establishment* of the Heart; 'tis only Grace that doth that. *Heb. 13. 9. The heart is established with Grace*, and not with disputes about *Mens*: nay, they do Grace a prejudice, in that they make it *sick* and languishing: for to that fence is the *Original*, in *1 Tim. 6. 4. Doting* *Νοσῶν μετὰ* *about Questions*, or growing diseased, because of the earnest prosecution of Opinions.

Ninthly, Error hath yet another mischief in it, which makes it not a little desirable to Satan; and that is the *judgment*, or punishment

nishment that it brings. So that it every way answers the Devils hatred against both Souland Body. The blessings of *Prosperity* and *Peace* do attend the *Triumphal Chariot of Truth*. *Psal. 85. 11, 12. Truth shall spring out of the Earth, and Righteousness shall look down from Heaven.* And then it follows, *That the Lord shall give that which is good, and our Land shall yield her increase.* But on the contrary, *Error* doth more *provoke* God than Men are aware. How often did God *desolate* the *Israelites*, set a fire in their *Cities*, and gave them into the hands of their *Enemies*, because of their changing the *Truth* of God into a lye; and worshipping and serving the *Creature more than the Creator*? God left not the *Church of Pergamos*, and *Thyatira* without severe *Threatnings* for the *Error* of the *Nicolaitans*. *Rev. 2. 16. Repent, or else I will come unto thee quickly.* *Verf. 22. I will cast them into great tribulation, except they repent of their Deeds, and I will kill her children with death.* And accordingly, God fulfilled his *threatning* upon them, by bringing in the *Saracens* to *desolate* them, and to possess their *Land*: as he also brought the *Goths* upon the *Empire*, for the *Arrian Heresie*. How is *Satan* pleased to labour in a *Design* that will kindle the *Wrath* of the *Almighty*?

C H A P. II.

Of the Advantages which Satan hath, and useth, for the Introduction of Errour. As, (1.) From his own Power of Spiritual Fascination. That there is such a Power, proved from Scripture, and from the Effects of it. (2.) From our imperfection of Knowledge; the particulars thereof explained. (3.) From the bias of the Mind. What things do bias it; and the power of them to sway the Understanding. (4.) From Curiosity. (5.) From Atheistical Debauchery of Conscience.

THAT Satan may the better speed in his design, he carefully takes notice of, and diligently improves all advantages. Indeed all his Stratagems are advantages taken against us, (for so the Apostle in his caution to the *Corinthians* calls his devices, lest Satan should get an *advantage* of us, 2 *Cor.* 2. 11.) but here, I only understand those that are more *general*, which are the grounds and encouragements to his particular Machinations against Men, and which also direct him in his procedure. These are

First, Satan's own power of *Spiritual Fascination*, by which he infatuates the *minds* of Men, and deludes them, as the *external senses* are deceived by Incantments or *Witchcraft*.

That Satan is a cunning Sophister, and can put Fallacies upon the Understanding; that by subtle objections or arguments he can obtrude a falshood upon the belief of the unskillful and unwary; that he can betray the judgment by the affections, are things of common practice with him. But that which I am now to speak of, is of an higher nature, and though it may (probably) take in much of his common method of ordinary delusion, yet in this it differs, (at least) that 'tis more *efficacious* and prevalent; for as his power over the children of disobedience is so great, that he can *lead them captive at his will*, (except when he is countermanded by the Almighty,) so hath he (by special commission)

a power to lead those to Errour *effectually*, (without missing his end) that have prepared themselves for that spiritual judgment by a special provocation ; and for ought we know, as he hath an *extraordinary power* which he exerts at such times, so may he have an *extraordinary method* which he is not permitted to practise daily, nor upon all.

That such a power as this the Devil hath, is believed by those, whose learning and experience have made their judgments of great value with serious Men ; and thus some do describe it, *'Tis a delusion with a kind of Magical Inchantment* ; so Calvin : a *Satanical operation whereby the senses of Men are deluded* ; thus Perkins : who after he had asserted that Satan can corrupt the Fantasy or Imagination, he compares this Spiritual Witchcraft to *such diseases of Melancholy*, that make Men believe that they are, or do, what they are not or do not, (as in the disease called *Lycanthropia* :) and to the enchantments of *Jannes and Jambres*, who deluded

Fascinatio est Spiritus Impostoris vehementior operatio, qua noxium aliquem Errorem in dogmate vel praxi (Doctrinæ sanæ contrarium, sed Sophisticis præstigiis depictum) pro veritate incautis hominibus obendit, iisque efficaciter persuadit, ut Errorem eum confidenter amplectantur, strenuè defendant, & zelo, non secundum Deum propagant. *Dickson Therapeut. Sacra. lib. 3. cap. 7.*

A particular account of the way and manner by which the Devil doth this, is a task beyond sober enquiry ; it may suffice us to know that such power he hath, and this I shall confirm from *Scripture*, and from the *effects* of such delusion.

First, There are several *Scriptures* which assert a Power in Satan to *bewitch* the minds of Men into Errour, from which I shall draw such notes as may confirm, and in part explain this Truth in hand.

And I shall begin with that of *Gal. 3. 1.* *O foolish Galatians, who hath bewitched you, that you should not obey the Truth, &c.* The word which the Apostle here useth for bewitching, (as *Grammarians* and *Criticks* note) is borrowed from the practice of

Βαρμαίω,
Grammaticis
dictum esse

placet quasi *παρμαίω*, id est, τοῖς παρμασίωι quo pertinet illud, *Verg.* Nescio quis tene-
ros, &c. Vid. *Piscator* in loc. and *Leigh. Crit. Sac.*

Witches and *Sorcerers*, who use by secret powers to bind the Senses, and to effect Mischiefs. 'Tis true he speaks of false Apostles, but he intends Satan as the chief Workman; and this he transfers to signify Satan's Power upon the Mind, in blinding the Understanding for the entertainment of Error. Neither can any thing be objected why this place should not prove a fascinating power in Satan (such as we have been speaking of) but this, that it may be supposed to intend no more than an ordinary powerful persuasion by Arguments: Yet this may be answered, not only from the authority of learned Interpreters, who apprehend the Apostle and his expression to intend more, but also from some concomitant particulars in the Text. He calls them foolish Galatians, as we translate it, but the Original goes a little higher, to signify a madness; and withall, he seems to be surprized with wonder at the Power of Satan upon them, which had not only prevailed against the Truth, but against such evident manifestations of it as they had, when they were so plainly, fully and efficaciously instructed; for before their eyes Jesus Christ had been evidently set forth: which expressions and carriage cannot rationally be thought to besit a common ordinary case.

Neque tantum quod se decipi passi fuerint eos arguit, sed quadam veluti magica incantatione deludi. Calvin in loc. Ἀνόητοι mente alienati — eorum lapsum magis demencie esse quam stulticie, arguens. Calvinus

Next to this, let us a little consider that famous Scripture, in 2 Thess. 2.9, 10, 11. *Whose coming is after the working of Satan, with all Power — and for this cause, God shall send them strong delusions, that they should believe a lye —*. I shall from this place observe a few things, which if put together, will clear the truth we speak of: As first, In this delusion here mentioned, the Apostle doth not only set down extraordinary outward means, (as Signs, and Lying Wonders) but also suits these extraordinary means with a suitable concomitant inward power; for, by Power I do not understand (as some) a power of shewing Signs, and doing Wonders, *Piscator* & as if the Apostle had said, ἐν δυνάμει σημείων καὶ τεράτων, with *Sclator*. the power of Signs and Wonders, for the words will not well bear that without some unnatural straining; but I understand by it, a Power distinct from the Signs and Wonders by which he moves their hearts to believe, by an inward working upon their minds, striking in with the outward means of Lying Miracles propounded to their senses. And we may the better satisfy our selves in this interpretation, if we compare it with Rom. 15. 19. where not only the power of doing Wonders is expressed by a phrase proper and different from this of the Text in hand, through mei πνεύματος *mighty* *ios* Θεοῦ.

mighty Signs and Wonders, or in the power of Signs and Wonders, but it is also *clearly distinguished* from the Power of the Spirit of God in working upon the hearts to make those Wonders efficacious and perswasive; so that, as in the Spirit of God we observe a Power to do Wonders, and a Power to work upon the Heart by these Wonders, we may conclude that this wicked Spirit hath also (in order to Sin and Delusion) this *twofold* Power. But secondly, I note further, that this Power is called a *special energy* of peculiar force and efficacy in its working, the strange inexpressible strength of it seems to stand in need of many words for explanation: He calls it *all Power* (which as well notes the *degree* and height, as the *variety* of its operations,) and then the *energy*, the virtue, operativeness and strength of Power. Thirdly, 'Tis also to be observed that Satan's success and exercise of this Power of Delusion depends upon the *commission of God*, and that therefore 'tis *extraordinary*, and not permitted to him but upon special occasions and provocation; *for this cause God shall send*, &c. Fourthly, The *success* of this Power when exercised, is *certain*. They are not only strong delusions in regard of the Power from whence they come, but also in regard of the *event*, those upon whom they come cannot but believe. *Infatuation* and *Pertinaciousness* are the certain fruits of it. Fifthly, The Proof of all is manifest in the *quality* of the Errours entertained, for they are palpable gross Lyes, and yet believed as the *very truths of God*, and they are in such *weighty* points as do evidently determine the Soul to ruine, *lies to be damned*, which two things are sufficient proofs of Spiritual fascination. It being unimaginable that rational Men (and especially such as were instructed to a belief of a contrary truth) should so far degenerate from the light of Reason, as to be deluded by gross and *apparent* Lyes, and of such *high importance*, except their minds had been *blinded* in some extraordinary way. Some further confirmation may be added to this truth from 1 King. 22. 21. *And there came forth a Spirit and stood before the Lord, and said, I will persuade him — I will go forth, and I will be a lying Spirit in the mouth of all his Prophets, and he said, thou shalt persuade him, and prevail also.* I might here take notice of Satan's *readiness* in this work, as wanting neither skill nor will, if he were but always furnished with a Commission; as also the powerful *efficacy* of Spiritual Witchcraft; where it pleaseth the Lord to permit to Satan the exercise of his Power,

καὶ ἐνέργειαν
τῆς οὐρανῆς.

ἐν πᾶσι δυνά-
μει.

Solator in loc.

Power, *Thou shalt persuade, and prevail also*. But that which I would observe here, is something relating to the *manner* of his proceeding in these Delusions: He attempted to deceive the *false Prophets*, and by them to delude *Abab*; and both, by being a *lying Spirit in the mouth of the Prophets*: which necessarily, (as *Peter Martyr* observes) implies, (1) That Satan had a Power so strongly to fix upon their *Imaginary Faculty*, the *Species*, Images, or Characters of what was to be suggested, that he could not only make them apprehend, what he *presented* to their minds; but also, make them *believe*, that it was a *Divine Inspiration*, and consequently true: for these false Prophets did not speak *hypocritically*, what they knew to be false, but what they confidently apprehended to be true; as appears by the whole story. (2) He could *irritate*, and inflame their desires to *publish* these their Perswasions to the King, after the manner of Divine Prophecies. (3) He had a further power of *persuading Abab*, that his Prophets *spake Truth*.

That passage of *Rom. 1. 28.* *God gave them over to a Reprobate Mind,*—doth give some account *how* Men are brought by the Devil into these false Perswasions. A Reprobate Mind, is a Mind *injudicious*; a Mind that hath lost its Power of discerning. 'Tis plain then, that he can so *beset* and blind the mind, that it shall not be startled at things of greatest *absurdity*, or inconveniencey.

If any yet further enquire, how he can do these things? We must answer, That his particular ways and methods, in this case, we know not; only it may be added, That *Ephes. 4. 17. Paul* tells us, He can make their *minds vain*, and *darken their understandings*. By Mind, the seat of Principles is commonly understood. By Understanding, the Reasoning, or discursive Faculty, which is the Seat of Conclusions: so that his Power seems to extend to the *obliterating of Principles*; and can also *disable* them to make *right inferences*: inasmuch, that he wants nothing, that may be necessary to the begetting of strong persuasions of any fallhood, which he suggests; according to what is intimated, *Gal. 5. 3. This Persuasion cometh not of him that called you: that is, not of God, but of the Devil.*

From all these Scriptures, then it appears, That this Spiritual Fascination, *is a Power in Satan which he exerts, by special Commission, upon those that receive not the Truth in the love of it, by which*

became so strongly imprint falshoods upon their Minds, that they become unable to discern betwixt Truth, and a Lye; and so by darkning their Understanding, they are effectually perswaded to believe an Error.

Secondly, There is yet another proof of this Spiritual Witchcraft, from the consideration of the Effects of it, upon the Deluded: and the uncouth, strange unnatural way of its proceeding. Let all particulars of this kind be put together, and it will not be found possible to give any other rational account of some Errours, than that of extraordinary Delusion.

First, Let us take notice of the *vileness* and odiousness of some Errours that have prevailed upon Men; some have been plainly *sottish*; so evidently foolish, that it cannot be imagined, that Men that entertained them, had at that time the use of Reason, or any competent Understanding. This very consideration, the Prophet *Isaiah* insists upon largely, *Chap. 44. from vers. 9. to vers. 21.* Where he taxeth them smartly, for the fenceless doltishness of their Errour, in Worshipping Idols: he tells them, the matter of it is the Work of Nature; a Cedar, Oak, or Ash, that they themselves (possibly) had planted, and the Rain did nourish it. *Vers. 14.* He tells them also, That the form of it, was from the Art of the Workman, the Smith, or Carpenter. *Vers. 12, 13. The Smith with the Tongs, both worketh in the Coals, and fashioneth it with Hammers, and worketh it with the strength of his Arms. — The Carpenter stretcheth out his Rule, he marketh it out with a Line, he fitteth it with Planes, and he marketh it out with a Compass.* — He further minds them, that without any reverence, they make use of the residue of the Materials; out of which, they formed their Idol to common services of dressing their meat, and warming themselves; *He burneth part thereof in the Fire, with part thereof he eateth Flesh, he roasteth roast, and is satisfied; yea, warmeth himself, and saith, Ah, I am warm, I have seen the fire.* *Vers. 16.* Then he accuseth them of Sottishness; in that, the residue thereof he maketh a God, even his graven Image, he falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God, *vers. 17.* And from all this he concludes, That seeing this is so directly contrary to common reason and understanding, (which in the ordinary exercise of it, would easily have freed them from such a dotage: for if they had but knowledge or understanding to say, *I have burnt part of it in the fire, I have baked bread*

bread, and shall I make the residue an abomination?—Vers. 19. They could not have been so foolish,) it must then, of necessity, be a Spiritual Infatuation. *Their Eyes were stout that they cannot see, and their Hearts, that they cannot understand*—Vers. 18. *A deceived heart hath turned him aside*—Vers. 20. Other Errours there are, that lead to beastly, and unnatural Villanies; such as directly cross all the sober Principles of Man-kind, the natural Principles of Modesty, the most general and undoubted Principles of Religion, and Holiness. As when Adulteries, Swearing, Ranting, going Naked, Cruelties, Murthers, outrageous Confusions, and Madness, are cloathed with pretences of Spirit, Revelation, freedom in the use of the Creature, exercise of Love, and having *all things common*, &c. (Of which, sad instances have been given more than once.) Let any sober Man consider, how it could come to pass, That Men that have Reason enough to defend them against such Furies, and the knowledge of Scripture, which every-where (with the greatest happiness imaginable, and highest earnestness) doth prohibit such Practices as most Abominable, and doth direct to a Sober, Just, Modest, Humble, inoffensive Life, should entertain notwithstanding, such Errours, as transform Men into Beasts, Monsters, or rather Devils; and Religion, into the grossest Impieties: and all this, as the perfection and top of Religious Attainment, commanded in the Word of God, or by his Spirit; and well-pleasing to most holy and pure Divine Majesty? Let it (I say) be left to the consideration of Men, how it should be, without some such extraordinary Cause as hath been mentioned?

Secondly, Let it be observed also, That some Errours bring with them some extraordinary, strange, unnatural, unusual Actions; and put Men into such odd garbs, postures, and behaviours, that it is easie to see, they are acted by a force, or power, not humane. Some have been carried to do things, beyond whatsoever might have been expected from the age and capacities of the Parties; as Extasies, Trances, and quakings of little Children; their Prophesying, and speaking Scripture-threatnings after such fits. Some have been acted in a way of extatical Fury; as *Montanus, of whom Eusebius witnesseth: That sometimes he would be seized upon, by a kind of malignant Spirit, and would suddenly break forth into a rage and Madness; and presently utter rash and bold Speeches, strange unusual Voices, with Prophecysings; insomuch, that he was judged by those that saw him, to be acted by the

* Ferunt quendam nomine Montanum— Spiritu quodam maligno abripi, & de repente furor & mentis infania exagitatum bacchari: atq; mox non solum timere garrere, sed per reginas quasdam voces fundere & Prophetare.—Nonnulli illum tanquam infaro Spiritu præditum, Dæmonio agitarum—inceperant ita Christopher inerp. Euseb. Hittor. Eccles. Lib. 3. Cap. 15. Devil :

Baxter's confession of Faith pag. 3. In the Margin.

See his story called the Quaker shaken

Devil. Others have been as in a more sober spiritual Rapture: an instance whereof I shall give you from Mr. Baxter in these words; *I have heard from an ancient godly Man, that knew Arthington, and Coppinger; that they were possessed with the Spirit of the Grundletonians. The same Man affirmed, That he went but once among them himself, and after Prayer, they breathed on him, as giving him the bodily Ghost; and he was so strangely transported for three days, that he was not the same Man; and his Family wondered what was the matter with him: he had no Confession of Sin, but an elevated strain in Prayer, as if he had been in strange Raptures: and after three days he was as before, and came no more at them.* Some have been carried into childish, and ridiculous Actions; such was the behaviour of *Jo. Gilpin*, in his Delusion at Kendal in *Westmerland*; as his going to the Fiddlers House, playing upon a Base Viol, in token of Spiritual Melody; his creeping up the Streets upon hands and knees, in token of bearing his Cross; his making Marks on the ground, and beating it, as his Mortification of Sin: and a great many more things of like nature.

Such things as these, are as spiritual Marks and Characters engraven upon Errours, by which a diabolical Power, moving and acting such deluded Creatures, (like so many Puppits) is evidently discovered.

Thirdly, When we see not only Idiots, and those whose defect of Understanding, might put them under the power of an ordinary Cheat, thus imposed upon; but Men, otherwise intelligent, rational, and serious, blinded with Follies, taken with apparent Dotages, admiring Trifles, and carried away with things, which common reason would teach them to abhor: 'tis more than suspicious, that 'tis not any probability of Truth, or excellency in the Errour, that prevails with them: but, a *Spiritual Power* that doth bewitch them. When we consider, that such a Learned Man as *Tertullian* begins to admire such a wretch as *Montanus*; or such an one as *Arthington*, led away with *Hacket* and *Coppinger*; or such a Man as *Kneperdollin*, seduced by *John of Leyden*; and especially, such numbers of wise, and seemingly sober and Religious persons going down the stream, after irrational and plainly irreligious Errours; what else can be apprehended to be the cause, but a powerful Satanical Delusion?

Fourthly, Add we to these, the consideration of the suddenness of the prevalency of such Errours, against plain and evident Truths,

Truths, (which is a circumstance taken notice of by the Apostle. *Gal. 1. 6. I marvel that ye are so soon removed from him that called you into the Grace of Christ, unto another Gospel.*) In which case we may observe, it usually falls out, That Mens *Affections* prevent their *Discoveries*, at the first view they are taken, before they understand what the Error is; and they are *persuaded* before they *know*.

Fifthly and Lastly, That the *earnestness* of the prosecution, by which they maintain, and propagate the Error, is a kind of *unnatural fury*, which hurries Men with violence into an unyielding stiffness, to the stifling of all kind of Charity, and Consideration. These things put together, (I say) makes the matter in hand evident; when Men, otherwise *rational*, are at *first touch*, *highly* in-*amour*ed with, and *violent* in the pursuit of Errors, that are *sottish*, or *devillish*; we can resolve it into nothing less, than into that of the Apostle, *Who hath bewitched you?* The improvement of this first, and great advantage for the introduction of Errors, is more than can be well expressed; but he hath besides, other advantages which he no way neglects: among which,

Secondly, Our *Imperfection*, in *Knowledge*, is none of the least; if our Knowledge had been perfect, it would have been a task too hard for the Devil, to make us Erroneous; for Men do *not err*; but so far as they are *ignorant*: to impose upon Men against clear and certain Knowledge is impossible. Men cannot *believe* that to be true, which they *know* to be false. It would be as silly for Satan to make such attempts, as for a Jugler to endeavour the deception of those, that know and see the ways of his Conveiances as well as himself. That our Knowledge is imperfect, I shall prove and explain in the following particulars.

First, The Scripture plainly asserts it, the greatest number of Men (which are in an *unregenerate* Estate) are expressly called, *foolish*, *blind*, *ignorant*, Men that are in *Darkness*, Men that do not know, nor consider, that perish through *Ignorance*. Others, that (in comparison to these) are called *Children of the Light*; and such as *see with open face*, are notwithstanding (when compared to a state of Perfection) represented to be in the *Non-age* of their Knowledge, unripe, imperfect; the Apostle doth so express it, *1 Cor. 13. 9. We know in part, we prophesie in part.* In the Explanation of this, he compares our attainments in this World, to the *understanding*, *thoughts*, and *speakings* of Children, *v. 11.* concludes *v. 12.* That
all

all our knowledg, gives us but a dark imperfect reflection of things; *we see through a Glass darkly.*

Plura nescio
quam scio.
Epist. II. 9. c. 21
Melch. Adam
in vita.

Secondly, Men that have had the *clearest heads*, and have been at the greatest pains in their enquiries to find out Truths, have brought back the clear *conviction* of their own Ignorance. *Austin* confesseth, That in the Scriptures, (which he made his chief study) the things *which he knew not, were more than the things he understood.* *Chytraeus*, in humble Modesty goes a little further, *My dearest knowledg* (saith he) *is to know, that I know nothing:* and it will be a clear demonstration of that Mans ignorance, that boasts of his Knowledg; his own mouth will prove against him, that *he knows nothing as he ought to know.*

ΑΥΓΟΥΝΤΑ ΤΙΝΑ

Thirdly, The consideration of the *Nature* of the things, which are the Objects upon which we employ our search, will sufficiently convince us, that we do comprehend but very little. For though the Scripture hath expressed the *main concerns* of eternal Life so fully, that they are as *clear as Light*, and need no such stretch of the Brain, but that the meanest capacities may as certainly understand them, as they understood any thing of common business; as, *That Christ dyed for Sinners; that without Faith it is impossible to please God; that without Holyness no Man shall see his face, &c.* Yet, (as *Peter* speaks, 2 Pet. 3. 16.) *There are many things that are hard to be understood;* there are Difficulties, Depths, and Mysteries. Some things (whereof we have but dark touches in Scripture; though enough to let us know, that such things there are; and to humble us for our ignorance) are, in their *own nature*, sublime, bounded on all sides with Rocks, and Præcípices, where our near and bold approaches are prohibited: such are those things, that concern the Decrees of God, the Trinity, &c. Other things are dark and uncertain to us, from their very *proximity* to us (as some are pleased to fancy the reason;) such are the nature, faculties, and workings of our own Souls within us: which we cannot *directly* see, (as the Eye sees not it self) and do but as it were guess by dark reflections. Some things in Scripture are *accidentally* obscure to us, that were plain to those that heard them first, to whom they were spoken, and written: for now, to the understanding of a great many passages, there is necessary the *knowledg of the Tongues*, in which they were dictated; of the *Histories* of those times to which they severally related; as also, of the particular *Customs* of the *Jewish Nation*, which gave a *mold* and form to a great many

ny Scripture Assertions : all which are easie, and familiar to those that knew the exact propriety of such Languages, were acquainted throughly with such Histories, Customs, Usages, and manner of Speakings : and besides all these, the *application* of general Rules, to particular Cases, (where a little circumstance may make a great alteration,) is full of puzzle and intricacy. Insomuch, that some have thought, that there are *several* cases of Conscience, that are not yet *fully* determined, and that are like so to remain.

D'Espagne po-
pu'ar Errours.
S. 2. Chap. 12.

Fourthly, Neither is the *nature of Knowledg* it self, without an Argument to prove, the insufficiency of our Knowledg ; to Know, is properly to understand things by their *Causes* ; or at least, by their *Effects* : and to make a right *result* of Particulars from a general Maxim. Such a kind of Knowledg, is necessary in Religion ; for setting aside, some particulars of *mysterious* height, (about which, God hath set bounds, lest Men in presumptuous boldness should adventure to *break through unto the Lord to gaze.*) And some things which are the *Principles of Nature*, or their *next results*, (which are upon that score, beyond all need of enquiry,) in all which, 'tis enough to believe, that what the Scripture saith is true, without asking a further account : yet in other things, the Scripture gives us the *Grounds, Reasons, and Proofs* of what it declares, or asserts ; as may appear by infinite Examples : so that to know *Christ dyed*, or that we are *justified by Faith*, or that *Christ shall come to Judgment* ; without a knowledge of the *grounds*, and reasons of these things, is indeed but *gross ignorance*. The like may be said, of the Knowledg of general Precepts, without the Knowledg of their necessary Application.

But how few are there that do thus know ? the greatest part of Men satisfie themselves with the bare affirmations of Scripture, and they resolve all into this, That the *Word of God saith so* : or, *That it is the Will of God it should be so*, without further enquiry.

And as for others, though they may know the Reasons of many things, yet are there a vast number of Particulars, whose reasons we *know not*, though the Scripture may contain them : and as for Consequences, and the *application* of general Rules, their *just limitation*, and the *Enumeration* of the Cases wherein they are *true*, or *false* : it is that that keeps the Wits of Men upon the rack perpetually.

Fifthly, The *unsuitableness* of our Capacities, to those *Objects* of :

of Knowledge, may be particularly considered as a further confirmation of our Ignorance. The incapacity of the Vulgar, is generally observed; some we find so grossly ignorant, that they are incapable to comprehend the easiest matters; and this makes their Perswasion to some plain Truths so very difficult, that when they are (as it were) *brayed in a Morter* by a Multitude of unreasonable Arguments; yet their ignorance *departs not from them*: but they will stubbornly hold the conclusion of their own fancy, whatever become of the Premises. Those that are of an higher form, and seem to understand a *great many* particulars in Religion, are (ordinarily) unable to conjoyn all Truths *into one intire proportionable Body*; they heap up several Notions that they hear here and there, but know not their *consistencies*; inso-much, that they either are like Children, who know all the letters of the Alphabet, without the skill to frame Words or Sentences out of them, being unable to give an account how their Notions are related *one to another, or to the whole*; or if they attempt such a thing, they hang *inconsistent* things on the same *thred*, and do but *humano capiti, cervicem jungere equinam*. If these instances (and a great many more of like kind) were not at hand, yet the very *condescensions* of our great Prophet the Lord Jesus, and of his Disciples in their wayes of Teaching, doe evince; that the capacities of Men are low: that they are dull of Hearing, children in Understanding. The course they took, was to instruct them in a plain familiar way, by *Parables*, and *Examples*: Thus were they *fed as babes in Christ* (according to the Apostles Similitude,) with *Milk*, and not with *strong Meat*, because they were not able to bear it. And yet Christ sometimes complained, That this would not do. For so he speaks, *John 3. 12. If I have told you Earthly things* (that is Divine Truth, in earthly and common Similitudes) *and ye believe not, (i. e. cannot apprehend them) how shall ye believe, if I tell you of Heavenly things?* How unable then would you be, to understand these Truths, if I should speak in Language, and Expression properly suited to their Natures? a great check to our slowness of apprehension.

But possibly, some may expect higher matters, from those that are exalted above the *common rank* of Men, by the repute they have of Learning. And indeed it cannot be denied, but such have very great *advantages* for the widening of their Capacities: yet are they not such as wholly take away the Distemper, but still

still so much in capacity may be seen in them, as will sufficiently justify the charge of imperfection in Knowledge against the most Learned. Let us bring in some instances, and it will be evident,

First, The greatest Errours that have most disturbed the Church in all Ages, have had their rise from *Learned Men*; the names of their *Authors* are marked upon their *Foreheads*. These known Errours are so many, that they fill whole Volumes. The result of which consideration, will be this, That Learned Men have often been very dangerously mistaken. (2) The present Contentions and Disputes of Men, managed on all hands with so much earnestness, wherein one party Triumphs over another, and all (in their own apprehensions) are *Victorious*; instead of *Conquests*, by Arguments and Answers, each party is but more confirmed in its own apprehensions, and yet the *one half* is certainly *wrong*, and perhaps in many things both Parties are mistaken. This (I say) sufficiently shews the incapacities of the Learned: for if every capacity were truly correspondent to *Truth*, there would be no more Disputes nor differences. (3) The most Learned, find the business of their own persuasion and satisfaction in many Truths (in which common People have no scruple nor doubt) very difficult, because they see more Objections to be answered, and more of the weakness of Arguments than others do; but this shews their Capacities are not so large as some would think. (4) Let us once for all, consider that which seems to be the *highest Evidence* for Knowledge and Understanding in the Learned; and we shall find upon just examination, 'tis no more than an *argument* of their *Ignorance*: What is there wherein they seem more acute, and Eagle-eyed, than in their *Distinctions*, by which they would give us the most *minute differences* of things; and appear so exact, as if they would *divide an Atom*, and give every thing its *just weight and measure*. But let us consider, that (though all Distinctions are not unprofitable) their *multitude* is become oppressive and troublesome, and more time must be spent in learning *terms* and words of Art, than *things*; and their *nicety* and subtilty so great, that they rather *darken Truth*, and give occasion to bold Spirits, to undertake the defence of any Paradox. Nay, if we could sever these clearly from their abuses, yet, seeing 'tis certain there are more distinctions of *terms* than *things*; they will evince, That our Knowledge is more *verbal* than *real*, and that often for a *mountain*

tain of Words, we have but a *mole-bill* of substantial Matter. Nay, seeing we make but a sorry shift, at best, by these Artifices to come to some *rude conceptions* of things, which otherwise we cannot in any tolerable manner comprehend; it is as great a *proof* of our imperfection in Knowledg, as the necessary use of *staves and crutches* is an evidence of *lameness*. If I should pass from this, to the consideration of the Multitude (beyond all number) of *Books* that are written, we shall find them but so many *Proclamations* of our Ignorance; for if we could believe *them all* to contain so many wholesome Precepts of *necessary* Truth (which yet we cannot rationally imagin) this would imply, That the *greatest part* wanted these informations; and that common Ignorance is not only a *general distemper*, but also a Distemper *hard* to be cured, that stands in need of such *Multitudes* of Instructors, and such *varieties* of helps. But if we believe, that among this infinite number of Volumes there are *thousands of Lyes*, millions of unproved *Conjectures*, millions of millions of idle unprofitable *Fancies*; then do we in expresse terms pronounce them guilty of Ignorance, and of Ignorance so much the more *dangerous*, by how much the more *bold* it is, to avouch it self in the Light, and to obtrude it self upon the belief of others, who instead of being better informed by it, shall but encrease their own blindness: were there nothing to be said but this, That there are such a vast multitude of *Commentators* upon the Bible, which do all pretend to expound and explain it, it would of necessity admit of these Conclusions. (1) That the Bible hath in it things so *dark* or at least, our *capacities* are so *dull*, that there is need of great endeavours to explain the one, or assist the other. (2) That the Knowledg of Men is *imperfect*: for if all, or most Men could *certainly interpret* the Scripture, there needed not so many Volumes, but that *one, or two* might have signified as much, as now whole *Libraries* can do.

The imperfection of our Knowledg, being thus laid open, 'tis easie to see, what advantages the Devil may make out of it, for the promoting of Errour; for it must now become our wonder, not that *any Man errs*, but that *all do not*. We find it easie to impose any thing upon Children, 'tis an easie matter for a trifle to cheat them out of all they have. Surely then Satan may do as much by Men, who are but *Children in understanding*. The *Apostle*, *Ephes. 4. 14.* puts us in mind of this hazard, under that ve-

ry similitude, *That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine.* How fitly doth he resemble us to Children? Their weaknesses are, (1) Want of discerning, they see not the true worth of things. (2) Credulity, they believe all fair speeches, and specious Promises; and the hazard of both these is in this, That it makes them *unconstant, uncertain, and fickle*; and such are we made by our Ignorance: so little do we truly discern, so apt are we to believe every pretence (for *the simple believes every word*, Prov. 14. 15.) That as the Apostle's Metaphors do tell us) we are easily *tossed* from one conceit or Opinion to another, as a *Ship* is by the Waves, or a *Feather* in the Wind. Κλυδονιζόμενοι
Πεσεφρόμενοι

Thirdly, A third advantage which the Devil takes against us in his design of Error, is the *byass* of the Mind; were our Understandings purely free, in a just and *even ballance* toward all things propounded to its deliberation and assent, (though it were imperfect in its Light) the danger were the less; but, now in regard of the *bent* and sway it is under; 'tis commonly *partial*, and inclined to one side more than to another, and yet the Matter were the less, if only *one or two* noted things had the power of setting up a false-Light before the Mind; but there are many things that are apt to do us this mischief, which have the *same* Effect upon us, that *bribes* have upon persons interested in Judgment, which not only tempts them to do wrong, but so blinds their eyes, that they know not they do so, or at least, not in so great a measure. The Mind is byassed.

First, *Naturally to Error*, rather than Truths; the corruption of our Nature is general, and doth not only dispose the *will* and *affections* to *practical* iniquities, but doth also incline the *Understanding* to *Error* and misapprehension. And that seems to be the ground of Christs assertion against the *Jews*; Jo. 5. 43. *I am come in my Fathers Name, and ye receive me not; if another shall come in his own name, him ye will receive.* Which implies, That Men are *Naturally* more prone to believe an *Imposter*, than one that speaks the most certain and profitable Verities: and besides this general inclination to vanities and lyes, there are (if some think right) some Errors that are *formally* engraven in the *nature of saln Man*; D'Espagne pos- as that Opinion, *To be saved by Works*. For not only do all Men pular Errors.
S. 2. Chap. 4. (that have any apprehensions of a future Eternal State) resolve that question of obtaining Salvation into Works, as the proper Cause,

Cause, (and indeed no other could have been imagined, if the Scripture had not revealed the Redemption by the Blood of Jesus.) But the *Jews* in *Jo. 6. 28.* (When they propound that Question, *What shall we do, that we might work the works of God?*) take it for granted, That Works (of some kind or other) are the causes of Happiness. Possibly some impression of that Notion (while it was a Truth, as in the state of Innocency it was,) may yet remain upon our Natures, though by the Fall, the Case is altered with us.

Secondly, The Mind is byass'd by *bodily temper*, and *complexional inclination*; the varieties of Complexions, introduce varieties of Humours, and Dispositions: and the Understanding (being necessitated to look through these, as so many coloured glasses,) is apt to judge, (that is to mis-judge) according to the mis-representation of Objects.

Thirdly, Sometimes *habitual acquirements* have the same influence upon the Understanding, that Natural humours have. The Arts and Sciences we study, our ways of Education and Employment, are but so many *prejudicate prapossessions* that do secretly taint the Mind.

Fourthly, There are also *accidental inclinations*, which (though not customary) have the force of a second Nature, because their working is violent and impetuous, and these which are from a *wounded Conscience*, or *excesses of Melancholy*, have a byass more than ordinary; they lay violent Hands upon the Understanding, and with a mighty Torrent run it down. So that if an Error be offered, that is suitable to such fears, or misapprehensions, it can scarce miss of success. The extraordinary *turbulencies* of some other Passions; as Anger, Love, &c. have the like Effect.

Fifthly, *Vicious Habits* do so much byass the Mind, that the Understanding must needs be defiled by them. Nothing can more prepare the Mind to a *wicked Error*, than a *wicked Life*. An Error of *Indulgence* (being so grateful to Corruption) may readily find favour with the understandings of those that *know not to do good*, because they have *accustomed themselves to do evil*.

Sixthly, There are *External things* that have no less power on the Understanding, than any of the fore-going; and these are *Custom, Education, and Interest*; these stick so close, and work so subtilly, that though there are few that are not (in disputable cases) *influenced* by them, yet none are able, or willing to take notice,
how,

how, and by *what steps* they do engage them to pass Sentence against Truth. And indeed, that Man must have a singular measure of suspicious Watchfulness, and clear Integrity, that is not deceived by them. And the best way to keep clear of the mischief that these may do us, *is to be severe in our suspicions, on that side to which Custom and Interest have their tendencies.*

Seventhly, I might Note, that there is something considerable to this purpose, in the *nature of Spirits*. Some Spirits are *unfixed*, and *volatile*; and these are soon altered by their own *unsteadiness*. Others are *tenacious* and inflexible; and if such be first set wrong, 'tis not an easie thing that will reduce them to Truth. Others are *soft and ductile*, perswaded by *good words* as soon as *strong arguments*. And again, some are of such a rough, sower, *contradictious temper*, that they will sooner chuse to run wrong, than comply with the perswasions of those that offer Truth, even for that reason, *because they are perswaded to it*; so that the Truth which (if none had minded them) they of themselves would have embraced, they will now refuse when 'tis pressed upon them, out of a cross and thwarting humour, because they hate nothing more *than to do as they are bidden.*

To come a little nearer, Let us consider how these things shew their Power upon the Mind, to sway and incline it. 'Tis indeed true, That in things that are *clearly* and *strongly* propounded to the Understanding, it cannot but judg according to the evidence of Truth; and cannot be guided by the Will, to judg contrary: nay, the Will (though in things purely *speculative*, it may retain its *averseness*; as also in things *Practical*, while they are considered only, as what *maybe* done, before the Understanding hath come up to its *final resolve*, determining, that such things *must*, or *ought* to be done) cannot but follow the *light* and information of the Understanding, and that according to the *Proportion* of its Conviction; so that though in some Cases, a Man would have things otherwise than he believes them to be: yet, he cannot believe *what he will*, neither can he *refuse* to will what is *certainly* represented to be good and necessary. Notwithstanding all this, the fore-mentioned Particulars may so byass the Mind, that it shall not act truly and steadily; as we may see in these *three* Particulars.

First, In things *clearly* demonstrated to the Understanding; though the Will cannot *directly* oppose, nor prevail to have them judged

Tantum, quisque vult, quantum intelligit se velle debere.

Intellectus sequitur voluntatem quoad exercitium, non quoad specificationem.

judged false, yet it can *indirectly* hinder the procedure of the Understanding, and divert it from fixing its *consideration* upon the Truth; or from working it self into *positive determinations*, for bringing it into Practice. Thus, many that cannot but believe there is a God, and that his Law is true; being byassed by their Lusts, the power of Pleasures, or Interest, &c. do prevail upon their understandings, to take up *other Objects* of consideration; so that they are said to forget God, and to cast his Commandments behind their backs: as also, not to remember their latter-end, though they cannot but believe, that they shall dye. Truth may be *imprisoned*, and fettered, where it cannot be *slain*. We read of *holding the Truth in Unrighteousness*, Rom. i. 18. Which was this, That those *Heathens* (of whom the Apostle speaks) by reason of their vitious Inclinations and Practices; though they could not obliterate those notices of Equity and Religion that were imprinted on their Minds; yet, they kept them at under, (as Captives in a Dungeon) and suffered them not to rise up in a just practical improvement. Now the wrong that is done to Truth this way, is not only, by rendring it *unfruitful* and useles at present, but hereby the Devil hath his advantage in the *gaining of time*, to gather together *more Forces* against that Truth; and by frequent onsets of *contrary* Arguings; (especially upon the advantage of the Minds *indifferency*, and remissness, begot by long and often Diversions,) to set *another face* upon it, and by degrees to over-turn former Perswasions. This was the very Case of the *Heathens*, in the place last cited; who being first *swayed* by their Impieties, became unwilling to give way to those Dictates of Light and Justice which they had; and having thus gratified their Lusts, the Devil further prevailing with them, to find *evasions* from the power of those Truths, they began to make *unsuitable Inferences* from these Premises, which they could not deny, and so became *sottish* and *vain* in their reasonings, *changing the glory of the uncorruptible God, into an Image made like unto corruptible Man*. And by such practices against Truth, they at last *changed the Truth into a Lye*, vers. 25. and at long-run *obliterated* the knowledg of God out of their Minds. This is Satan's old Method of over-turning Truth at last, by diverting the Mind from receiving the present powerful Impressions of those Principles.

Secondly, But in things doubtful, where there is not a clear certainty,

certainty, what is Truth? but contrary Opinions strive with such *equal confidence*, that 'tis difficult to determine which hath the *Conquest*; there the Mind may be so swayed by its byass, that it may give *approbation* to Errour: nay, where upon a fair and *indifferent* tryal, Truth hath the *greater appearance* of strength; and Errour nothing else, than little *shadows* or appearances of Reason to shelter it self under; yet, that way may the mind be inclined by the *aforesaid* things. We have a more *easie* and facile belief for what we *would have*, than for what we *would not*. Though there is nothing more noted by common experience than this, that Men are usually drawn aside by Humours, Inclinations, Interests, and Education, &c. to judg well of that which an unprejudiced person would easily see to be weak, unjust, ridiculous, or unreasonable: yet, how these considerations and tempers do exert their force upon the Understanding to draw it into a compliance; or by what *secret Art* they can *heighten* Probabilities, and *lessen* Objections; or by what *insensible progress* they move, that Men thus carried do not perceive that they are under such a force, is not so very discernible. How often may we observe, Men (that are rational enough, to discover the pitiful shifts, and poor allegations of others,) with such *gravity* and confidence (where their own *Interests* are concerned) to offer such *low* reasonings, and *extravagant* impertinences, that all that hear them, are ready to laugh at their folly; and yet they themselves entertain no less than persuasions of the *invincibleness* of their Arguings? they so eagerly desire what they would establish, that they think any thing is enough to justify it; and are apt to imagine that their shifts and excuses appear *as strong* to others, as to themselves. I have known some, that by the sway of *Interest*, have changed their Opinions in Religious Matters, and have really become otherwise persuaded, than they had been formerly, (and not as some, who for advantage will *knowingly* take up what they cannot believe to be true,) and have not been able to say, That they have met with *new* Arguments, or *new* Answers to Objections; but, I know not how, Arguments, which they had *contemned*, and laid by for weak, began to look *big* upon them: the Arguments by which their former Persuasion was upheld, grew insensibly *feeble* in their hands; the one *revived*, gathered strength, after they had a little cherished them, by thinking there might be something in them, though before they *knew* all the Particulars,

lars, and could not instance in any thing which they had not formerly notified and answered; and the other sort of Arguments grew *weaker* and weaker, till at last they parted with all good conceit of them; so that such a change was but as the *turning of the Tables*: that which acted behind the *Curtain*, and wrought this change of the *Fancy*, could be no other than some of the forementioned things that byassed their Mind; for where the *Arguments*, *pro* and *con* were the *same*, the *alteration* of Opinion (where Men are not so wicked as to go directly against their own Light,) must of necessity be imputed to the *different positions* of external things, and the *different humours* and inclinations begot by them: Even as the *different stations* of Men in the prospect of some Pictures, represent them *variously*, one way they give the shape of a beautiful face; another way, they express the ugly deformity of a Devil: or as *different reflections* of the Sun-beams upon the same Object, cloath it with *several colours*. The Scripture doth also give us notice of this advantage which the Devil takes from the inclinations of Men, to lead them into mistakes. That of *Mic. 2. 11.* (*If a man walking in the Spirit of falsehood, do lye, saying, I will prophesie unto thee of Wine, and of strong-drink, he shall even be the Prophet of this People*) hath this for its Foundation, that let the Errour be never so gross and palpable; (as if a Man should prophesie a liberty for Drunkenness,) if it be suitable to the *sway of peoples humours*, it will readily enough be embraced, *He shall be a Prophet to this People*: that is, such a Prophet will easily prevail with such a People, their vitious inclinations fit them for any impression of a suitable Errour. The Apostle *Paul* also found this too true in the Heresies of his own times: for he tells us, That Seducers had learned that cunning from the Devil, to draw Men to Errour, by the sway of their Lusts; *2 Tim. 3. 6.* *They creep into houses, and lead Captive silly Women laden with Sins, and led away with divers Lusts.* As also, *2 Tim. 4. 6.* He prophesies of the future use of this Stratagem; *After their own Lusts shall they heap to themselves Teachers.* So that the usual prevalency of Errour, was, and is, from the under-ground-working of Lusts, Humours, Habits, and Inclinations; which make Men willing to entertain an Opinion, which can but gratifie them with a suitableness, or fitness.

Thirdly, Where the fore-mentioned Particulars of Inclination, natural, or acquired Humours, Custom, Education, &c. do neither

neither *divert* the Understanding, nor *engage* it to close with Error: yet, often do they discover, how powerfully they can byas the Mind, in that these prevail with Men, to *modifie and mold a Truth according to the bent, or form of their inclinations*. As a Bowl which is skilfully aimed at a *Mark*, goes nevertheless by a *Compass* which its byas forceth it unto, according to the risings or fallings of the ground it meets with in the way. Men may arrive at real Truth in the main, and yet may *shape* it according to their *humours*. For instance, let us consider the different *modes* or *forms*, in which the *same Truth* is represented under the workings of *different tempers*. A *Melancholy* Person conceives of all things under such *reflections*, as Fear and Sadness do usually give; if he consider God he looks upon him in the notion of *greatest severity and justice*: if upon the ways of *Duty*, he colours them all *in black*, and can scarce account any thing *Piety*, which is not accompanied with *sadness* and *mourning*; if he calls his *Soul* to a reckoning, his conclusions concerning himself are *sad*, *doleful*, or at best *suspicious*. On the contrary, an *hilarious* cheerful temper, censures all *sadness* for *lullessness*, and is apt to accuse those that go mourning in their way, for *unthankful Murmurers*, and *unbelieving Complainters*; it interprets God's favourable *condescensions* to the weak, in the *greatest latitude*, and is easily persuaded to those things that are upon the *utmost brink* of Liberty: to which, others of a *more timorous* disposition dare not *approach*, for fear of offending. This puts an higher excellency upon the duties of *Praise*, as the other upon *Fasting* and *Mourning*. Those Men that are *morose* and *severe*, they are apt to think, that *God is such an one as themselves*: and though they acknowledg there is such a grace as *Charity*, yet under a pretence of *strictness*, they cannot believe they are bound to exercise it towards any that are under any *ailing*, of which they judge themselves to be free; and therefore such Men are usually very *difficult*, in all cases wherein *Condescension* is to be used; they are hard to be *reconciled*, and after the mis-carriage of any person, are not *easily satisfied* of their Repentance: and in cases of *Dissent* from their way and practice of Religion, they are commonly *censorious*, and conclude the worst. They again that are naturally *mild and gentle*, under a pretence of *Charity* and *Meekness*, are apt to become *remiss* in their Carriages towards any Brother; and because *Charity thinks not evil*, they *model* their acknowledged Duty into the form of their *own disposition*, and

so think they must see, and yet not perceive; and instead of covering the infirmities of a Brother, they have a Mantle to cast over every transgression. At the same rate also do they frame their conceptions of God, as if he was so merciful, that he would scarce reckon any Abomination to be above the height of an ordinary infirmity: these are apt to think, that the mercies of God (so much praised in Scripture) signifie little less than an indulgence in Transgression, far above what Precisians are apt to imagine: and that it is as easie to obtain forgiveness from God for any offence, as it is to say, *The Lord be merciful to me a Sinner*. Those that accustom themselves to the delights of the senses, are apt to bend the way of their Religion to that humour; and think, that nothing can be so solemn in Worship, that is not set out with garnishings that may please the Eye, or Ear. Nay, 'tis observable enough, That Religion borrows some taint or shape, from the various Studies and Sciences of Men; in some, (as in many of the Fathers) we may see Religion dipt in Platonism, or Peripateticism. Some introduce the distinctions and definitions of Philosophy; others compel all Scriptures to submit to the Laws of strict logical Analysis. Thus, according to the various Mediums that Men look through, are Truths discoloured, and dressed up in several shapes: 'tis easie from these instances to imagine, that Satan must have a great advantage against us in point of Errour, from the byas of the Mind.

Fourthly, *Adventurous Curiosities* is another general advantage by which he works. This ariseth partly from a desire of Knowledge, and partly from Pride; and both these make way for his Design.

Divinum est
scire quam-
plurima.

A desire after Knowledge is Natural, and withal very bewitching. To know hath something in it more than ordinary. This is noted in *Job 11. 12. Vain Man would be wise, though Man be born like a wild Ass's colt*: though he be foolish, yet he affects Wisdom; and the very delight of Knowing, doth engage Men to curious prying Searches, though with much labour and hazard. Of this Temper were the Athenians, *Act. 17. 21. They spent their time in nothing else, but either to tell, or to hear some new thing*: not barely in telling News, but in inquiries after new Notions, and Discoveries: and this made them willing to hear Paul, as a setter forth of strange Gods, and a new Doctrine.

When this desire after Knowledge is animated with Pride,
(as)

(as oft it is, for *Knowledg puffeth up*) then 'tis more dangerous; when Men are upon a Design, to seem higher than others, to be *singular*, to see more, than what all Men see, to be admired, to out-talk their Neighbours, what *adventures* will they not make? How fair do they lye open to any conceit that may serve this end?

That Satan labours to improve this curiosity, is without doubt; he carefully affords fuel to this burning, and diligently blows it up into a flame. The first temptation had that ingredient in it, *Ye shall be as Gods, knowing good and evil.* And we see it was a great enticement to Eve, *That which would make one wise*, was therefore desirable. The blame of *Israels* first Idolatry, seems to be laid at this door, *Deut. 32. 17. They sacrificed — to Gods whom they knew not, to new Gods that came newly up:* implying, That they were drawn aside from their old established way of Worship, by a curiosity, to try the new ways of the *Heathens*. And so great an hand hath this, generally, in Errours; That *Paul, 2 Tim. 4. 3.* makes this itch after Novelty the great ground of that defection from Truth, which he foresaw was coming, *They Pluribus auri- shall heap to themselves Teachers, having itching ears.* This itch of ^{rum est scabies Ecclesiarum.} the Ear, is the usual fore-runner of a Scab in the Church, because it doth dispose Men to receive any kind of Teacher. God indeed doth sometimes take the advantage of our natural curiosity for our good: by this means many of *Johns* Hearers, who went out into the Wilderness to him, as to a strange sight (as those words imply, *What went ye out into the Wilderness to see?*) were Converted. By this means, the Gospel afterwards made a large Progress, as we see commonly new Teachers affect most at first, for when Men grow acquainted with their Gifts, their admiration decays, and the success of their Labours is not so great many times. The Devil also observing, the prevalency of Curiosity; and that Men are more pleased with new Notions, than with old Truths; he endeavours also to Plow with this Heifer, and oft makes a great Harvest by it. There is yet another advantage more that he sometimes useth: and that is,

Fifthly, *Atheistical Debauchery*, when Men by long custome in Sinning, have arrived to habitual Carelessness and Presumption, then they become *Practical Atheists*; their *Vicious Habits* work upon their Understandings, to obliterate all Principles: when Men are gone so far, they are fit Engineers for Satan; for while

they dis-believe all things, they can (to serve a *Design*, or to head a *Party*) take up any *Opinion*, and pretend the greatest seriousness in the propagating it; though in the mean time, they secretly laugh at the credulity of the Vulgar.

These Men let out themselves, and all their parts to the Devil, and he knows how to make use of them, to bring on the delusion, and deception of others. Many Ages have given Examples of such: those Seducers mentioned in the *new Testament*, were (some of them) of *this rank*, and therefore called *deceitful Workers*. Such as were not really under those Perswasions, which they thought to fix upon others; but upon *design*, transformed themselves into the *Apostles of Christ*; such as served not our Lord *Jesus Christ*, but their own bellies: and yet by good words and fair speeches, deceived the hearts of the simple, Rom. 16. 18. Who, through Covetousness, with feigned words, made Merchandize of Men, 2 Pet. 2. 3. Balaam was such, and the Woman Jezebel that called her self a Prophetess, Rev. 2. 20. Such was the Arch-bishop of Spalato, who for advantage could at pleasure take up, and lay

See the Narration called The false Jew.

down his Religion. Such an one was the false Jew (not so long since) discovered in this place, who (being a *Romish* Emissary) pretended to be a *Jew Converted*; and seeking a pure Church, under that vizor, designing to overthrow (by private insinuations,) the Faith of the simple, uncautious Admirers! by such Instruments Satan works, where he hath opportunity.

C H A P. III.

Of Satan's improving these Advantages for Errour. 1. By deluding the Understanding directly: which he doth (1.) by countenancing Errour from Scripture. Of his cunning therein. (2) By specious pretences of Mysteries; and what these are. Of personal flatteries. (3.) By affected Expressions. Reason of their prevalence. (4) By bold Assertions. The Reasons of that Policy. (5) By the excellency of the Persons appearing for it, either for Gifts or Holiness. His method if managing that design. (6.) By pretended Inspiration. (7) By pretended Miracles. His cunning herein. (8) By peace and prosperity in ways of Errour. (9) By lyes against Truth, and the Professors of it.

What are the general Advantages which Satan hath to forward his design of Errour we have seen. It now remains, that we take an account of the various ways, by which he improves those Advantages, and those may be referred to two Heads. (1) They are such Stratagems, as more directly work upon the Understanding to delude and blind it. Or (2) they are such as indirectly by the power of the Will and Affections do influence it.

First, Those Stratagems, that more immediatly concern the Understanding, are the use of such Arguments, which carry in them a probability to confirm an Errour; though indeed they are but Fallacies, Sophisms, or Paralogisms: of which the Apostle speaks, Col. 2. 4. *Lest any beguile you*, — that is, lest they impose upon you, by false Reasonings. His usual way of proceeding in this case is,

First, When he hath to do with Men that are brought up with profession

profession and belief of Scripture ; he is then careful to give an Errour some countenance or pretence from *Scripture* : it is not his course to *decry* the Scriptures with such Men, but to *suppose* their Truth and Authority, as the most plausible way to his Design : for by this means he doth not only *prevent* a great many starting objections, which would otherwise rise up against him, (seeing Men brought up with Scripture, cannot easily be brought to call them false,) but with considerable advantage, he doth thereby *authorize* and justify his Errour : for nothing can give more boldness or confidence to a mistake, then a belief that it is backed with Scripture.

That this is one of his grand Stratagems, may be sufficiently evinced from the infinite number of Errours that pretend to *Scripture warrant*. Those that are above, or beyond Scripture, (which acknowledg no dependance upon it) are but few, and rare ; and indeed, among *Christians*, Errour cannot well thrive without a pretence of Scripture. Men would have enough to do to persuade *themselves* to such Errours, but it would be impossible to make a *Party* or persuade others ; such Errours would presently be hissed out of the World. Upon this account is it, that *Atheism* *sculks* and conceals it self, (except where generally tolerated *Prophaneness* gives it more than ordinary encouragement,) which is not to be ascribed to any *shame-faced modesty*, that *Atheisms* can be supposed to nourish ; but to the *general dislike* of others, who so stick to the Authority of the *Bible*, that they reject all direct contradictions to it with great abhorrency. Hence also it is, that some Erroneous persons are forced to *contradictions* in their *practice* against their professed *Principles*, because they find it impossible to propagate their Errours, without some pretence or other to Scripture. They that would undermine those Sacred Records, are forced to make use of their Authority for proof of what they would say. The *Papists* have a *quarrel* at them, and envy them the title of *Perfection* and *Perpicuity*, upon design to introduce *Traditions*, and to set up the *Popes* Judicial Authority in matters of Faith ; and when they have said all they can, to subject the Scriptures to the *Popes* Determination, they are forced at last to be beholden to the *Scriptures*, to prove the *Popes* Determination : they would prove the *Scriptures* by the *Church* ; and then the *Church* by the *Scriptures* : which is a *Circle* they have been often told of, and of which, some of the wiser sort among themselves are

are ashamed. Others also, that will not allow the *Scriptures* to be a *general standing Rule*, are yet forced to make it (in some cases) a *Rule to themselves*, and eagerly plead it to be so to *others*. They that pretend to be *above Ordinances*, and decry *outward-Teachings* as unnecessary, or hurtful: yet, they *Teach outwardly*, because they see they are not able to enlarge the *Empire of Errour*, without such teaching. Those very *Errours* that make it their chief business, to render the *Scriptures* no better than an *old Almanack*; they yet seek to *Scripture* to countenance their *Blasphemous Assertions*; and if they get any scrap or thread of it, that may by their *unjust Torture* be wrested to speak any such thing, ^{2 Pet. 3. 16.} or any thing toward it, they think all their follies are thereby *patronized*; and commonly, such Men either fix upon such places as give warning of the necessary *concomitances* of the *Spirit*, and *Heart*, with the outward *Act* of services; (and from hence, separating what God hath joyned together, they set up *Spiritual Sabbaths*, *Spiritual Baptism*, *Spiritual Worship*; to cry down, and cashier the *external Acts* of such *Ordinances*;) or they pretend *kindred to Scripture*, as prophesying, or foretelling those *new Administrations* which they are about to set up. Let *H. Nicholas* be an instance of this, who though he decryed the Service of the *Law* under God the Father, and the Service of the *Belief* under *Christ*; and in the room of both these, would set up another *Administration*, under the *Spirit*; yet, (that he might be the better believed) he applyed several *Scriptures* to his purpose, as *Prophetically* foretelling *H. Nicholas*, and his services; and would have Men imagine, that he was *that Angel flying in the midst of Heaven with the Everlasting Gospel*, *Rev. 14. 6.* And *that Prophet enquired after by the Jews*, *Joh. 1. 21.* *Art thou that Prophet*, and *that Man ordained to Judge the World?* *Act. 17. 31.* And that the times of his *Dispensation*, were the times of *Perfection*, and *Glory* spoken of in *1 Cor. 13. 9.* and *Heb. 6. 1.* The like pretences for new *Administrations* had *Saltmarsh*, and several others.

Satan fixing his Foot upon this Design, and taking advantage of Mens Ignorance, Curiosity, and Pride, &c. it is impossible to tell what he may do; he hath introduced many Heresies already, and none knows what may be behind; many passages of *Scripture* are *dark*, to the *wisest* of Men: a great many more are so to the *common* sort of *Christians*. A great many wits are im-
ployed

ployed by him, as *Adventurers* for new Discoveries; and a small pretence is ground enough for a bold Undertaker to erect a new Notion upon; and a new Notion in Religion, is like a new Fashion in Apparel, which bewitcheth the unsteady with an itch to be in it, before they well understand what it is: So that 'tis alike impossible to *stint* the just number of Errours, as to *adjust* the various pretences from Scripture upon which they may be countenanced. Leaving therefore this task to those that can undertake it, I shall only note a particular or two of Satans cunning in affixing an Error upon Scripture.

First, In any grand design of Error, he endeavours to lay the Foundation of it as *near to Truth* as he can; but yet so, that in the tendency of it, it may go as far from it as may be. As some Rivers whose first Fountains are *contiguous*, have notwithstanding a direct contrary course in their Streams. For instance, in those Errors that tend to overthrow the doctrine of the Gospel, concerning *Christ* and *Ordinances* (and these are things which the Devil hath a great spite at) he begins his work with plausible pretences of *Love* and *Admiration of Christ* and *Grace*; he proceeds from thence to the pretence of *purser Enjoyments*, from thence to a *dislike* of such Preachers and Preaching, as *threaten Sin*, and speak out the *wrath* of God against Iniquity, and these are presently called *Legal Preachers*, and the doctrine of Duty a *Legal Covenant*; having them once at this point, they easily come to *immediate Assurances*, and *special Gifts*, which they pretend to have above others; being thus set up, they are for free Grace, and the enjoyment of God in *Spirit*; from thence they come to *Christian Liberty*, and by degrees Duties are *unnecessary*, there is no *Christ* but *within them*, and being freed from the Law, whatever they do is *no Transgression*. This is a Path that Satan hath trodden of old, though now and then he may vary in some Circumstances, and be forced to stop before he come to the utmost of his Journey. You may observe this Method in the late Errors of *New-England*, in the *Familists* of *Germany*, and in those of *Old-England*; in all which at the long-run Men are led as far from Scripture, as *Darkness* is from *Light*. Now this is not only to be seen in a *progressive multiplication* of Errors, but often may we perceive the same subtilty of Satan in a *simple Error*, as when he takes up *part* of a Truth which should stand in *conjunction* with another, and sets it up *alone* against its own *Companion*, where we shall have the *name* and pretence *kept up*, but the *thing* quite *destroyed*.

See the Book
called Wonder
Working Pro-
vidence for
New-England.

stroyed. God requires *Services* of Men, and prescribes to their use, Prayer, Hearing, Sacraments, but because in these God is dishonoured when Men only draw near with their Lips, he further tells us, *that he is not a Jew which is one outwardly, neither is that Circumcision which is of the Flesh, &c.* This part are some Men so fixed upon, that they think they are discharged of the other, and in practice go quite from *these duties*, and yet still they profess they are for *Ordinances* and the *Worship of God*; just so are some Men for *Christ*, but then 'tis but the *name*, not the *thing*; they own *Christ* they say, but then 'tis *Christ in them*, and *Christ come in their Flesh*, but not that *Christ that died at Jerusalem*, as a Sacrifice for the Sins of Men.

Secondly, Satan takes great care that an Errour be (in all the ways of its propagation) *cloathed with Scripture phrases*; and the less the Errour can pretend to any plausible ground of Scripture, the more doth he endeavour to adorn it with *Scripture Language*, (I understand this chiefly of such Errors, as are designed for the *Multitude*) so that though Scripture be not used to *prove* the Errour, yet are Deceivers taught to *express* their *conceptions* by it, and to *acomodate* the Words and Sentences of it to their purposes; for besides pride and confidence, *Scriptural Eloquence* is a necessary ingredient to make a *powerful Deluder*. Observe the *Ring-leaders* of Errors, and you shall find that ordinarily, such have at first been *studious* of the Scriptures; and though never able to *digest* them, yet when they *turned their Ears from Truth*, they have carried their *Scripture Language* (which they had before brought themselves unto by long custom) away with them, and still retain it, and express their *Opinions* by it.

Now this is a great advantage to Satan. For First, By this means the *ignorant Multitude* are often caught without any more ado; if they hear Scripture Expressions they are apt to think that *all is Truth* which is spoken by them; and they the rather believe it, because they will imagine such Teachers to be *well versed* in Scripture, and consequently either so *honest*, or so *knowing* that they neither *can*, nor *will* delude them. Secondly, There is a *Majesty* in Scripture which (in some sence) doth *stick* to the very *expressions* of it; Men may perceive that generally Hearers are more *affected* with *Scripture Eloquence*, than with *Play-Book Language*; it hath (as it were) a charm in the words, which makes the Ear attentive, more than a quaint discourse, starched up in the dress

Savonarola
triumph. Civ-
cis. lib. 2. c. 2.

of common Rhetorick : One gives us an Observation to that purpose of his own Preaching, and so may many others. While then Men hear such language, they have a reverence to it. And as Physicians cover their Pills with Gold that the Patient might more willingly take them; so do Men often swallow down Error without due consideration, because conveyed to them in a Language which they respect.

Secondly, Satans second care for the advancement of Error, (after he hath given it all the countenance he can from Scripture) is to gild it over with *specious pretences*, he sets it off with all the bravery he can, and then urgeth that as an Argument of its Truth. Men are apt to judge that what doth *better* their Spiritual Condition cannot be a Lye or delusion; and the Argument were the more considerable, if the advantages were *such* as he *pretends* them to be: but the very *noise* and boast of advantages *please* the unwary, without a due enquiry into their reality. The Apostle in *Rom. 16. 18.* reduceth all this Policy of the Deceiver to two heads: (1.) *Good words*, *χρηστολογία*, words that set out the profit and advantage of the thing. (2.) And *fair Speeches* *εὐλογία*, Speeches that flatter the Condition of the party. His Art, as to the first of these, is to tell them that the Notions offered to them are *special Discoveries*, *rare Mysteries*, which have been hidden from others; and thence infers, that it must of necessity conduce much to their *happiness*, and *Spiritual Perfection* to know and embrace them. Those that troubled the Church in *Pauls* days with false Doctrines, used this slight of boasting, as appears by that expression in *1 Tim. 6. 20.* *Oppositions of Science*; it seems they called their opinions (though they were but *prophane*, and *vain-babblings*) by the name of *Science* or *Knowledge*, implying that all others, even the Apostles themselves were *in the Dark*, and came short of their *Illumination*. The like we have in *Rev. 2. 24.* of that abominable Prophetess *Jezebel*, who recommended her blasphemous filthy Doctrines, under the name of *Depths*, *Profundities*, or *hidden Knowledge*, though the Spirit of God told that Church they were not such; but if *Depths*, they were *depths of Satan*, (as 'tis added there by way of Correction) and not of the Spirit of God. We may trace these *footsteps* of Satan in all *considerably* prevailing Errors: for what hath been more common than to hear Men speak of the designs they have been carrying on, under the specious Titles *Of Christ's coming to set up a Righteous Kingdom*; *The Churches coming out of Babylon*,

lon, and out of the *Wilderness*; the *dawning of the day of the Lord*; the *day of Reformation*, the *time of the Restitution of all things*; with a *abundance of Brags of the same kind*. I shall add no particular Instance of this nature; but a few strains of *H. Nicholas*, with whom such high promising vaunts were ordinary. His Service of Love, he compares to the *most Holy*, (whereas *Johns Doctrine* of Repentance was but a preparation to the *Holy*; and the *Service of Christ* he allowed to be no more than as the *Holy of the Temple*), this his Service he calls, *the perfection of Life*, *the completion of Prophecies*, *the perfect conclusion of the Works of God*, *the Throne of Christ*, *the true Rest of the Chosen of God*, *the last Day*, *the sure Word of Prophecy*, *the New Jerusalem*, and what not?

If we make further enquiry into the *nature* of these fair promising Mysteries, we shall find that Satan most frequently pitcheth upon these three. First, He befools Men into a belief, that the Scriptures do under the *Vail* of their Words and Sentences, contain some *hidden Notions*, that are of *purpose* so disguised, that they may be *locked up* from the generality of Men, at least from *learned* and wise Men; and that these Rarities cannot be discerned from the *usual significations* of the Words and Phrases, (as we understand other Books of the same Language) but they fancy these Sacred Writings to be like the Writings of the *Aegyptians*, by which they absconded their Mysteries, especially like that kind of Writing, whereby under words of *common known sence*, they intended things which the *Words themselves could not signify*; and that which occasions this imagination is this, that we read frequently of Mysteries in Scriptures, and *bidden Wisdom*, and the *special Revelation* of them to God's Children, which are very great Truths, but yet not to be so understood, as this Delusion supposeth: for these expressions in Scripture intend no more than this, that the *design* of God to *save Man by Christ* is in it self a *Mystery*, which never would have been *found out* without a *special Revelation*; and that though this Mystery is *now revealed* by the Gospel, yet as to the *application* of it to the Hearts of Men in *Conversion*, by the Operation of the Spirit, it is yet a *Mystery*. But none of these intend any such suggestion, that there are private Notions of *Truth* or *Doctrine* that are lying *under ground* (as it were) in Scripture words, which the words in the *common Language* will not acquaint us withal; nay, the contrary is expressly affirmed, when we are told that all is *plainly* laid open to the very *simple*, so that from the Scriptures they may

As Ibis a scabbeo accipitris pulchritudinem participat: by which they signified the Moon borrowing its Light from the Sun.

as well understand the *fundamental* principles of Religion, as they may understand *any other* thing which their language doth express to them.

However in this Satan takes advantage of Mens *Pride* and *Curiosity*, to make them forward in the *acceptation* of such offers, especially when such things are represented, as the *only saving discoveries* which a Man cannot be ignorant of but with hazard of Damnation.

Secondly, In this boast of Mystery, Satan sometimes takes another course somewhat differing from the former, and that is to put Men upon *Allegorical reflections* and allusions, by which the *Historical* Passages of Scripture are made (besides the import of the History) *resemblances* of spiritual Truths; which supposeth the Letter of Scripture to be *true*, (but still as no better than the *first Rudiments* to train up Beginners withal,) yet withal, that the *spiritual meaning* of it raiseth the skilful to a higher Form in Christ's School. At this rate all are turned into Allegories. If they fall upon the *first of Genesis*, they think they then truly understand it, when they apply the *Light* and *Darkness*, and God's *separating* of them, with such other Passages, to the *regeneration* of the Soul. The like work make they with the *Sufferings* of Christ. But then the crafty Adversary at last enticeth them on to *let go the History*, as if it were nothing but a *Parable*, not really acted, but only fitted to *represent* Notions to us. *Allegories* were a *Trap* which the Devil had for the *Jews*, and wherein they wonderfully pleased themselves. How much *Origen* abused himself and the Scriptures by this humour is known to many; and how the Devil hath prevailed generally by it upon giddy people in later times, I need not tell you.

The pretence that Satan hath for this dealing, is raised from some passages of the *New Testament*, wherein many things of the *Old Testament* are said to have had a *Mystical* signification of things expressed or transacted then, and some things are expressly called *Allegories*. Hence *Papists* determine the Scripture to have, besides the *Grammatical* sense, (which all of us do own) and besides the *Tropological* sense (which is not divers or distinct from the *Grammatical*; as when from Histories, we deduce instructions of holy and sober carriage) an *Allegorical* and *Analogical* sense: in which dealing Men consider not, that the *Spirit* of God his interpreting a *passage* or *two* allegorically, will never justify any Mans *boldness* in presuming to do the like to any *other passage* of Scripture; and be-
side,

side, when any hath tryed his skill that way, another may with equal probability carry the same Scripture to a different interpretation, and by this means, the Scripture shall not only become obscure, but altogether uncertain and doubtful, and unable to prove any thing; so that this doth extremely dishonour Scripture, by making it little less than ridiculous. Porphyry, and Julian made themselves sport with it, upon the occasion of Origen's allegorizing, and no wonder, seeing that humour (as one calls it) is no better than a learned Foolery. Notwithstanding this, Men are sometime transported with a strange delight in turning all into Allegories, and picking Mysteries out of some by-passages and circumstances of Scripture, where one would least expect them: which I can ascribe to no second cause more, than to the working and power of Fancy, which as it can frame Ideas and Images of things, out of that that affords no real likeness or proportion, (as Men that create to themselves Similitudes and Pictures in the Clouds or in the Fire) so doth it please it self in its own work; and with a kind of natural affection, it doth kiss and hug its own Baby. It hath been my wonder sometimes to see how fond Men have been of their own Fancies, and how extremely they have doted upon a very bauble. I might note you examples of this, even to nauseousness, in all Studies, as well as in this of Religion. Those that affect the sublimities of Chymistry, do usually by a strange boldness stretch all the sacred Mysteries of Scripture (as of the Trinity, of Regeneration, &c.) to represent their Secrets and Processes, as may be seen sufficiently in their Writings: One of them I cannot forbear to name, and that is Glauber; who doth so please himself with some idle whims about Sal and Sol, that at last he falls in with Bernardinus Gomefius, (whom he cites and approves) who in this one word *αλς* (which signifies Salt) finds the Trinity, the Generation of the Son, the two natures of Christ, the calling of the Jews and Gentiles, the procession of the Spirit, and the communications of the Spirit in the Law and Gospel, and all this he gathers from the shapes, strokes and positions of these three Letters: a very subtle invention! Not unlike to this, were some of the dotages of the Jewish Cabala, which they gathered from the different writing of some Letters in the sacred Text, from the transposing of them, and from their Mystical Arithmetick. R. Elias from the letter Aleph, mentioned six times in Gen. I. I. collected his Notion of the Worlds continuance for 6000 years, because that letter stands for a thousand in the Hebrew

Whittaker de l.
lit. sententia
adv. Duræum.
lib. 2. p. 88.
Parum a docta
quadam in-
sania discre-
pat.

Vid. Lumen
Chymicum.
Crollii Basil.
Chymic. in
prefatione.
Glauber de
signatura Sali-
um. p. 31. 38.

Lud. Cappelli brew computation. Another Rabbi (mentioned by Lud. Cappelli Spec. in Eph. *lus*) hath a profound Ipeculation concerning the *first letter of Genesis*, which (as he saith) doth therefore begin with *Beh*, and not with *Aleph*, to shew the *unexceptionable verity of God's Word*, against which no Mouth can justly open it self, and this he gathers from the manner of the pronunciation of that letter *ב*, which is performed by the closure of the Lips. It were not possible to imagine, that *wise Men* should be thus carried away with *childish Follies*, if there were not some kind of *inchantment* in Fancy, which makes the *bit* of a *Conceit*, (though never so silly) intoxicate them into an *apprehension* of a *rare Discovery*. And doubtless this is the very thing that doth so transport the Allegorizers and Inventors of Mysteries, that they are ravished either with the discovery of a *New-nothing*, or with the rare invention of an *Ænigmatical Interpretation*.

Thirdly, The Devil hath yet another way of *coining* Mysteries, and that is a pretence of a *more full* discovery of Notions and Ways, which (as he tells those that are willing to believe him,) are but *glanced* at in the Scripture; and this doth not only contain his boast of *unfolding Prophecies*, and the dangerous applications of them to Times and Places that are no way concerned, (which hath more than once put Men upon dangerous undertakings) but also his *large promise of teaching the Way of the Lord more perfectly*, and of leading Men into a *full comprehension* of those *tremendous Mysteries*, wherein the Scripture hath as *industriously* concealed the *Reasons, Way, and Manner of their Being*, as it hath *fully asserted* that they are, (such are the *Decrees of God*, the *Trinity*, &c.) as also of *unfolding and teaching at large* those things that the Scripture seems only to *hint at*. In all which points we have instances enough at hand, which will shew us how the Devil hath played his Game, either by making Men *bold* in things *not revealed*, or by drawing Men to *dislike solid Truths*, and by puffing them up with notions, till at last they were prepared for the impression of some grand Delusion. All this while I have only explained the *first head* of Satan's specious pretences, which consists in the promise of Discoveries and Mysteries.

χρηστολογίας,
good words.

εὐλογίας, fair
Speeches.

The next head of pretences, are those that relate to the *persons* inamoured with these supposed Mysteries. With these he strokes their heads, and causeth them to hug themselves in a *Dream* of an imaginary happiness. For if they have the knowledg of Myste-

ries

ries which are locked up from other Men, they cannot avoid this Conclusion, *That they are the only Favourites of Heaven; that they only have the Spirit, are only taught of God, &c.* Such swelling words of vanity have ever accompanied Delusion. And indeed, we shall find the confidence of such Men *more strong*, and their false embracements *more rapturous*, than ordinarily the ways of Truth do afford, upon this account; that in such cases, *Fancy is elevated*, and the delights of a *raised Fancy* are *excessive*, and *Enthusiastical*. 'Tis a kind of Spiritual Frenzy, which extends all the Faculties to an extraordinary Activity; the Devil doing all he can to further it, by his utmost Contributions. Joy, delight, hope, love, are all raised to make an *hubbub* in the heart; whereas on the contrary, *Truth is modest, humble, sober*, and affords a *more silent joy*, though *more even and lasting*.

Here might I set Errour before you in its rant, and give you a taste of the *high flown straines* of it. Montanus (as vile as he was) had the confidence to call himself the Comforter. Novatus and his Brother would be no less than Moses and Aaron. The Gnosticks called themselves the *Illuminati*. The Swinkseildians assumed the title of the *Confessors of the Glory of Christ*. The Family of Love had their *Evangelium Regni*, the Gospel of the Kingdom. The Fratricelli, distinguished themselves from others by the term *Spiritual*. Muntzer asserted, That all of his Opinion, were *Gods Elect*: and that all the Children of their Religion were to be called the *Children of God*; and that all others were *ungodly*, and designed to *Damnation*. H. Nicholas affirms, That there was *no knowledge of Christ nor Scripture, but in his Family*. To this purpose most of them speak, that forsake the ways of Truth; and though these swellings are but *mind and vapour*, yet those heights are very *serviceable* to the Devils purposes: who by this means confirms those whom he hath already Conquered, and then sits them out with the greater confidence to allure others; and Men are apt enough to be drawn by fair shews, and confident boastings. But I proceed.

The third Stratagem of Satan for promoting Errour, is to *astonish Men with strange Language, and affected expressions*. It was an old device of Satan to coyn an *unintelligible gibberish* as the proper vehicle of strange *Enthusiastick* Doctrine, and this he artificially suits to his pretended Mysteries; without this his rare Discoveries would be too flat and dull to gain upon any Man

of competent understanding. For if these *Dotages* were cloathed in *plain words*, they would either appear to be *direct non-sence*, or *ridiculous folly*. It concerns him when he hath any feats of Delusion in hand, to set them off with a *canting speech*, as jugglers use their hard words, of *Ailif, Casyl, Zaze, Presto, Millat, &c.* to put their ignorant Admirers into a belief of some unknown power by which they do their Wonders. And this is in some fort necessary; extraordinary matters are above expression, and such *wild expressions* put Men into an expectation of things *sublime*. This *knack* Satan hath constantly used. *Montanus* had his strange Speeches. And all along downward to our times, we may observe, That Errour hath had this gaudy dress; the *Familists* especially abound with it, you may read whole Books full of such a kind of speaking, as the Book called *Theologia Germanica*, or *German Divinity*; the Books of *Jacob Behmen*, *The bright Morning Star*, &c. Neither are the *Papists* free; one of late hath taken the paines to shew them this, and other follies: among them you may find such talk as this, of being *beclosed in the mid-head of God*, and in his meek-head; of being *substantially united to God*, of being *oned to God*; as also of the *abstractedness of Life*, of *passive Unions*, of the *Deiform fund of the Soul*; of a *state of introversion*: of a *Super-essential life*, a *state of nothingness*, &c. Just like the raveings of *H. Nicholas*, *David George*, and others, who confidently discourse of being *godded with God*, of being *consubstantiated with the Deity*, and of *Gods being manned with them*.

Dr. Stilling-
fleet. *Idolatry
of the Church
of Rome.*

I have oft considered, what reason might be given for the *takeingness* of such expressions, and have been forced to satisfy my self with these: First, Many mistake the knowledge of *words*, for the knowledge of *things*. And well may poor ignorant Men believe, they have attained, no man knows what, by this device; when among Learned Men, the Knowledge of *words* is esteemed so great a pitch of Learning, and they nourish a great many Controversies that are only *verbal*. Secondly, Some are pleased to be accounted *Understanders* by others, and rest in such high words, as a *badge* of Knowledge. Thirdly, Some are delighted with such an hard Language upon an hope, That it will lead them to the knowledge of the *things* at last: they think *strange expressions*, are a sign of *deep Mysteries*. I knew one, that set himself to the reading of *Jacob Behmens Books*, (though at present he

he confessed, he was scarce able to make common sense of three lines together,) upon a secret enticement that he had from the Language, to come to some *excellent* discovery, by much pains and reading. Fourthly, Some that have their Fancies *beated*, have by this means broken *confused impressions* of strange things in their imaginations, and conceive themselves to know things beyond what common Language can express: as if with *Paul*, rapt up into the third Heaven, *they bear, and see Wonders unutterable*. But what reason soever prevails with Men to take up such a way of speaking, Satan makes them believe, that it contains a rich *Mine* or *Treasury*, not of common Truths, but of extraordinary *Profundities*.

Dicas eos meratonia sonare, nam communis sermonis spreto, exoticum nescio quod idioma sibi fingunt, visi sunt suos discipulos supra coelum rapere, Calvin. in Jud. 13.

Fourthly, In stead of Argument to confirm an Errour, sometimes we have only *bold Assertions*, that it is *Truth*, and a confident condemning the contrary as an Errour; urging the danger of Mens rejecting it, *backed with threatenings of Hell and Damnation*: and all this in the words of Scripture. To be sure they are right, and all other Men are wrong. This kind of confidence and fierceness hath been still the complexion of any remarkable way of Delusion; for that commonly *confines* their Charity to their own *Party*, (which is a great token of an Errour) not only may you observe in such extraordinary *Proclamations of Wrath* against those that will not believe them: (a practice used by the *Mad Fanaticks* of *Munster*; who, (as our *Quakers* were wont to do) go up and down the streets, crying, *Wo, wo; Repent, repent; come out of Babylon; the heavy Wrath of God; the Axe is laid to the root of the Tree.*) But in their more settled Teaching, they pronounce all to be *Antichrist*, and of the *carnal Church*, that do oppose them. Take for this *H. Nicholas* his words, *all Knowledge* (besides his) *is but witchery and blindness, and all other Teachers, and Learners, are a false Christianity, and the Devils Synagogue; a nest of Devils, and wicked Spirits; a false Being, the Antichrist, the Kingdom of Hell, the Majesty of the Devil, &c.* This piece of Art, not only our *Quakers*, (to whom nothing is more familiar, than to say to any opposer, *Thou art Damn'd, thou art in the Gall of bitterness, the Lake of fire and brimstone is prepared for thee, &c.*) but also the *Papists* commonly practise, who shut all out of Heaven that are not of *their Church*; and when they would affright any from Protestantism, they make not nice to tell him,

That there is no *possibility of Salvation*, but in their way.

The Reasons of this Policy are these, (1) The Heart is apt to be *startled* with threatnings, and *moved* by commands; especially, those that are of a more *tender* and frightful Spirit: and though they know nothing by themselves, yet these beget fears, which may *secretly* betray Reason, and make Men leave the right way because of affrightment. (2) The *confidence* of the Assertors of such things, hath also its *prevalency*: for Men are apt to think that they would not speak so, if they were not *very certain*, and had not *real experience* of what they said: and thus are Men *threaped* out of their own Perswasions. (3) The *native Majesty* of Scripture, in a business of so great *hazard*, adds an unexpressible force to such threatnings: and though (being *misapplied*) they are no more *Scripture Threatnings*; yet, because God hath spoken his displeasure in *those words*, Men are apt to *revere* them: as Men cannot avoid to fear a Serpent or Toad, (though they know the Sting and Poyson were taken out) because Nature did furnish them with a Sting or Venom.

Fifthly, 'Tis an usual trick of Satan to derive a credit and honour to Error, from the excellencies (supposed, or real) of the *Persons* that more eminently appear for it. So that it fetcheth no small strength from the qualities of those that propagate it. The Vulgar (that do not usually dive deep into the Natures of Things) content themselves with the most *Superficial* Arguments, and are sooner won to a good conceit of any Opinion, by the respects they carry to the Author, than by the *strongest Demonstration*.

The excellencies that usually move them, are either their *gifts* or their *holiness*. If the Seedsmen of an Errour be *Learned*, or *Eloquent* and *Affectionate* in his speaking, Men are apt to *subscribe* to any thing he shall say, from a blind *devotional admiration* of the Parts wherewith he is endowed. And often, where there is no Learning, or where Learning is decryed, (as favouring too much of Man) if there be *Natural fluency* of speech, with a sufficient measure of *confidence*, it raiseth them so much the *higher* in the esteem of the common sort, who therefore judge him to be immediately taught of God, and *divinely* furnished with gifts. At this point began the Divisions of the Church of *Corinth*, they had several Officers severally gifted; some were taken with one Mans gift, others with another Mans; some are
for

for *Paul*, as being *profound*, and nervous in his Discourses; others for *Apollo*, as *Eloquent*; a third sort were for *Cephas*, as (suppose) an *Affectionate* Preacher: thus upon *personal respects* were they divided into Parties. And if these several Teachers were of different Opinions, their adherents imbraced them upon an *affectionate conceit* of their Excellencies. And generally Satan hath wrought much by such considerations as these. This he urgeth against Christ himself, when he set up the wisdom and learning of the Rulers and Pharisees, as an argument of Truth in their way of rejecting such a *Messias*; *Job. 7. 48. Have any of the Rulers, or of the Pharisees believed on him?* There is no insinuation more frequent than this; these are *learned, excellent, able Men*, and therefore what they say, or teach, is not to be disbelieved; and though this be but *Argumentum stultum*, a foolish Argument, yet some that would be accounted wise, do make very great use of it. The crack of *Learned Doctors* among the Papists, is one *Topick* of perswasion to Popery, and so to other Errours, as appears by this, That all Errours abound with large declamations of the *praises* of their *Founders* and Teachers: and the most illiterate Errours usually magnifie the excellent *inspirements*, and gifts of utterance of their Leaders.

But the other excellency of *Holiness* in the Teachers of Errour, is more generally and more advantagiously improved by Satan, to perswade Men, that all is true Doctrine which such Men profess. Of this Delusion Christ forewarned us, *They shall come in Sheeps cloathing*; that is, under the mask of seeming holiness; (at least at first;) notwithstanding, *beware of them*, *Math. 7. 15.* Those complained of by *Paul*, *2 Cor. 11. 15.* though they were *Satans Ministers*, yet that they and their Doctrine might be more plausibly entertained, they were *transformed as the Ministers of Righteousness*: this cunning we may espie in Hereticks of all ages. The *Scribes* and *Pharisees* used a pretence of *Sanctity* as a main piece of Art, to draw others to their way; their Alms, Fastings, long Prayers, strict Observations, &c. were all designed as a *Net* to catch the Multitude withal. The lying Doctrines of *Antichrist* were foretold by *Paul*, to have their success from this stratagem; all that Idolatry and Heathenism which he is to introduce, must be, (and hath been) through the *hypocrisie* of a *painted holiness*; and where he intends most to play the *Dragon*, he there most artificially counterfeits the *innocency* and simplicity of

1 Tim. 4. 2.

Rev. 13. 11.

the *Lamb*. *Arch-hereticks* have been *Arch-pretenders* to Sanctity. And such pretences have great influence upon Men: for Holiness and Truth are so near of kin, that they will not readily believe that it can be a *false Doctrine* which an *holy Man* Teacheth; they think that God that hath given a Teacher *Holiness*, will not deny him *Truth*: Nay, this is an easie and plausible *measure*, which they have for Truth and Errour. To enquire into the intricacies and depths of a Disputation, is too burdensome and difficult for ordinary Men, and therefore they satisfy themselves with this consideration, (which hath little toyl in it, and as little certainty) *That surely God will not leave holy Men to a delusion*. It would be endless to give all the instances that are at hand in this Matter; I shall only add a few things of Satans method in managing this Argument, as

Acontius Stragem Satanae. Lib. 8. pag. 406 Oxon.

First, When he hath a Design of *common*, or prevailing Delusion, he mainly endeavours to *corrupt* some person of a more *strict*, serious, and religious carriage, to be the *Captain* and Ring-leader; such Men were *Pelagius*, *Arrius*, *Socinus*, &c. He mainly endeavours to have fit instruments. If he be upon that design of *blemishing* Religion, and to bring Truth into a dis-esteem; then (as one observes) he persuades such into the Ministry, as he fore-sees are likely to be *idle*, *careless*, *prophane*, and *scandalous*; or doth endeavour to *promote* such Ministers into more *conspicuous* places, and provokes them to miscarriage, that so their Example may be an Objection against Truth, while in the mean time, he is willing, that the Opposers of Truth should continue their smooth carriage; and then he puts a *Two-edged* Sword into the hands of the unstable: can that be Truth where there is so much Wickedness? and can this be Errour, where there is so much Holiness?

Jerem. Theoph. Lyræ. &c.

Secondly, in Prosecution of this Design, he usually puts Men upon some more than *ordinary strictness*, that the pretence of holiness may be the more augmented; in this case a course of ordinary Sanctity is not enough, they must be above the common Practice; some singular *Additions* of severity and exactness above what is written, are commonly affected to make them the more remarkable. Christ notes this in the Pharisees, concerning all their Devotions, and the wayes of expressing them; their *Phylacteries* spoken of, *Mat. 23. 5.* (as some think) were not intended by that Text of *Deut. 6. 8.* but only that they should remember

remember the Law, and endeavour not to forget it; as they do that tye a thred, or such like thing about their Finger for a Remembrancer; according to *Prov. 3. 3. Bind them about thy neck, write them upon the Table of thine heart.* However, if they were literally enjoined, they would have them (as Christ tells them) *broader than others*, as an evidence of their greater care. The *Cathari* boasted of Sanctity and good Works, and rejected second Marriages; the *Apostolici* were so called, from a pretended stricter imitation of the singular holiness of the Apostles. The *Valerians* made themselves *Eunuchs* (according to the Letter) *for the Kingdom of God.* The *Donatists* accounted that no true Church, where any spot or infirmity was found. The *Messalians* or *Euchytes* were for constant praying. The *Nudipedales* for going bare-foot, &c. The *Papists* urge Canonical Hours, Whippings, Pennances, Pilgrimages, voluntary Poverty, abstinence from Meats, and Marriage in their Priests and Votaries. In a word, all noted Sects have something of special *singularity*, whereby they would difference themselves from others, as a peculiar *character* of their greater strictness; and for want of better stuff, they sometimes take up affected gestures, devotional looks, and outward garbs; all which have this note, That what they most stand upon, God hath least, or not at all *required at their hands*; their *voluntary Humility*, or *neglecting of the Body*, being but *worship*, and a self-devised piece of Religion.

Thirdly, When once Men are set in the way of exercising severities, Satan endeavours (by working upon their fancies) to press them on further to a *delight* and *satisfaction* in these * ways of strictness, so that the practisers themselves are not only *confirmed* in these usages, and the opinions that are concomitant with them; but others are the more easily drawn to like and *profess* the same things. Any *serious* temper under any Profession of Religion, easily comes to be *devout*, and readily complies with opportunities of evincing its Devotion by strictness. And therefore we shall find among *Heathens*, a great devotional severity, and such as far exceeds all of that kind, which the *Papists* do usually brag of; the *Magi* abstained from Wine, eat not the flesh of living Creatures, and professed Virginity. The *Indian Brachmans* did the like, and besides used themselves to incredible hardship; they laid upon skins, sustained the violence of the Sun, and Storms, and exercised themselves therewith; some spending

*Atq; hac ratione seducta est, altu Satana, innumera hominum multitudo, quæ ut vitam ambulare, arctam illam ingressa est, quæ instinctu Satanae perhumana est ad inventionis industria, posteaquam vidit Satan viam suam, quæ ad mortem ducit, traduci, eo quod sit lata, & quod multi per illam ambulant, cæpissentq; quidam arctam & strictam quærere, quæ non tereretur à multis, callidò consilio effecit, ut pro vera via vitam arriperetur ea, quæ quidem esset itata via verò vitam non esset, &c. Musculus in *Mor. 7. 13.*

Thirty seven years in this course, others more. We read strange things of this nature concerning the *Ægyptian* Priests, and others. The *Mahumetans* are not without their Religious Orders, which pretend a more holy and austere Life than others; and though of some (as of the *Torlachs* and *Dervizes*) several private Villanies are reported, yet of others, (as of the Order of *Calender*) we are assured from History, That they profess Virginity, and expose themselves to Hardship, and a stricter Devotion in their way; and generally 'tis said, of all of them, That they go meanly clad, or half naked; some abstinent in Eating, and Drinking, professing Poverty, renouncing the World: some can endure cutting and flashing, as if they were insensible; some profess perpetual Silence, though urged with Injuries, and Tortures; others have Chains about their Necks and Arms, to shew, that they are bound up from the World, &c. If such things may be found among *Heathens*, no wonder that Errour boasts of them, for in both there is the same reason of Mens *pleasing themselves* in such hardships (which is from a Natural Devotion, assisted by Satans cunning,) and the same Design driven on by it; for the Devil doth confirm *Heathens* and *Mahumetans* in their false Worship, by the reverence and respect they carry to such practices.

Fourthly, Because Religious Holiness hath a beauty in it, and is very lovely; he doth all he can to affect Men with the highest reverence for these pretences of Religious strictness: so that they that will not be at pains to practise them, can bestow an excessive respect and admiration upon those that are grown famous in the use of such things; and by that means, being almost adored, they are without doubt perswaded, that all they teach or do is right, and in a doting fondness they multiply Superstitious Errours. Idolatry is supposed to have a great part of its rise from this: While Men endeavoured to express their thankful and admiring remembrances of some excellent Persons, by setting up their Pictures, their Posterity began to worship them as Gods: Pilgrimages were first set on foot by the respects that Men gave to places that were made famous by Persons and Actions of more than ordinary Holiness: and because the Devil found Men so very apt to please themselves in paying such Devotional Reverences, he wrought upon their Superstitious humour to multiply to themselves the occasions thereof, and by fabulous Traditions sent

*Purchas Pilg.
Lib. 1. cap. 1c.
out of Eusebi-
us.*

sent them to places no otherwise made *memorable* than by *Dreams* and *Impostures*. Much of this you might see if you would accompany a *Caravan* from *Cairo* to *Mecca* and *Medina*, where you would see the zealous Pilgrims with a great many Orisons and Prayers *compassing* *Abrahams* house; *kissing* a Stone, which (they are told) fell from Heaven, blessing themselves with a *relique* of the old Vesture of *Abrahams* House; *washing* themselves in the Pond, which (as their Tradition goes) the *Angel* shewed to *Hagar*; *saluting* the Mountain of Pardons; throwing *Stones* in defiance of the Devil, as (their Legend tells them) *Ismael* did; their Prayers on the *Mountain of Health*; their visit to the *Prophets Tomb* at *Medina*, &c. The like might you observe among the *Papists*, in their Pilgrimages to *Jerusalem* and the *Sepulchre*, to the *Lady of Loretto's* Chappel and other places. By such devices as these the unobservant people are transported with a *pleasure*, inasmuch that they not only persuade themselves they are very *devout* in these Reverences, but they also become *unalterably fixed* to these *Errours* that do support these *delightful* Practices, or as consequences do issue from them.

Vid. *Purchas*
Pilg. 3. chap. 5.

Sixthly, A more plausible Argument for Errour (than the Learning and Holiness of the Persons that profess it) is that of *Inspiration*, in which the Devil soars a loft, and pretends the highest *divine* warrant for his falsehoods: for *God is Truth*, and we know that *no lye is of the Truth*. Now to make Men believe that God by his Holy Spirit doth in any manner *dictate* such Opinions, or certainly *reveal* such things for Truths: is one of the *highest* Artifices that he can pretend to, and such a confirmation must it be (to those that are so persuaded,) that all disputes and doubtings must necessarily be silenced.

That the Devil can thus *transform himself into an Angel of Light*, we are assured from Scripture, which hath particularly cautioned us against this cheat. The Apostacy of the later times, 1 *Tim.* 4. 1. the Apostle foretells should be carried on by the prevalency of this pretence, *Some shall depart from the Faith, giving heed to seducing Spirits*. That by *Spirits* there, *Doctrines* are intended rather than *Doctors*, is *Mr. Medes* interpretation: but it will come all to one if Apostacy of: we consider that the word *Spirit* carries more in it, than either the latter times, *Doctrine* or *Doctor*; for to call either the one or the other a *Spirit* ^{pag. 7.} would be intollerably harsh, if it were not for this, that that *Doctor* is hereby supposed to pretend an *infallability* from the *Spirit of God*, or (which is all one) that he received his *Doctrine* by some

imme-

immediate Revelation of the Spirit ; so that by *seducing Spirits* must be, Men or Doctrines that seduce others to believe them, by the pretence of the Spirit, or Inspiration : and that text of 1 Job. 4. 1. doth thus explain it, *believe not every Spirit, but try the Spirits whether they are of God* ; which is as much as if he had said, believe not every Man or Doctrine that shall pretend he is sent of God, and hath his Spirit ; and the reason there given makes it yet more plain, because many false Prophets are gone out into the World : So that these Spirits are false Prophets, Men that pretend inspiration. And the warning, *believe not every Spirit*, tells us, that Satan doth with such a dexterity counterfeit the Spirits Inspirations, that holy and good Men are in no small hazard to be deceived thereby. Most full to this purpose is that of 2 Theff. 2. 2. *That ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the day of Christ is at hand* ; where the several means of seduction are particularly reckoned, as distinct from the Doctrine and Doctōrs, and by Spirit can be meant no other than a pretence of Inspiration or Revelation.

Prideaux

Orat. X. de-
spir. Seduc-
toribus.

'Tis evident then that Satan by this Artifice, useth to put a stamp of divine Warrant upon his adulterate Coyn ; and if we look into his practice, we shall in all ages find him at this work. Among *Heathens* he frequently gained a reputation to his superstitious Idolatrous worship by this device : The Men of greatest note among them feigned a spiritual commerce with the Gods. *Empedocles* endeavoured to make the people believe that there was a kind of Divinity in him, and affecting to be esteemed more than a Man, cast himself into the burnings of *Mongebel*, that they might suppose him to have been taken up to the Gods. *Pythagoras* his Fiction of a Journey to Hell was upon the same account. *Philostratus* and *Cedrenus* report no less of *Apollonius*, than that he had familiar converses with their supposed Dieties : and the like did they believe of their *Magi* and Priests ; insomuch that some cunning Politicians (observing how the vulgar were under a deep reverence to such pretences) gave it out that they had received their Laws by divine Inspirations. *Numa Pompilius* feigned he received his Institutions from the Nymph *Ægeria* : *Lycurgus* from *Apollo* : *Minos* the Lawgiver of *Candy*, boasted that *Jupiter* was his Familiar. *Mahomet* also speaks as high this way as any, his *Alcoran* must be no less than a Law received from God, and to that end, he pretends a strange

strange Journey to Heaven, and frequent converse with the Angel *Gabriel*.

If we trace Satan in the Errours which he hath raised up under the profession of the Scriptures, we may observe the same method, the *Valentinians*, *Gnosticks*, *Montanists* talked as confidently of the Spirit, as *Moses* or the Prophets could do, and a great deal more; for some of them blasphemously called themselves the *Paraclete*, or Comforter. Among the Monsters which later Ages produced, we still find the same strain; one saith he is *Enoch*, another stiles himself the *great Prophet*, another hath raptures, and all immediately inspired. The *Papists* have as much of this cheat among them as any other, and some of their learned Defenders avouch their *Lumen Propheticum*, and *Miraculorum Gloria*, *Prophecies* and *Miracles*, to be the *two eyes*, or the Sun and Moon of their Church; nay by a strange transportment of Folly, (to the forfeiture of the reputation of Learning and Reason) they have so multiplied Revelations, that we have whole *Volumes* of them, as the Revelations of their *Saint Brigit* and others; and by wonderful credulity they have not only advanced apparent *dreams* and dotages to the honour of *Inspirations* or Visions, but upon this *sandy Foundation* they have built a great many of their *Doctrines*, as *Purgatory*, *Transubstantiation*, *auricular Confession*, &c. By such warrants have they instituted *Festivals*, and founded several Orders; the particulars of these things you may see more at large in *Dr. Stillingfleet* and others. And that there might be nothing wanting that might make them shamelessly impudent, they are not content to equal their *Fooleries* with the Scriptures of God, as that the rule of their *St. Francis* (for I shall only instance in him, omitting others for brevity sake) was not composed by the *Wisdom of Man*, but by *God himself*, and inspired by the *Holy Ghost*; but they advance their Prophets above the *Apostles*, and above *Christ* himself. Their *St. Benedic*t (if you will believe them) was rapt up to the *third Heavens*, where he saw *God Face to Face*, and heard the choir of Angels; and their *St. Francis* was a *none-such* for Miracles and Revelations. Neither may we wonder that Satan should be forward in urging this cheat, when we consider,

First, What a reverence Men naturally carry to Revelations, and how apt they are to be surpris'd with an *hasty credulity*. An *old Prophecy*, pretended to be found in a *Wall*, or taken out of an *old Manuscript* (of I know not what uncertain Author,) is usually

more doted on, than the plain and infallible rules of Scripture : this we may observe daily, and Forreiners do much blame the *English* for a facile belief of such things, but it is a general fault of mankind, and we find even wise Men forward in their persuasions upon meaner grounds, than those that gain credit to old Prophecies. For their *antiquity* and *strangeness* of discovery, especially at such times wherein the present posture of Affairs seem to favour such predictions with a *probability* of such events, are more likely to get credit, than these *artificial imitations* of the Ways and Garbs of the old Prophets, and the cunning *Legerdmain* of those that pretend to Inspirations, by *seeming Extasies*, Raptures, and confident Declarations, &c. nevertheless arrant Cheats, have by these ways deceived no mean Men. *Alvarus* acknowledgeth that he honoured a Woman as a Saint, that had Visions and Raptures, as if really inspired (and the same apprehensions had the *Bishop and Fryars*) who was afterward discovered to be a *naughty Woman*: who shall then think it strange that the unobservant Multitude should be deluded by such an Art ?

Lib. 2, cap. 45.
p. 87.

ἐν τῇ ἀποκάλυψιν
αὐτῆς

Secondly, Especially if we consider that God himself took *this* course to signify his mind to Men ; his Prophets were *divinely inspired*, and the Scriptures were not of any *private interpretation* : the words that the Pen Men of Scriptures wrote, were not the *interpretations* of their own *private thoughts* ; for the Prophecy came not in old time by the will of Man, but holy Men of God spake as they were moved by the Holy Ghost, 2 Pet. 1. 20, 21. Now though the Prophecies of Scripture are *sealed*, and no more is to be added to them upon any pretence whatsoever ; yet seeing there are Promises left us, of the *giving of the Spirit*, of *being taught and led by the Spirit* ; it is an easy matter for Satan to beguile Men into an expectation of prophetic *inspirations*, and a belief of what is pretended so to be : for all Men do not, or will not understand, that these promises of the Spirit, have no intendment of *new* and *extraordinary* immediate Revelations, but only of the *efficacious applications* of what is *already* revealed in Scripture. This kind of Revelation we acknowledg and teach, which is far enough from *Enthusiasm*, (that is, a pretended Revelation of new Truths) and we have reason to assert, that *internal persuasions without the external word, are to be avoided as Satan's cozenages*. But for all this, when Mens minds are set agadding, if they meet with such as magnify their own *Dreams*, and call their Fancies, *Visions*, the suitableness of this to their hu-

Whitaker de
Author. Script.
contra Staple-
tonum. lib. 1.
cap. 10. p. 121.

mour,

mour, makes them to reject our *interpretations* of these Promises as false, and to perswade themselves that they are to be understood of such Inspirations as the *Prophets of old* had; and then they presently conclude they are to *believe* them, lest otherwise they should resist the *Holy Ghost*.

Thirdly, But the *advantage* which the Devil hath to work *Delusion* upon by this pretence, is an high motive to him to practise upon it. For Inspirations, Visions, Voices, Impulses, Dreams, and Revelations are things wherein wicked *Impostors* may by many ways and artifices play the *counterfeits* undiscovered; 'tis easy to prophesy *false Dreams*, and to say, thus saith the Lord, when yet they do but lye, and the Lord never sent them, nor commanded them; nay 'tis easy by *tricks and illusions*, to put that honour and credit upon their *designs*, which they could not by their bare *assertions*, backed with all their art of seeming seriousness: the *inventions* of Men (that have been formerly successful in this deceit) being now laid open to our knowledge, may make us more wary in our trust. Among the *Heathens* you may find notable ways of deceits of this nature. The Story of *Hanno* and *Psappho* is commonly known, they tamed Birds, and learned them to speak, *Hanno and Psappho* are *Gods*; and then set them at liberty, that Men hearing such *strange voices* in the Woods from Birds, might imagine that these Men were declared *Gods* by special discovery. *Mahomets* device of making a *Dove* to come frequently to his Ear, (which he did, by training her up to an use of picking Corn out of it,) served him for an evidence (among the vulgar beholders, who knew not the true cause of it) of his immediate Inspiration by the *Angel Gabriel*, who (as he told them) whispered in his ear in the *shape of a Dove*. The like knavery he practised for the confirmation of the truth of his *Aleoran*, by making a Bull (taught before to come at a call or sign) to come to him, with a Chapter upon his Horns. *Hector Boetius* tells us of a like stratagem of a King of *Scots*, who (to animate his fainting Subjects against the *Picts* that had beaten them,) caused a Man clothed in the *shining skins of Fishes*, and with rotten Wood (which as a Glow-worm in the Night, represents a faint Light) to come among them in the dark, and through a *Reed* or hollow Trunk (that the Voice might not appear to be humane) to incite them to a vigorous onset: this they took to be an *Angel*, bringing them this command from Heaven, and accordingly fought and prevailed. Crafty *Benedict*, (who was afterward

Jer. 23. 31.

Pope under the name of *Boniface the eighth*) made simple *Celestine the fifth* give over the *Popedom*, by conveying to him a Voice through a *Reed* to this purpose: *Celestine, Celestine, renounce the Papacy, give it over, if thou wouldst be saved, the burthen is beyond thy Strength, &c.* The silly Man taking this for a Revelation from Heaven, quitted his Chair and left it for that crafty Fox *Benedict*. Not very many years since, the same trick was played in this

Paul Hobson. Country to a Man of Revelations, who called himself *David in Spirit*, when he had wearied his Entertainer with a long stay, he quitted himself of his Company, (as I was credibly informed) by a Policy which he perceived would well suit with the Man's conceitedness; for through a *Reed* in the *night time* he tells him, that he must go into *Wales*, or some such Country, and there preach the Gospel; the next Morning the Man avouches a Revelation from God to go elsewhere, and so departs. These instances shew you how cunningly a cheating knave may carry on a pretence of Revelation or Vision. And yet this is not all the advantage which the Devil hath in this matter, though it is an advantage which he sometime makes use of when he is fitted with suitable Instruments. But he works most dangerously when he so acts upon Men, that they themselves believe they have Visions, Raptures and Revelations, for some are really perswaded that it is so with them. Neither is it strange, that Men should be deluded into an apprehension that they hear and see what they do not; in *Fevers*, *Frenzies*, and *Madness*, we clearly see it to be so: and who can convince such Persons of their mistakes, when with as high a confidence as may be, they contend that they are not deceived? Shall we think it strange that Satan hath ways of conveying false apprehensions upon Mens minds? no surely, do we not see that the Senses may be cheated, and that the Fancies of Men may be corrupted? is it not easy for him to convey Voices to the Ear, or shapes and representations to the Eye? and in such cases, what can ordinarily hinder a belief that they hear or see such things? but he needs not always work upon the Fancy by the Senses. If he hath the advantage of a crazy distempered Fancy (as commonly he hath in *Melancholly Persons*) he can so strongly fix his suggestions upon them, and so effectually set the Fancy on work to embrace them, that without any appearance of Madness, they will perswade themselves that they have discoveries from God, Impulses by his Spirit, Scriptures set upon their Hearts, and what not? and because they feel the workings of these things

things within them, it is impossible to make them so much as *suspect* that they are deceived. Do but consider the power of *any Fancy* in a *Melancholick* Person, and you may easily apprehend how Satan works in such delusions. Melancholy doth strangely *pervert* the imagination, and will beget in Men wonderful misapprehensions, and that sometimes doth bewitch them into peremptory *uncontroulable* belief of their Fancy; 'tis a vehement, confident humour, what way soever it takes, the imagination thus corrupted hath an enormous *strength*, so that if it fix upon things never so absurd or irrational, 'tis not reducible by the strongest reasons. If such a Man conceits himself *dead*, or that he is *transformed* to a *Wolf* or *Cat*, or that he is made of *Glass* (as many in this Distemper have done;) there is no perswasion to the contrary, that can take place with him. Now if this humour be taken up with *Divine matters* (as usually it doth, for it hath a *natural inclination to religious things*) it still acts with *fierceness* and *confidence*, and there are many things often concomitant to such actings, that if it misconceit Inspiration or Prophecy, the *Parties* themselves are not only *bound up* under that perswasion, but even *unwary Spectators* are deluded. For sometime a Melancholy *imagination* is not *wholly* corrupt, but only in respect of some *one* or *two* particulars, whilst in *other* things it acts *regularly*, and then neither they nor others (that are unacquainted with such cases) are so apt to suspect that they are *mistaken* in these things, while they act *rationally* and *soberly* in *other* matters. Sometime they have vehement *fits of surprisal* (for the humour hath its ebblings and flowings) and this gives them occasion to apprehend that something doth *supernaturally* act or raise them, and then when the things they speak, are for the *matter* of them, of *religious concern*, and *odd notions* (for the humour flies high, and bounds not itself with ordinary things,) and withal uttered in *Scripture Rhetorick* and with *fergency* and urgency of Spirit, when these things *concur*, there is such an appearance of *Inspiration*, that the Parties themselves and others rest fully perswaded that it is so.

Seventhly, Pretended and counterfeit *Miracles* the Devil makes much use of, to countenance Errour, and this is also one of his strong-holds; for he suggests that God himself *bears witness* by these Signs, Wonders, and Miracles to such erroneous Doctrine, as seems to be concerned by them.

That

Miraculum vo-
co, quicquid
arduum aut
insolitum, su-
pra spem aut
facultatem mi-
rantis apparet.
*Aug. de utili-
tat. cred. con-
tra Manich.*
cap. 16.

That the Devil cannot work a true Miracle hath been discoursed before, but that he can perform many *strange* things, and such as may beget admiration, none denies; and that by such unwonted actions, he usually endeavours to *justify* false Doctrines, and to set them off with the appearance of divine approbation, we are sufficiently forewarned in the Scriptures. *Jannes and Jambres* resisted *Moses* by false Miracles. In *Deut. 13. 1.* God speaks of the *Signs and Wonders* of false Prophets, who would by that means seek to seduce the People to follow after other Gods. Christ also in *Matth. 24. 24.* foretells that *false Christs and false Prophets shall arise, and shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect,* and puts a special note of caution upon it, *Behold, I have told you before.* And to the same purpose is that of *Paul* concerning *Antichrist*, *2 Thes. 2. 9.* where he tells us of powerful *Signs and Wonders* by the *working of Satan*; who doth all the while only lye and cheat, that he may draw Men to Error.

If we make enquiry how Satan hath managed this Engine, we shall observe not only his diligence in using it, on *all occasions* to countenance all kind of Errours both in *Paganisme* and *Christianity*, but also his subtil *dexterity* by cheating Men with Forgeries and Falshood.

Heathenish Idolatry among other helps for its advancement, wanted not this, the *Oracles* and responses (which were common before the coming of Christ) were esteemed as miraculous confirmations of the truth of the Dieties which they worshipped; the *movings* and *speaking*s of their *Statua's* were arguments that the operative presence of some celestial *Numen* was affixed to such an *Image*. In some places the *solemn Sacrifices* are never performed without a *seeming Miracle*. As in *Nova Zembla* where the *Priests* *trances*, his running a *Sword* into his Belly, his making his Head and Shoulder *fall off* his body into a *Kettle* of hot Water by the drawing of a *Line*, and then his *reviving* again perfect and entire without maime or hurt, are all strange astonishing things to the beholders. But besides such things as these which are standing constant Wonders, we read of some that have had as it were a *Gift* of Miracles, that they might be eminently instrumental to promote and honour *Paganisme*. All Histories agree that *Simon Magus* did so many strange things at *Rome* (as the causing an *Image* to walk, turning *Stones* into *Bread*, transforming himself into several

Johnsons relat.
in Haclut.
Tom. 1.

several Shapes, flying in the Air, &c.) that he was esteemed a God. *Philostratus* and *Cedrenus* report great things of *Apollonius*, as that he could deliver Cities from *Scorpions*, *Serpents*, *Earthquakes*, &c. and that many Miracles were wrought by him; this Man *Satan* raised up in an extraordinary manner to revive the Honour of *Paganisme*, that it might at least vie with *Christianity*. And though few ever attained to that height which *Apollonius* and *Simon Magus* reached unto, yet have we several instances of great things done now and then, by some singular Persons upon a *special* occasion, which *Satan* improved to his advantage. *Vespasian* Cornel. Tacit. Histor. lib. 4. cured a *Lame* and *Blind* Man. *Adrianus* cured a *blind* Woman, and which is more, after he was dead by the touch of his Body, a Man of *Pannonia* who was *born* *Blind* received his Sight. *Valerius* *Ælius* *spartianus* nus in vit. Adriani. tells of many strange things, and particularly of a *Vestal* Virgin that drew Water into a Sieve. As *Livy* tells of another (*Claudia* by name) who with her Girdle drew the Ship to the Shore which carryed the Mother of their Gods, when neither strength of Men nor Oxen could do it. De secundo bello Punico.

Errours under profession of *Christianity* have been supported and propagated by the boast of Miracles. A clear instance for this we have in *Popery*, that Religion being a perpetual boast of Wonders. To let pass their great Miracle of *Transubstantiation* (which as one *Mr. Baxter*, hath lately demonstrated, is a bundle of Miracles, or contradictions full and easy rather) because it appears not to the Senses of any Man, and consequently is not capable of being an Argument to prove any of their opinions. We have abundance of strange things related by them, as proofs of some Doctrines of theirs in particular, as *Purgatory*, *Invocation of Saints*, *Transubstantiation*, &c. and of their profession in the general, *Devils cast out*, *Blind and Lame cured*, *Dead raised*, and what not; it would be endless to recite particulars; it would take a long time to tell what their *St. Francis* hath done, how he fetched Water out of a Rock, how he was homaged by Fowls and Fishes, how he made a Fountain in *Marchia* run Wine, and how far he exceeded Christ himself in wonderful feats; Christ did nothing which *St. Francis* did not do, nay he did many more things than Christ did: Christ turned Water into Wine but once, but *St. Francis* did it thrice: Christ was once transfigured, but *St. Francis* twenty times: he and his Brethren raised above a thousand to Life, cast out more than a thousand Devils, &c. Their *Dominicus* raised three dead Men to Life. Their *Severinus* while he was alive did many Miracles, Nihil fecit Christus quod Franciscus non fecit, imò plura fecit quam Christus. Barthol. de pisis lib. conformit. fol. 1142.

cles, and after he was dead, his Body lay fifteen Months sweetly smelling, without any taint of corruption. 'Tis irksome to repeat their Stories; abundance of such stuff might be added out of their own Writings: the design of all which is to prove, (to those that are so Prodigal of their Faith as to believe them) that they *only* are the *true Church*, and that by this note (among others) they may be known to be so.

Vel figmenta
hominum men-
daciū, vel
portenta fallaciū
spirituum.

But let us turn aside a little to observe Satans cunning in this pretence of Miracles; let things be soberly weighed, and we may see enough of the cheat. This great boast is (as *Austin* hath it) resolved into one of these *two*, either the figments of *lying Men*, or the craft of *deceitful Spirits*.

As to the first of these, 'tis evident, that a great many things, that have been taken by the vulgar for mighty Wonders, were nothing but the *knaveries of Impostors*, who in this matter have used a *threefold cunning*.

First, By meer *jugling* and Forgery in *confederacies* and private contrivances they have set upon the Stage *Persons* (*before instructed* to act their parts) or *things aforehand prepared*, to pretend to be what they were not, that others might seem to do what they did not, and all to amaze those that know not the bottom of the matter. Of this nature was *Mahomets Dove and Bull*, who were *privately trained up* to that obedience, and familiarity which they used to him. The *Pagan Priests* were not altogether to seek in this peice of art. *Lucian* tells us of one *Alexander*, who nourished and tamed a Serpent, and made the People of *Pontus* believe that it was the God *Æsculapius*; and doubtless the Idol Priests improved their private artificial contrivances. As of the *movings* of their Images (as that of *Venus* made by *Dædalus*, which by the means of *Quick-silver* inclosed, could stir it self) their eating and drinking (as in the Story of *Bel* in the *Apocryphal* adjections to the Book of *Daniel*) their *responses*, and several other *appearances* (as of the *Paper Head* of *Adonis* or *Osiris*) which (as *Lucian* reports) comes swimming down the River every year from *Ægypt* to *Byblos*, &c. these and such like they improved as evidences of the Power, Knowledge, and reality of their Gods. And though in the *prevalency* of Idolatry, where there was no considerable party to *oppose*, their cheats were not always discovered, yet we have no reason to imagine that the Priests of those days were so *honest*, that they were *only* deceived by the Devils craft, and did not in a *villanous design* purposely

*Arist. lib. I.
de anima.*

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indeavour the delusion of others. If we had no other grounds for a just *suspicion* in these cases, the famous instances of the abuse of *Paulina* at the Temple of *Isis* in *Rome*, in the Reign of the Emperor *Tyberius*, by the procurement of *Mondus*, who corrupted the Priest of *Anubis* to signify to her the love of their God, and under that coverture gratified the Lust of *Mondus*, mentioned by *Josephus*. And that of *Tyrannus* Priest of *Saturne* in *Alexandria*, who by the like pretence of the love of *Saturne*, adulterated most of the fairest Dames of the City, mentioned by *Ruffinus*. These would sufficiently witness that the Priests of those times were apt enough to abuse the people at the rate we have been speaking of. In *Poperly* nothing hath been more ordinary; who knows not the Story of the *Holy Maid of Kent*, and the *Boy of Bilson*? How common is it with them to play tricks with Women troubled with *Hysterical Distempers*? and to pretend the casting out of Devils, when they have only to deal with a natural Disease? Not very many years since they practised upon a poor young Woman at *Durham*, and made great boasts of their *Exorcisms*, *Reliques*, and *Holy-water* against the Devil (with whom they would have all believe she was possessed) when the event discovered, that her Fits were only the Fits of the *Mother*. I my self (and some others in this place) have seen those Fits allayed by the Fume of Tobacco blown into her Mouth, to the shame and apparent detection of that Artifice. I might mention the *Legerdemain* of *Antonius of Padua*, who made his *Horse* adore the *Host*, for the conversion of an Heretick; the finding of the Images of *St. Paul* and *St. Dominick* in a Church at *Venice* with this Inscription for *Paul*, *By this Man you may come to Christ*; and this for *Dominick*, *But by this Man you may do it easilier*: and the Honour put upon *Garnet*, by his Image on *Straw*, found at his Execution, (in all probability) by him that made it and threw it down, or by his *Confederate*: but these are enough to shew the honesty of these kind of Men.

Secondly, They have also a cunning of ascribing effects to wrong causes, and by that means they make those things Wonders that are none. *Mahomet* called his Fits of *Falling-Sickness*, *Extasies* or *Trances*. *Austin* tells us the Heathens were notable at this: the burning Lamp in the Temple of *Venus*, though only the work of Art, was interpreted to be a constant Miracle of that Deity. The Image which (in another Temple) hung in the Air, by ignorant Gazers was accounted a Wonder, when indeed the *Loadstone*

Antiquitar.
Judæi. lib. 18.
cap. 14.
Eccles. Hist.
lib. 11. c. 29.

De civitat. Dei
lib. 21. c. 6.

Purchas Pilg.
Asia. lib. I.
cap. 17.

Heylin Cos-
mography.
pag. 689.

Height of Isra-
els Idolary.
c. 12.

Hist. lib. 16.

Loc. 1. II. c. 6.

Vid. Chamier
paustra. tom. 5.
lib. 2. cap. 15.

in the Roof and Pavement (though unseen) was the cause of it. The *Sydonians* were confirmed in their constant annual Lamentations of *Adonis*, by a mock Miracle of the redness of the River *Adonis*, at one time of the year constantly, they take it to be *Blood*, when it is nothing else but the colouring of the Water by the dust of red Earth or *Minium*, which the Winds constantly at that time of the year from Mount *Libanus* do drive into the Water. Neither are the *Papists* out in this point; I will only instance in that observation of *Dr. Jenison*, to confirm the Doctrine and Practice of *Invocation*: they take the advantage of Sovereign Baths and Waters, and where they espy any Fountain good against the Stone, or other Diseases, presently there is the Statue or Image of some Saint or other erected by it, by whose *Vertue* the Cure and Miracle must seem to be done; or some *Chappel* is erected to this or that *Saint*, to whom Prayers before, and thanks after washing, must be offered.

Thirdly, Where the two former fail, Men that devote themselves to this kind of Service, imitate their Father the Devil, and fall to plain lying, and devised Fables. Idolatry was mainly underpropped by fabulous Stories; and no wonder, when they esteemed it a pious fraud, to nourish Piety towards the Gods, in which case (as *Polibius* saith) though their Writers speak *Monsters*, and write childish, absurd, and impossible things, yet are they to be pardoned for their good intent. Among the *Papists* what less can be expected, when the same principle is entertained among them? *Canus*, and *Ludovicus* *vives* mentioned by him, (as also some few others) do exceedingly blame that blind Piety of coining Lyes for Religion, and feigning Histories for the credit of their opinions; but while they with great freedom and ingenuity do tax the Fables of their own Party, they do plainly acknowledg that they are too much guilty of feigning, insomuch that not only the Author of the *Golden Legend* is branded with the Characters of a Brazen Face, and a Leaden Heart, but also *Gregories Dialogues*, and *Bedes History* are blamed by him, as containing Narrations of Miracles taken upon trust from the reports of the vulgar. And indeed the Wonders they talk of, are so strange, so unlikely, so ridiculous, and absurd some of them, that except a Man offer violence to his Reason, and wilfully shut his Eyes against the clear evidences of Suspicion, he cannot think they are any thing else than Dreams and Fables, no better then *Æsops*; you may meet with several

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Catalogues of them in Protestant Writers. As their *St. Swithins* Prideaux orat. making whole a Basket of broken Eggs by the sign of the Cross. de impost. mendaciis. *Patricius* his making the stoln Sheep to bleet in the Thiefs Belly *Romes Try-umphs.* after he had eaten it. Their *St. Brigets* Bacon which in great Charity she gave to an hungry Dog, was found again in her Kettle; Mr. Baxters *safe Religion.* *Dionysius* after he was beheaded carryed his Head in his Hand three P. 168. French Miles. *St. Dunstan* took the Devil by the Nose with his Tongues till he made him roar. *Dominicus* made him hold the Candle till he burnt his Fingers. *St. Lupus* imprisoned the Devil in a Pot all Night. A Chappel of the Virgin *Mary* was translated from *Palestine* to *Loretto*. A consecrated Host (being put into a *Hive of Bees* to cure them of the Murten) was so devoutly entertained, that the Bees built a *Chappel* in the Hive, with Doors, Windows, Steeple and Bells, erected an Altar, and laid the Host upon it, sung their canonical Houres, and kept their Watches by Night as Monkes used to do in their Cloisters, &c. Who would ever imagine that Men of any *seriousness* could satisfy themselves with such *childish Fopperies*? these are the usual ways by which Men of design have raised the noise of Miracles.

The other part of Satans cunning relates to himself and his Portenta fallacious actions: when his Agents can go no further in the Trade of *cum spiritu-* Miracle-making, he as a Spirit, doth often make use of his Power, um. Knowledge, and Agility, by which he can indeed do things incredible, and to be wondred at. 'Tis nothing for him by his knowledge of affairs at a distance, of the private endeavours, or expressed resolves of Princes, to *prognosticate* future events: by his power over the *bodies* of Men, he can with the help of *inclinations* and advantages do much to bring a Man into a *Trance*, or take the opportunity of a Fit of an *Apoplexy*, and then like a cunning Jugler, pretend (by I know not what, nor whom) to raise a Man from death. He knows the secret Powers and *Virtues* of things, and by *private applications* of them may easily supply Spirits, remove obstructions, and so cure Lameness, Blindness, and many other Distempers, and then give the honour of the Cure to what Person or Occasion may best fit his design; so that either by the *officious Lyes* of his Vassals, or the exerting of his own Power on suitable Objects at fit times, he hath made a great noise of Signs and Wonders in the World. And this stratagem of his, hath ever been at hand to gain a repute to false doctrine. And the rather doth he insist upon this,

First, Because true Miracles are a *Divine Testimony* to Truth. As *Nichodemus* argued *Joh. 3. 2.* *No Man could do these Miracles that thou doest, except God be with him.* And there were solemn occasions wherein they were necessary, as when God gave publick discoveries of his mind before the Scriptures were written; and also when he altered the Oeconomy of the *Old Testament*, and settled that of the *New*. In these cases it was necessary that God should confirm his Word by Miracles. But now, though these ends of Miracles are ceased, though God hath so settled and fixed the rule of our Obedience and Worship, that no other *Gospel* or Rule is to be expected, and consequently no need of new Miracles, where the certain account of the *Old* Miracles are sufficient attestations of old and unalterable Truths; nay though God have expressly told us, *Deut. 13. 1.* that no Miracle (though it should come to pass, and could not be discovered to be a Lye) should prevail with us to forsake the established truths and ways of Scripture, or to entertain any thing contrary to it; yet doth Satan exercise herein a *proud imitation* of the Supream Majesty, and withal doth so dazzle the minds of the weaker sort of Men, (who are more apt to consider the Wonder, than to suspect the Design) that (without due heed given to the cautions which God hath laid before us in that particular) they are ready to interpret them to be Gods witness to this or that Doctrine to which they seem to be appendant.

Secondly, Because Satan hath a more than ordinary advantage to feign Miracles, he doth more industriously set himself to pretend them, and to urge them, for the accomplishment of his ends. 'Tis an easy work to prevail with Men that are wholly devoted to their own Interest under the Mask of Religion, to say and do any thing that may further their design; and the business of Miracles is so imitable by Art, through the ignorance and heedlessness of Men, that with a small labour Satan can do it at pleasure. The secret Powers of Nature (such as that of the *Loadstone*) by a dexterous application brought into act, in a fitly contrived Subject, will seem Miraculous to those that see not the secret springs of those actions. There have been artificial contrivances of Motions, which had they been disguised under a religious form, and directed to such an end, might have passed for greater Miracles than many which we have mentioned. Such was the *Dove* of *Architus* which did fly in the Air, as if it had been a living Creature. Such was the *Flie* of *Regiomontanus*, and the *Eagle* presented to the Empe-

Emperour *Maximilan*, which in the compafs of their little Bodies, contained fo many Springs and Wheels as were fufficient to give them Motion, and to direct their courfes as if they had been animated. *Albertus Magnus* his Artificial Man, and the *Silver Gally*, and *Tritons* made by a Goldfmith at *Paris*, were rare peices of Art, their Motions fo certain and fteady, that they feemed to have Life and Understanding. If Art can do all this, how much more may we fuppofe can Satan do? how eafily can he make Apparitions, prefent ftrange Sights to the Eye, and Voices to the Ear? and by putting out his Power do a thoufand things aftonifhing and wonderful?

Eightly, Sometime Satan pleads for Errour, from the *eafe*, *peace*, or other *advantages* which Men pretend they have received, fince they engaged in fuch a way, or received fuch a perfwafion. This is an Argument from the *effect*, and frequently ufed to confirm the Minds of Men in their Opinions. Hence they fatisfy themfelves with thefe reasonings: *I was before always under fears and uncertainties, I never was at peace or reft in my Mind, I tried feveral courfes, followed feveral Parties, but I never had fatisfaction or comfort till now, and by this I know that I am in a right way.* Others argue after the fame manner from their abundance and outward profperity: *I met with nothing but crolfes and loffes before, but now God hath bleffed me with an increafe of Substance, profpered my Trade and Undertakings, &c.* Thefe, though apparently weak and deceitful Grounds, are reputed ftrong and conclufive, to thofe that are *firft refolved* upon an Errour. For Men are fo willing to *juftify* themfelves in what they have undertaken, that they greedily *catch* at any thing that hath the leaft appearance of probability to anfwer their ends.

This plea of fatisfaction is commonly from one of thefe two things.

First, From *inward Peace*, and contentment of Mind. Satan knows that Peace is the thing to which a Man facrificeth all his labours and travel; this he feeks, (though often in a wrong way, and by wrong means :) he knows alfo that true Peace is only the Daughter of Truth, (*the ways* whereof are *pleafantnefs*, and the *Paths* whereof are *Peace*;) neither is he ignorant of the delights which a Man hath, by enjoying himfelf in the fweet refofe of a contented Mind, that he may charm the Hearts of the erroneous into a confidence and affurance that they have taken a right courfe,

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he doth all he can to further a false peace in them, and to this purpose he commonly useth this method:

Scater in loc.
v's for yvaun.

First, He doth all he can to *unsettle* them from the Foundation of Truth upon which they were bottomed; he labours to render things *suspicious*, doubtful or uncertain: this some have noted from 2 *Thef. chap. 2. ver. 2.* where Satans first attempts are to *shake* their *Minds*, not only by disquiet, (of which we are next to speak) but by *alteration* of their judgment, (for *Mind* is sometimes taken for *Sentence*, *Opinion*, *Judgment*, as 1 *Cor. 2. 16. we have the Mind of Christ*, and 1 *Cor. 1. 10. in the same Mind, and in the same Judgment.*

Secundus.

Gal. 1. 7. & 5.
12.

Secondly, His second approach is to raise a storm of restless *disquiet* upon that uncertainty; and in order to his intended design he usually fills them with the utmost *anxiety* of Mind, and makes their Thoughts (like a tempestuous Sea) dash one against another. This peice of his Art is noted in the forecited place, *that ye be not shaken in mind or troubled*; the word signifies a *great perplexity*. And this is an usual method which the false Teachers among the *Galatians* practised, they first troubled them, and then endeavoured by the advantage of that trouble to pervert the Gospel of Christ. To effect both these, he doth amuse them with all the objections that can be raised. If he can say any thing of the Antiquity of the Error, the Number, Wisdom, Learning or Authority of those that embrace it, they are sure to hear of these things to the full; the danger of continuing as they were, and the happiness of the new Doctrine, are represented with all aggravating circumstances; and these so often, that their thoughts have no rest: and if this restlessness does wound or weaken them, he pursues with an high hand. These ways of disturbing the unsettled mind, are hinted to us in the aforesaid place, *Spirit, Word, Letter*, any thing that carries a seeming Authority to unsettle, or power to amaze and distress. And we may here further note, that where the minds of Men are discomposed with *other* fears or disquiets, Satan is ready to improve them to this use, so that commonly when the Word of God begins to work at first upon the consciences of Men, to awaken them to the consideration of their Sin and Danger, the Adversary is then very busy with them to inveagle them into some Error or other.

Thirdly, Having thoroughly prepared the mind with restless fears, he then advanceth forward with the *proffers of peace and comfort* in the

the way of Error which he proposeth; and in this case Error will boast much, *Come to me, and ye shall find rest for your souls*. How grateful and welcome the confident proffers of ease and satisfaction are to a tossed and disquieted mind any Man will easily imagine? 'Tis usually thus, Men that are tired out, will easily embrace any thing for ease. A Man in this case may be wrought upon like Wax to receive any Impression; he will fasten on any thing true or false that doth but promise comfort.

Fourthly, The compleatment of his method is to please the Man in the *fruition* of the peace promised: and this he labours to do, not only to fix the Man in his delusion, but to make that Man brag of ease to be a snare to others. And 'tis easy for the Devil to do this: for, First, The *novelty* of a new Opinion doth naturally please, especially if it give any seeming commendation for discovery or singularity. We see Men are fond of their own Inventions, and delighted to be lifted up above others. Secondly, Satan can easily *allay* the storm which he himself raised: he gives over to molest with anxious thoughts, on the contrary he suggests thoughts of satisfaction. Thirdly, And whatever he can do in a *natural way* to raise up our passions of joy and delight, he will be sure to do it now, to *ravishment* and excess if he can; and then he not only makes these Men sure, (for what argument can stand before such a confidence?) but hath an active instrument for the allure-ment of such as cannot discover these methods.

Secondly, *Outward prosperity* is the other common plea for Error. Though successes, plenty and abundance of worldly comforts, argue of themselves neither love nor hatred, truth nor falsehood, because the wise Providence of God, for holy ends and reasons (often undiscerned by us) permits often the *Tabernacles of Robbers to prosper*, and permits those *that deal treacherously with the Truths of God, to be planted, to take root, to grow, yea, to bring forth Fruit*; nevertheless if in a way of Error they meet with outward Blessings, they are apt to ascribe all to their Errors, and to say as Israel, *Hos. 2. 5. I will go after my Lovers that gave me my Bread and my Water, my Wool and my Flax, mine Oyl and my Drink*, without any serious consideration of God's common Bounty, which upon far other accounts, *gives them Corn, and Wine, and Oyl, and multiplies their Silver and Gold, which they prepared for Baal, ver. 8.* I shall not need to add any thing further for the proof and explanation of this, than what we have in *Jer. 44. 17.* where the
Jews

Jews expressly advance their Idolatrous Worship as the right way, and confirm themselves even to *obstinacy* in the pursuit of it, upon this reason; *We will certainly do whatsoever thing goeth out of our own Mouth, to burn Incense to the Queen of Heaven — for then had we plenty of Victuals, and were well, and saw no evil : but since we left off to burn Incense to the Queen of Heaven, and to pour out our drink-offerings unto her, we have wanted all things, and have been consumed by the Sword, and by the Famine.*

Ninthly, Instead of better arguments, Satan usually makes Lyes his refuge : and these respect either the Truth which he would cry down, or the Error which he would set up.

Those Lyes that are managed against Truth, are of two sorts; mistakes and misrepresentations of its Doctrines, or Calumnies against the Persons and Actions of those that take part with it.

Those Lyes that are proper to bespatter a Truth withal, are such as tend to render it *unlovely, inconvenient, or dangerous*. Satan hath never been awanting to raise up mists and fogs to eclipse the shining beauty of Truth. Sometime he persuades Men that it is a *novelty*, and contrary to the tradition of the Fathers : and then if an Error had been once upon the stage before, and had again been hissed out of the World, when it peeps out again into the World, its former impudency is made an argument for its antiquity, and Truth is decryed as novel. Or, if it be but an Error of yesterday, and hath only obtained an Age or two, then the Ghosts of our forefathers are conjured up as witnesses, and the plea runs curreant, *What is become of your Fathers? or, are you wiser than your Fathers? are they all Damned?* These were insisted on by the Heathens: the Gods of the Country, and the Worship of their Fathers, they thought should not be forsaken for Christianity, which they judged was but a *novelty* in comparison of Paganisme. Of the same extract is that old song of the Papiſts, *Where was your Religion before Luther?* And to this purpose they talk of the succession of their Bishops and Popes. And other Errors grow a little *pert* and confident, if they can but find a pattern or sample for themselves among the old Heresies. Sometime he endeavours to bring Truth into suspicion, by rendering it a dangerous encroachment upon the rights and priviledges of Men, as if it would turn all upside down, and introduce Factions and Confusions. This clamour was raised against the Gospel, that it would subvert the Doctrine of Moses and
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the Law. Sometimes he cloaths the opinions of Truth with an *ugly drest*, and misrepresents it to the World, as guilty of strange interferences and *absurdities*, which only arise from a *wrong stating* of the questions: and where it doth *really* differ from Errour, he endeavours to *widen* the differences to an inconvenient distance, so that if it go *a Mile* from Errour, Satan will have it to go *two*; if Truth teach *Justification by Faith*, Errour represents it as *denying* all care of *Holiness* and *good Works*; if Truth say, *have moral Vertues* are not sufficient *without Grace*, Errour presently accuseth it, as denying any *necessary use of Morality*, or affirming that *moral Vertues* are *obstructions* and hindrances to Salvation. It were easie to note abundance of such Instances.

As for calumnies against the *Persons* and *Actions* of those that are Assertors of Truth, 'tis well known for an old thread-bare design, by which Satan hath gained not a little. *Machiavil* borrowed the policy from him, and formed it into a *Maxime*, for he found by experience that where strong Slanders had set in their Teeth, though never so unjustly, the Wounds were never *thoroughly healed*: for some that heard the report of the *Slander*, never heard the *Vindication*, and those that did, were not always so *unprejudiced* as to free themselves from *all suspicion*, but still something remained usually upon their Spirits for ever after; and that, like a secret venome, poysons all that could be said or done by the Persons, that (wrongfully) fell under their prejudice, and did not a little derogate from the authority and power of the Truths which they delivered.

The Friends of Truth have always to their cost found it so. Christ himself escaped not the lyes and censures of Men when he did the greatest Miracles; they raised this calumny against him, *That he cast out Devils by Beelzebub the Prince of Devils*: when he shewed the most compassionate condescensions, they called him a *Man gluttonous, a Wine-bibber, a friend of Publicans and Sinners*; and at last upon a misinterpretation of his speeches, (*I will destroy this Temple, and in three days I will build it up*, Mat. 26. 61.) they arraigned and condemned him for *Blasphemy*: and his Servants have (according to what he foretold) drunk of the same Cup; the more eminent in service, the greater draught. *Paul*, a chosen vessel, met with much of this unjust dealing; he was accused *Act. 21. 28.* as speaking against the *People*, the *Law*, and the *Temple*; and, *Chap. 24. 5.* called a *pestilent Fellow, a mover of Sedi-*

tion, a prophaner of the Temple. Neither can we wonder at this, that the greatest Innocency, or highest degree of Holiness, is no Armour of proof against the sharp Arrows of a lying Tongue : When we read this as one of Satan's great Characters, that he is *the Accuser of the Brethren*, and that his Agents are so perfectly instructed in this Art, that they are also branded with the same mark of *false Accusers*, Jude 10. 'Tis well known how the Primitive Christians were used, they were accounted *the filth and off-scouring of all things* ; there could be nothing that could render them odious or ridiculous but they were aspersed with it, as that they *sacrificed Infants, worshipped the Sun, and used promiscuous Uncleanneſs* ; nay, what ever *Plague* or disaster beſel their Neighbours, they were ſure to carry the *blame*. And we might trace this Stratagem down to our own days. *Luther* in his time was the common Butt for all the poiſoned Arrows of the Papiſts calumny ; which ſo exceeded all bounds of Sobriety and Prudence, that they deviſed a *Romance* of his Death, how he was choaked of the Devil ; that before he died, he deſired his Corps might be carried into the Church, and adored with divine Worſhip ; and that after his Death the exceſſive ſtench of his Carcaſe forced all his Friends to forſake him. All this and more to this purpoſe they publiſhed *while he was alive*, whoſe Slanders (worthy only of laughter) he refuted by his own Pen. The like fury they expreſſed againſt *Calvin*, by their *Bolſecus*, whom they ſet on work to fill a Book with impudent lyes againſt him : Neither did *Beza*, *Junius*, or any other of note eſcape without ſome ſlander or other. How unjuſtly the *Arrians* of old accuſed *Athanaſius* of Uncleanneſs, and of bereaving *Arsenius* of his Arm, is ſufficiently known in

Theod. Hiſt.
lib. cap. 30.

But the Devils malice doth not always run in the dirty channel of odious Calumnies, he hath ſometimes a more *cleanly conveyance* for his Lyes againſt holy Men. In proſecution of the ſame deſign, 'tis a fair colour for Errour, if he can abuſe the name and credit of renowned Champions of Truth, by *fathering* an Errour upon them which they never owned. By this means he doth not only *grace* a falſe Doctrine with the *authority* of an eminent Perſon, whoſe eſtimation might be a ſnare to ſome well-meaning Perſons, but weakens the Truth, by bringing a faithful Affertor of it into ſuſpition of holding (at leaſt in ſome points) dangerous Opinions ; by which many are affrighted from entertaining any thing
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that they write or preach : For, though they may be confessedly found in the most weighty Doctrines, yet if it be once buzz'd abroad that they are in any thing unsound, this dead Fly spoils all the precious Ointment : and the matter were yet the less, if there were any just cause for such a prejudice ; but such is Satans Art, that if a Man explains the same Truth but in *different words* and forms of speech, than those that others have been used unto; or if he casts it into a *more convenient Mould*, that (by laying aside doubtful or flexible expressions) it may be more safely guarded from the exceptions of the Adversaries, especially if he carefully chuse his path betwixt the *extreams* on either hand ; this is enough for Satan to catch at, and presently he bestows upon him the names of the *very Errours* which he most strenuously *opposeth* ; nay, sometimes if he mention any thing above the *reach* or acquaintance of those that hear him, 'tis well if he escapes the charge of Heresie, and that he meets not with the lot of *Virgilius* Bishop of Saltzbury, who was judged no less than heretical, for venting his opinion concerning the *Antipodes*. I know Men do such things in their zeal, but while they do so, they are concerned to consider how Satan doth abuse their good meaning to the disservice of Truth.

Vid. *Harnes*
Præfat. in
Sang. Circulo.
& *Heylin Cos-*
moz. P. 399.

As Satan's design in bespattering the Actions and Doctrines of good Men, is to bring the Truth they profess into a suspicion of falshood, and to advance the contrary Errours to the place and credit of Truth ; so doth he use a *skill* proportionable to his design. And though he be so *impudent* that he will not blush at the contrivance of the most gross and malicious lye, yet withall he is so *cunning*, that he studiously endeavours some probable rise for his slanders, and commonly he takes this course :

First, He doth all he can to *corrupt* the Professors of Truth ; if Riches or Honours will tempt them to be Proud, High-minded, Contentions, or Extravagant, he plies them with these Weapons ; if the pleasures of the Flesh and World be more likely to besot them, or to make them sensual, earthly or loose, he incessantly lays those Baits before them ; if Fears and Persecutions may affright them out of duty ; if Injuries and Provocations may prejudice them into a froward or wayward temper, he will certainly urge them by such occasions, and when he hath prevailed in any measure, he is sure to aggravate every circumstance to its utmost height, and upon that advantage to make additions of a great many things beyond what they can be justly accused of. This old

1 Tim. 6. 1.
Tit. 2. 5.

device *Paul*, in *Rom. 2. 24.* takes notice of concerning the *Jews*, whose breach of the Law so dishonoured God, that *the Name of God was blasphemed among the Gentiles through them.* The *Jews* lived wickedly, and their wicked lives was a currant argument among the *Gentiles* to confirm them in *Paganism*; for they judged the Law of God could not approve it self to be better than their own, when the Professors of it were so naught. To prevent this mischief, we are seriously warned to be carefully strict in all our stations, *that the Name of God and his Doctrine be not blasphemed.*

Secondly, Whatever miscarriages any Professor of Truth is guilty of, Satan takes care that it be presently charged upon *all the Profession.* If any one offend, it is matter of publick blame; much more if any Company or Party sha'll run into extravagancies, or do actions strange and unjustifiable, those that agree with them in the general name of their Profession (though they differ as far from their wild Opinions and Practices as their enemies do) shall still be upbraided with *their Follies.* We see this practised daily by differing Parties, according to what was foretold, in *2 Pet. 2. 2.* *False Prophets* seduce a great number of Christians to follow *their pernicious ways*, and by reason of their wild ungodly behaviour, *the whole way of Truth was evil spoken of.*

Thirdly, The least slip or infirmity of the Children of Truth the Devil is ready to bring upon the Stage; and they that will not charge themselves as offenders for very great evils, will yet object to the disparagement of Truth the smallest mistakes of others; a mote in the eye of the lovers of Truth shall be espied, when a beam in the eye of falsehood shall pass for nothing.

Fourthly, Slandorous Aspersions are sometimes raised from a simple mistake of Actions, and their grounds or manner of performance, and sometimes from a malicious Misrepresentation. The Devil seldom acts from a simple mistake, but he will either suborn the passionate Opposers to a wilful perverting of the true management of things, or will by a false account of things take the advantage of their prejudice, to make Men believe that such things have been said or done, which indeed never were. The Christians in the Primitive times were reported to be bloody Men, and that they did kill Men in Sacrifice, and did eat their Flesh and drink their Blood; and this was only occasioned by their Doctrine and use of the Sacrament of the Body and Blood of Christ. They were accused for promiscuous uncleanness with one another, and

and this only because they taught that there was no distinction of *Male and Female* in respect of *Justification*, and that they were all *Brethren and Sisters* in Christ. This account *Tertullian* gives of the *Apolog. cap. 7,* Calumnies of those times, and others have noted the like occasions of other abuses of them. They were reported to worship the Sun, because they in times of persecution were forced to meet early in the Fields, and were often seen undispersed at Sun-rising. They were reported to worship *Bacchus* and *Ceres*, because of the Elements of *Bread* and *Wine* in the Lords Supper. If they met in *private places*, and in the *night*, it was enough to occasion surmises of *Conspiracy* and *Rebellion*: so ready is Satan to take occasion where none is given.

Fifthly, But if none of these are at hand, then a downright Lye must do the turn, according to that of *Jer. 18. 18. Come and let us devise devices against Jeremiah*: and when once the lye is coyned, Satan hath officious Instruments to spread it; *Jer. 20. 10. Report, say they, and we will report it.*

These were the Lyes raised against Truth; but besides this endeavour, he useth the same Art of lying to inhanche the credit of Errour. *Lying Inspirations, Lying Signs* and *Wonders* we have spoken of, I shall only mention another sort of Lying, which is that of *Forgery*, an Art which Errour hath commonly made use of. Sometimes *Books* and *Writings* erroneous have been made to carry the names of Men that never knew or saw them. The Apostles themselves escaped not these abuses; you read of the counterfeited *Gospels* of *Thomas* and *Bartholomew*; the *Acts* of *Peter* and *Andrew*; the *Apostolical Constitutions*, and a great many more. Later Writers have by the like hard usage been forced to father the Brats of other Mens Brians. I might be large in these, but they that please may see more of this in Authors, that have of purpose discovered the frauds of *spurious, supposititious Books*; the design is obvious; Errour would by this means adorn it self with the excellent names of Men of renown, that so it might pass for good Doctrine with the unwary.

Coci censura
Patrum.
Dr. James de
corrupt. Scrip.
concilior.
Prideaux de
Pseudo-Epi-
graphis.

C H A P. IV.

Of Satan's second way of improving his Advantages, which is by working upon the Understanding indirectly by the Affections. This he doth (1.) By a silent insensible introduction of Errour. His method herein. (2.) By entangling the Affections with the external garb of Errour, a gorgeous dress, or affected plainness. (3.) By fabulous imitations of Truth. The design thereof. (4.) By accommodating Truth to a compliance with Parties that differ from it. Various instances hereof. (5.) By driving to a contrary extream. (6.) By bribing the Affections with Rewards, or forcing them by Fears. (7.) By engaging Pride and Anger. (8.) By adorning Errour with the Ornaments of Truth.

THe usual Arguments by which Satan doth directly blind the Understanding to a perswasion to accept Darkness for Light, we have now considered. It remains that some account be given of the second way of prevailing upon the Understanding, and that is by swaying it through the power and prevalency of the Affections. In order to this he hath many Devices, the principal whereof are these :

First, By silent and insensible procedure he labours to introduce Errours ; and lest Men should startle at a sudden and full presentment of the whole, he thinks it policy to insinuate into the Affections, by offering it in parcels. Thus he prevents wonderment and surprisal, (lest Men should boggle and turn away,) and doth by degrees familiarize them to that, which at first would have been rejected with abhorrency. We read in the Parable of the Tares, that the envious Man which sowed them (who was Satan) took his opportunity while Men slept, and then went away in the dark ; infomuch that the discovery was not made at the sowing,
but

but *at their coming up*. In pursuance of this policy, we find the principal Instruments of Satan have followed the footsteps of their Master; they *creep in unawares*, Jude 4. they *privily bring in damnable Heresies*, 2 Pet. 2. 1. and as if they were guilty of some modest shamefastness, they *creep into houses*, 2 Tim. 3. 6. The steps by which the Devil creeps into the bosoms of Men to plant Error in the Heart, are these :

First, He endeavours to gain the Heart by the *ingenious* sweet and delightful *society* of those that are corrupted already. Error hath a peculiar Art to *woo the good-will* before it disclose it self; it first *steals* the Ear and Affections to the *Person*, and thence insensibly derives it to the *Opinion*. Truth is Masculine, and perswades *by teaching*, but Error doth often *teach by perswading*. 'Tis very difficult to affect the Person, and not to bestow upon the Error better thoughts than it deserves. Those therefore that are cunning in the Art of Seduction, make extraordinary pretences of *affectionate kindness*, and (as the Apostle noted concerning the Seducers of his time, Gal. 4. 17.) *they zealously affect* (those whom they would delude) *but not well*: Their Art doth also teach them not to be *over-hasty* in *propounding* their Opinions, nor so much as to touch upon them till they perceive they have gained a firm perswasion of their aimity, and of the reality of those kindnessees which they have made shew of: but when they have once gained this point of advantage, they take opportunity more freely to propound and press their Doctrines. Thus are Men at last beguiled *with enticing words*.

'Tis also part of the same Design, that Satan sometimes makes use of *Women Seducers*: For, (1.) They are more apt to be deluded themselves; *silly Women* are soon *led captive*. (2.) Being deceived, they are most earnestly forward in the heat of zeal to propagate their Opinions. (3.) And by the advantage of their Nature they are most engaging, their affectionate Perswasions usually have a *peculiar prevalency*. The *daughters of Moab* (through *Balaam's counsel*) were made choice of, as the fittest Instruments to seduce *Israel* to Idolatry. *Solomon*, though a wise Man, was prevailed with by the importunity of his Wives, against his former practice and knowledg, to favour false Worship. The Woman *Jezabel*, Rev. 2. 20. was Satan's under-Agent, to *teach and seduce* God's Servants to commit Fornication, and to eat *things sacrificed to Idols*. (4.) Besides, they have a greater influence

ence upon their Children, to leaven them with their own Opinions.

Secondly, Satan also observes a *gradual motion* in fixing any particular Errour. If he attempt it *immediately* without an external Agent, he first puts Men upon the *reading* or consideration of some *dark Passages* that seem to look favourably upon his design; then he *starts the Notion* or Objection; then begets a *scruple* or questioning: Having once proceeded thus far, he follows his Design with *probable Reasons*, till he have formed it into an *Opinion*: When 'tis come to this, a little more begets a *perswasion*, that perswasion he ripens into a *resoluteness* and obstinacy, and then at last fires it with *zeal* for the deluding of others. Having thus laid the foundation by *one* Errour, he next endeavours to *multiply* it, and then brings in the *Inferences* that unavoidably follow: for as one Wedg makes way for another, so from one Falshood, another will easily force it self, and from two or three, who knows how many? And though the consequences are usually *more absurd* than the principles, yet are they with a small labour brought into favour, where the principles are first *confidently* believed; so that those Errours, which because of their ugly look, Satan durst not at first propound, lest he should scare Men off from their reception, he can now with an undaunted boldness recommend. It cannot be imagined that ever Men would *at first* have entertained Opinions of *contempt of Ordinances* and *Libertinism*, and therefore we may observe they usually come in the *rear* of other Opinions, which by a long tract of Art prepare their way.

Yet may we note, that though Satan usually is forced to *wait the leisure* of some Mens timorousness and bashfulness, and therefore cannot ripen Errour to an hasty birth as he desires, (hence is it, that one Man often doth no more for his time, but only *brew* it, or it may be makes only the *rude draught* of it, and another *vents* and adorns it: for so it was betwixt *Laelius* and *Faustus Socinus*, betwixt *David George* and his Successors:.) And though he be so confined to the *first principles* of Errour, which he hath instilled, that he cannot at present enlarge them beyond their own just consequences; yet there are some *choice* principles of his, which if he can but fasten upon the Mind, they presently *open the gap* to all kind of Errours imaginable; they are like the firing a Train of Gunpowder, which in a Moment blows up the whole Fabrick of Truth: such are the delusions of *Enthusiasm*, *Inspirati-*

ons and *Prophetick Raptures* ; let these be once fixed, and then there is nothing so Inhumane, Irreligious, Mad, or Ridiculous, but Satan can with ease persuade Men to it, and also under the highest pretences of *Religion* and *Certainty* ; the experience of all Ages, hath made any further proof of this altogether needless.

This is his way when he *acts alone*. But if he use *Instruments*, though he is also gradual in his procedure, yet 'tis in a *different method* : for there he sometimes proceeds from the abuse of something *innocent* and lawful (by the help of a *long tract of time*) to introduce the *grosslest Falshood*. Thus may we conceive he brought *Idolatry* to its height: first Men *admired* the wisdom or famous acts of their Progenitors, or Benefactors ; next, they *erected Pillars*, or Images of such Persons, to perpetuate the Names, Honour and Memory of them and their Actions. Another Age being at a *greater distance* from the things done, and consequently greater Strangers to the *true ends* and reasons of such practices, which being (as it usually falls out in such cases) abused by false reports or misrepresentations of things, (for Time covers things of this nature with so thick a Mist, that 'tis difficult to discover the true *Metal* of an *original Constitution*) they in a devout ignorance gave the Images a *greater respect* than was at first intended ; then did they slide into a conceit they were not of the *ordinary rank* of Mortals, or at least they were *exalted* to a condition which ordinary Mortals were not capable of ; thus they supposed them *Deities*, and gave them *worship* of Prayers and Sacrifices : hence they went further, and *multiplied Gods*, and that of several sorts, according to the natures of things that were good or hurtful to them ; and then at last consulting *how mean* their offerings were, and how unlikely to please their *Godships*, they concluded *Humane sacrifices* most suitable, especially to expiate greater provocations, and in times of great calamity.

The burthensom heap of ceremonious Superstitions in *Popery* was the work of *several Ages*, they were not brought in all at once. One in a devotional heat fancied such a Ceremony as a fit testimony of Zeal, or a proper incitement of his Affections ; Another deviseth a second, and so all along ; as the minds of Men were *best pleased* with their *own inventions*, and had so much *credit* or authority to recommend them to others, they encreased the sum by *new additions*, till at last they are become a burthen not to be born ; and still as they receded from the *primitive purity*,

and became more careless and corrupt in their lives, (for from *Matth. Pride-* good *Bishops* they declined to but *tollerable Arch-Bishops*, till at last *aux* *Introduct.* they are become *incurable Babylonians*,) so they departed gradually from the simplicity of the Gospel, and *abounded* in contrivances of Ceremonies.

Thirdly, In corrupting *established Truths*. Satan's proceedings are not by *sudden* and observable leaps, but by *lingring* and *slow* motions; as *Flowers* and *Plants* grow insensibly, and as *Men* gradually wax old and feeble. Violent and *hasty* alterations he knows would beget *Observation*, *Dislike*, and *Opposition*; neither will he make *such attempts*, but where he is sure of a *strong prevalent* Party, which by force and power is able to carry all before it: In this case he is willing to enforce *Errour by Fire and Sword*. Thus he propagated *Mahumetism* at first, and still continueth to do so by the conquering *Arms* of the *Turks*; but where he hath not this advantage, he betakes himself to another course, and studieth to do his work so that he may not be observed. The *possibility* of such a change, with the *manner* of effecting it, we may observe in many Churches, that have declined from the Doctrine which they at first received, but most of all in the Church at *Rome*, which at first was a *pure Church*, as the *Apostle* testifieth, but now so changed from the Truths upon which they were bottomed in their *first Constitution*, as if she had not been the same Church. They boast indeed that as they were at first, so they are now; but nothing is more evident than the contrary: and the possibility of their *insensible* corruption is as demonstrable as the *alteration* of Doctrine in any other Church. The manifold ways that Satan takes in this matter in the *abuse* of Scripture, by raising *perverse* Interpretations, and *unnatural* Inferences, and the *advantages* of a *long succession* in Authority; of the *negligence* and *ignorance* of the common People; of the *crafty subtilty* of the Teachers, especially when Religion began to be abused to *secular Interest*, is described by *Acontius* and others. If we should single out any of their noted *Errours*, and follow up the History of it to its *first original*, we shall find, that whatever strong current it hath now gotten, it was very small and inconsiderable in the *Fountain*. The *Invocation* of *Saints*, though it be now an established Article among them, yet its *first rise* was from the *unwary Prosopopæa's* of of the *Ancients*, and the liberty of their *Oratorical declamatory stile*; these gave occasion to some *private Opinions*, these Opinions to

Stratagem Satana. lib. 4.

to some *private* devotional liberty in Practice, and from *private* Opinions and Practices, at last it obtained so strong a Party, that it procured a *publick* Injunction. The like method was used for the Doctrine of *Transubstantiation*, whose beginning was from the abuse of such Sentences as this in ancient Writers, *That after Consecration it was no more Bread and Wine, but the Body and Blood of Christ*; by which expression the Authors intended no more than this, that the Bread and Wine in the Sacrament were *relatively altered*, and were more than *ordinary Bread and Wine*, because they were *representatives* of the Body and Blood of Christ: however, this gave them courage to interpret *literally* and *strictly* these words of Christ, *This is my Body*: and thus by degrees from the Opinion of a few it became the judgment of many, and from the toleration of a *private* Opinion of some Doctors and *unimposed*, it obtained at last a *Canon* to make it Authentick, *Publick Doctrine*.

Fourthly, This insensible proceeding is in nothing more evident than in the power of *Custom* and *Education*; Custom doth by degrees take off the *startling* of Conscience: and those Opinions or Practices which at first look affright it, are by a little familiarity made more smooth and tollerable. The dissents of Men by frequent seeing and hearing, become *tame* and gentle; but the force of Education is incomparably great, for this makes an Errour to become as it were *natural*; they suck it in with their Milk, and draw it in with their Air. This general advantage the Devil hath over all the *Children* of erroneous Parents, especially where *Countries* or *Nations* are of the same Perswasion; insomuch that *Turks* have as great belief of their *Alcoran* as we of the *Bible*, and think as reverently of *Mahomet* as Christians do of *Christ*. The Children of Idolatrous *Pagans* have as great a confidence of the truth of their way of *Heathenish Worship*, as we have of *God's Ordinances* and Institutions.

Fifthly, We may see something of this Stratagem of silent intanglement in Satan's *Surprisals*; for sometimes he inveigles Men at *unawares*, and engageth them in Errour while they know not what they are doing. Weak heads cannot see the far end of a smooth-fac'd Doctrine; and they usually embrace it by *whole-sale*, for *some particular* that strikes upon their fancy, or gratifies their humour. If they read a Book that hath some good things in it, or is affectionate, for the sake of *these* they *swallow* all the rest (though never so dangerous Doctrine) without further exami-

Sozomeni Eccl.
Hist. l. 5. c. 16.

nation. The like advantage he hath from Actions that are bad or tollerable, according to the various respects which they have to the ends or consequences that ly before them, for he frequently doth interest Men in an erroneous consequence, by *concerning* them in actions that lead that way ; and having thus beguiled them into an evil mistake, instead of drawing their Foot out of the Snare, he pusheth them forward to maintain their ground, and to justify their proceedings. This was the case of some of the *Corinthians*, when the Heathens had offered a Sacrifice to an Idol, part of the Sacrifice was reserved, and either sold at the *Shambles*, or used in a *Feast*, to which the Heathens sometimes invited their *Christian Acquaintance* or Relations. Those that went, (*knowing that an Idol was nothing*) eat what was set before them, *without any regard* to the Idol, and *making no question for Conscience sake*: by their example, others *that had not that knowledg*, 1 Cor. 8. 7. *were emboldned*, not only to eat against their scruples and doubts of Conscience, (which is all that many Interpreters think to be intended in that place) but also (as the words make probable) with some *positive regard* to the Idol ; so that by the examples of those that sate in the Idols Temple, eating what was set before them as *common Meat*, others *misinterpreting* their Actions, proceeded to eat with a *Conscience of the Idol*, as if the Idol had been something indeed, and deserving a *conscientious regard*. Not unlike to this was that Art of *Julian*, mentioned by *Sozomen*, whereby he endeavoured to *twist* something of *Paganism* with Actions and things that were lawful or necessary : He caused the Images of *Mars* and *Mercury* to be placed by his own, so that the respects that were payed to the Emperours *Picture*, seemed to carry a *concomitancy* of reverence to those *Idols* : He also (in prosecution of the same policy) caused their Meats and Drinks to be sprinkled or mixed with the *lustral Water*, that so every one that used them, might be *inured* to give some regard to his Idols ; and that some, at least, might be engaged to a *justification* of that and such other practices.

All these are but Instances of Satans silent insinuation, by which he secretly steals the Affections, and through these, taints the Judgment. Next follows,

A second Plot upon the Affections, which is an endeavour to entangle them by the *external garb* of Errour. In this he works by

by two contrary extreams, that he may the better prevail with Mens different dispositions.

First, He sometimes cloaths a false Doctrine with the most pompous, gorgeous, delightful Attire, that like Solomons Harlot it may entice those that are pleased with the highest gratifications of the senses, *I have decked my Bed with Coverings of Tapestry, with fine Linnen of Egypt, &c.* Most Men that are given up to an Animal life, cannot be pleased with any Religion but such as may most please the senses; they so dislike the simplicity of the Gospel (which is, notwithstanding, its particular mark and honour, 2 Cor. 11. 3.) that they cannot persuade themselves they do any thing in religious Worship, except they abound in costly ceremonious observances. Thus do some interpret that fear of the Heathens, which first put them upon Images and outward representations of their Gods; they were afraid they should not have any Religion to their own satisfaction, except they proceeded in such a course as might make their senses sure that they were doing something: the Devil knowing well the force of external beauties in Religion, prepared the way to Idolatry by it. They had their costly Temples, some of them admirable for Antiquity and Magnificence, enriched with Gifts and Offerings, excellent for Matter and Workmanship, adorned with Images, Lamps, Beds, and Tables of Gold, beautified by Art, and natural pleasantness of Scituation; they had also their Groves in the most pleasant and delightful Places, as that of the *Daphne* besides *Antiochia*, which was invironed with tall Cypress Trees, ten Miles about, and within adorned with the sumptuous Temples of *Apollo* and *Diana's* Sanctuary; in these places they had their Musick and solemn Festivals, which were sometimes extraordinary, for cost and continuance. *Antiochus* at *Daphne* continued an incredible solemnity, with a vast train and costly preparation for thirty days together; and that nothing might be wanting, they had their Annual Feasts, Sacrifices, Rites, the Adornments of their Priests, their white Garments, their Coats of divers Colours, their Miters, &c. in a word, nothing was lacking that might please the Eye or Ear. And doubtless the Devil found this course very successful to win the Affections of Men to *Gentilism*. And if it were not for this consideration, it might be admired that the *Jews* (who were instructed in the true Worship of God) should, notwithstanding, be so prone to Idolatry, and so hardly drawn from it: but, surely their

Primus in orbe
Deos timor fecit.

their strong inclinations that way proceeded from a natural delight that Men have in a *sensual* Religion, which by a powerful Witchcraft doth inchant them to an excess of love. The same method the Devil takes in *Popery*, the chief inticement lies in its glorious *external appearance*; all their religious places are dressed up in the highest bravery, they are beautified with Images and Pictures, with Lights and costly Adornments; they abound in Rites, Ceremonies, Gestures, and Observances, and all this is but to dazle the Eyes, and to win a reverence in Men to their Worship; and accordingly, they practise in these exteriour things on purpose to ravish Mens Affections; their Children are brought up to a confirmed delight and resolution for *Popery*, by pleasing them with Shews, Pictures, Representations, Processions, and grateful Observances. If a Stranger of another Religion come among them, then as their first essay, they shew them all their Play-things, that their Affections may be tickled with the outward pomp and ornament of their way, for they know by experience, that a *glittering out-side*, and a *great deal ado* of bodily labour, is the All of most Mens Religion; if it have but *Body* enough, they never enquire whether it have *Spirit* or *Life* within: a dead *Carcass in Robes*, that may put them to the exercise of their *Postures*, and ceremonious Complements, doth make up a *more grateful* Religion for a carnal Man, than a *living, spiritual* Service, that necessarily will put them upon *inward* care and watchfulness in the *constant* exercise of holy *Spiritual* Graces, without affording any considerable *gratification* to the Senses: Hence is it truly more difficult, (and yet inwardly more beautiful and glorious) to *pray in Faith and Humility*, even in short breathings after God, than to say a *thousand Ave Maria's*, or to perform a task of ordinary *Penance*. But as those that have no Children of their own, delight themselves in playing with a *Monkey* or *Baboon*, so those that know not how to worship God in *Spirit and Truth*, seek to satistie themselves in the performance of *external Gesture* and Ceremony.

Secondly, On the other hand; he sometimes is willing that an Error should affect an *excess of plainness* and simplicity. In this he takes advantage of those expressions in Scripture, wherein the Gospel is commended for its *simplicity*, and the inventions of Men under the pretences of *Wisdom, Humility*, and *neglecting of the Body* are condemned. Upon this ground, he runs Men upon
such

such an excess of dotage, that they never think the things of God are rightly managed but when they are brought down to a *contemptible silliness*. By this means he arms conceited ignorant Men with exceptions against *Learning*, and the necessary *decencies* of language in Preaching; and with them they are the *only* Preachers, and most likely to be *inspired* that use *least* study and preparation for their work. 'Tis indeed very true, that the affected *fooleries* of a *bombast* Stile, or *startcht Discourse*, and needless *citations* of Sentences for ostentation, without any true advantage to the *matter* in hand, are things very *pedantick*, and exceedingly unsuitable to the *gravity* of the Work of the Ministry, and renders it very ungrateful to a pious Mind: but this *contrary folly* makes the solemn Ordinances of God so *nauseous* and contemptible, that it often makes way (by Satan's cunning improvement of the Temptation) to an *Atheistical* rejection of all Worship. In the mean time 'tis wonderful to observe, how some Persons please themselves with this conceit, that their way of Worship is plain, and that they speak what *immediately* comes into their Mind; and though it be *Non-sense* or Contradictions (which sufficiently evidenceth that 'tis nothing of *kin* to the *Spirits Inspiration*) which they utter, yet 'tis argument enough to them, that their opinions and ways are right, because they proceed in a *designed* neglect of all necessary order, and under pretence of the simplicity of the Gospel, they reduce all they do to childish silliness. Neither is this all the mischief which the Devil raiseth out of this conceit, for the contempt and disuse of the Sacraments, may in great part be ascribed to it. Those erroneous ways of Worship that are most noted for decrying those Institutions of Christ, have this for their Plea, that the Worship which God is best pleased with, is *spiritual*, and that all *bodily* services and *external* observations are things that God stands not upon, such as *profit little*, and were no further in use, but to *recommend* an internal spiritual communion with God; so that the more they *reject* these things, they persuade themselves they have a more *true understanding* of the design of God in Religion. Either of these ways Satan makes use of for the befooling of Men into an humour of pleasing themselves with Errour. But,

Thirdly, He hath of old endeavoured to cloud and enervate the Doctrine of the Bible by *traditionary Fables*. We meet with many passages to this purpose: sometimes he sets up *unwritten* Traditions,

Traditions, not only of *equal* authority to the written Word, but as *completions* and *perfections* of it. This he practised among the *Jews* with such success, that the *Traditions of the Elders* were of greater force with them than the *Commands of God*, as Christ himself noted of them, *Matth. 15. 13.* Of these unwritten Traditions (which they called the *Law by the word of Mouth*, feigned by them to be given to *Moses* when he was in the Mount, and so delivered from hand to hand) the Apostles gave many warnings, and signified the hazards that Truth stood in by them, through the cunning of Satan, as *Col. 2. 8.* *Beware lest any man spoil you — through the Traditions of Men.* *1 Tim. 1. 4.* *Neither give heed to Fables, and endless Genealogies.* *Tit. 1. 14.* *Not giving heed to Jewish Fables, and Commandments of Men. — 2 Tim. 4. 4.* *And they shall turn away their Ears from the Truth; and shall be turned unto Fables.*

The *Papists* at this day give the same entertainment to this device that the *Jews* did of old, they boast as high of their *Traditions*, and are every whit as *fabulous* and foolish in them as they were. Satan in his attempts upon the *Gentiles* to confirm them in their false Worship, though he kept up the *substance* of this design, yet he was necessitated to alter the *scene* a little, that he might more handsomly accommodate it to their condition; and therefore he set up amongst them *fabulous imitations* of the Truths and Ordinances of the Scripture, insomuch that there is scarce any grand Mystery, or remarkable History, or Ordinance mentioned in the Scripture, but we may find something among the Heathens in Tradition or Practice that doth allude to it. What traditionary *imitations* had they of the *Creation* recorded in the Book of *Genesis*? That of *Ovid* concerning the *Chaos* and first beginning of things, is known to every School-Boy. The *Phœnicians* in their Theology give an odd account of it, from their *Taantus*, to this purpose, *That the first beginnings of all things were a dark, disordered Chaos, and the spirit of the dark Air; hence proceeded Mith, that is Mire, from thence issued the Seeds and Generation of all Creatures in Earth and Heaven, &c.* The wickedness of Men before the Flood, (mentioned *Gen. 6. 1, 2.*) is fabulously related in an ancient Book, (falsely ascribed to *Enoch*) wherein the *Watchmen* or *Angels* are reported to take them *Wives of the Daughters of Men*, and that from thence was the race of *Giants*. For the description of *Paradise*, the Heathens had the *Poetical Fiction* of the *Elyzian Fields*,

Purchas Pilg.
I. i. c. 17.

Vid. Scaligeri
notas in Euseb.
Chron. p. 244.

Fields, as they had the Story of *Dencalion*, instead of *Noah's Ark* and the Deluge. The Story of *Lots Wife* was abused by the Fiction of *Orpheus* his Wife, suddenly snatched from him for looking back. The History of *Sampson* was turned into their Story of *Hercules* and his ten labours. From the Sun standing still in *Joshua* and *Hezekiah's* time, came that Fiction of *Jupiters* doubling the night, that he might enjoy *Alemena*. In some of these disguises of sacred Story, they go so near in name and circumstances that 'tis past doubt they imitated the true History, which they corrupted: for instance, *Herodotus* relates, that *Seibon* King of *Egypt* and Priest of *Vulcan*, was helped by his God from Heaven against *Senacherib*, which plainly relates to *Hezekiah* King of *Juda*, and the wonders that God did for him. So in imitation of *Uriah's* Letters to *Joab* for his own destruction, we have in *Homer* and others the Story of *Præus*, sending Letters to *Jobatus* by *Bellerophon*, wherein his death was commanded; the near affinity of the names *Joab* and *Jobatus*, shews with what Heifer the Devil plowed. The History of *Abraham's* offering up *Isaac*, is by *Porphyry* applied to *Saturn*, who saith, he was by the *Phenicians* called *Israel*, he had by *Anobresb* one only Son, called *Jend* (an evident allusion (saith *Godwin*, *Antiq. lib. 4. cap. 3.*) to *Gen. 22. 2.* where *Isaac* is in the Hebrew called *Jechid*, that is an only begotten) him he offered up on an Altar purposely prepared; here not only the matter, but the names do clearly shew, that *Abraham's* Story is imitated in this. The like imitation I might shew to have been among the Heathen, of doctrinal Truths, as of the sacred Mystery of the *Trinity*. In *Peru* they worship the Father, Son, and Brother; as also their *Tangatanga*, which they say was one in three, and three in one. But their imitation of Ordinances is every where remarkable, so that I need say nothing of their Temples, Priests, Sacrifices, and other Religious Rites; only the Devil's imitation of the Sacraments of the *New Testament* deserves particular observation: Instances of an Apish imitation of *Baptism* are every where obvious, and that of the *Lords Supper* or Christian Communion was frequently resembled in the chief *Peruvian* Feasts, where they carried small Loaves of Bread in great Platters of Gold, of which all present received, and eat little pieces, and this as a sign of honour and profession of obedience to their Gods, and the *Ingua*. Not unlike to this were those morsels of Paste, which the *Mexicans* used in their Religious Feasts,

Lib. 2. mention-
ed also by
Josephus An-
tiq. Jews. l. 10.
c. 1.

Purchas Pilg.
America. l. 9,
c. 12.

Purchas ibid.

Purchas l. 8.
c. 13.

Feasts, which they laid at their Idols Feet, consecrating them by Singing and other Ceremonies, and then they called them *the Flesh and Bones* of their God *Vitziliputzli*, (alluding directly to that of our Saviour, *This is my Body*, &c. inasmuch that *Acosta* thought the Devil mocked their *Transubstantiation* by it;) this was distributed among all, and was eaten with a great deal of reverence, fear, and devotion.

We may see by those instances, that in these fabulous imaginations of Truth, the Devil hath industriously traded, and that which he aimed at in this design may easily be conjectured to be,

1. The *despising and discrediting* of Truth; he renders it (by this means) *suspicious* of some Forgery, as if the Scripture were no better than an uncertain Tradition, as if (at the best) it were doubtful, whether Scripture or these traditionary Fables had better authority.

Ita Diabolus hoc egit ut divinum miraculum in Judaeis editum vilesceret, fidem & auctoritatem amitteret, & tanti operis gloria ad turpissimum idola rediret. Bucholcer.

2. He further intends the *intanglement* of the Affections to Error by this Device; for he doth, as it were, take the *spoils* of the *Tabernacle* to adorn his *Dagon* withal, and without doubt the *Heathens* were very much *hardned* in *Gentilism* by these traditionary Stories; hence, one observes, the Devil imitated the History of the Miracle done in favour of *Hezekiah*, that the Scriptures might lose their *credit* and authority, and that the *glory* of such a wonder might be transferred to their *Idols*; and the consequence of both these, is

3. To *deprive* the Truth of its *convincing power* upon the consciences of Men. The principles of Scripture *convince* by the *evidence* of their Truth: If that Truth be *questioned* by the substitution of another *Competitor*, it presently loseth its force, and the commands thereof are disregarded, upon a supposition of its *uncertainty*.

4. Another of his ways to betray the understanding by the Affections, is by putting Men upon an *accommodation* of Truth, to a *compliance* with Parties differing from it. And this hath been so much the more successful, because it hath begun, and been carried on upon the most *specious* pretences. The *avoiding* of Offences; the *smoothing* of the way of Religion, for the gaining of the contrary minded; the *preservation* of Peace and Unity, are Pleas very plausible; and really upon the account of these things, the Scripture (both by its Precepts and Examples) hath recommended to us *condescensions* and *Brotherly forbearances*. The

Jews

Jews (who were dissatisfied at the first publication of the liberty from the Yoke of *Mosaical Ceremonies*, purchased for us by *Christ*) were *indulged* in the use of Circumcision, and observance of the difference of Meats for a long time, till they might be the better satisfied in the Truth. These pretences the Devil makes use of to undermine Truth. And pleasing his Agents with the honour of a *pious design*, (and it may be at first really, *so intended* by them) he prevails with them, not only for a *present condescension* to Men of contrary practice, but to cast the principles of Truth into such a *fixed Mould* that they may carry a more *near resemblance* to those Opinions which they do most *directly* oppose. The *appearance* of sanctity, peaceableness, prudence, and successfulness in such an undertaking, doth exceedingly animate the *well-meaning* designers, which Satan, in the mean time, carries them beyond all bounds, and so dangerously fixeth an *unnatural representation* of Truth, that it loseth its own splendor, and settles at last upon *unsafe* notions. Thus by the *continuance* of such a *compliance*, Error begins to *recruit* its Forces, and is as likely to *draw over* Truth wholly to its side, (by the argument of *resemblance*, and the consequences following thereupon) as Truth is wholly to *extirpate* and conquer Error; and if it do not that, succeeding Ages (that minded not the first design) finding things so continued to them in deep *reverence* to their Predecessors, form their *prudential condescensions* into *perverse opinions*.

If we follow the *tract* of Time from the first preaching of the Gospel, we may find Satan's *footsteps* all along. In the Apostles times, when the believing *Jews* were tolerated *necessarily* (till time and experience might fully convince them) in their observation of the Law of *Moses*, (which was certainly given of *God*, and so might very easily occasion an opinion of the continuance of it, *Act. 15. 1. 5.*) though the Apostles did not at all *accommodate* the *standing* precepts of the New Testament to carry a *perpetual resemblance* of that Opinion, neither did they *still* countenance that practice, but did *seasonably* and *fully* declare against it, exhorting Christians to *stand in the liberty wherewith Christ hath made them free*, *Gal. 5. 1. 2.* yet Satan was busie to take *advantage* of the present forbearances, which the Holy Ghost had directed them unto; insomuch that instead of *convincing* all the dissenters by that *lenity*, some dissenters waxed *bold* to persuade the Christians to *another Gospel*: But after their days the Devil pursued

this design with greater scope ; for instance, in *Constantines* time, when the *Gentiles* flocked into the Church with *dirty Feet*, and in their *old Rags*, they were tollerated in some *old customs* of Gentilism, and upon a design to win them, they made bold to bend the *Doctrines* of the Gospel toward their *former usages* : they thought indeed it was best to wink at things, and not to bear too hard upon them at first, but that tollerating a *lesser evil*, they might avoid a *greater inconvenience* ; and withall they deemed they had done great service to the Church and Christian Religion, if they could any way divert the Heathen from Worshipping their *Idols* : And to effect this the easilier, they seemed to cherish their customs and rites of Worship, as consonant in the general, to the Principles of Christianity, only they excepted against the *Object* of their Worship as unlawful, so that upon the matter they did no more than change *the name*. The manifold inconveniences that followed this kind of dealing, they did not discover at first ; but besides the *infecting* the simplicity of Christian Religion with the *dirt* and dregs of *Paganism*, (which they might easily have seen) Time hath since discovered, that here the Devil secretly laid the chief foundations of *Popery*.

Whosoever shall impartially compare the Rites, Customs, Usages and Garbs of *Popery*, with those of *Paganism*, will, to his admiration, find such an exact *agreement* and consonancy, that he must necessarily conclude that either *Paganism* imitated *Popery*, or *Popery* imitated *Paganism* ; but the latter is true, and that these corruptions in Religion by *Popery* came in by a *designment* of *conforming Christianity to Heathenism*, (though it may be upon pious intentions at first) is no difficult thing to evince ; for (besides that the Rites of *Paganism* were more *ancient*, and so could not be borrowed from *Popery* which came *long after*) the Scripture did foretel a great *defection* from Truth, which should be in the *last days*, and this under a *profession* of Religion ; and the things *particularized*, are such, as shew that the defection should carry an *imitation* of *Paganism* ; for no less seems to be signified by 1 *Tim.* 4. 1. *The Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils* ; that is, as Mr. Mede (whose interpretation I follow) doth prove, *Doctrines concerning Devils or Demons* (as in *Heb. 6. 2.* we have the phrase of *Doctrines of Baptisms*, which must needs signify *Doctrines concerning Baptisms*) the Gentile *Theology of Demons*.

*Apostacy of
the latter
times.*

Demons is the thing which *Paul* prophesies should be introduced into Christianity. How clearly this relates to *Poper*y may be evident to any that doth not wilfully blind himself by prejudice. Their Doctrine of *Demons* was this: they supposed *two* sorts of Gods, *supream* and *inferiour*; the *supream* they supposed did dwell in the *Heavenly Lights*, Sun, Moon, and Stars, without *change* of place; these they judged were so *sublime* and pure, that they might not be prophaned with the approach of earthly things; and that *immediate* approaches to them were *derogatory* to their Sovereignty. The *inferiour* order of Gods they imagined were of a *middle sort*, betwixt the *supream* Beings and Men, as participating of *both*: these they called *Mediators* and Agents, and supposed their business was to *carry up Mens Prayers to God*, and to *bring down Blessings* from God upon Men; these were in Scripture called *Baalim*, and by the Greeks *Demons*: to this purpose *De Civit. Dei* l. 8. c. 14, 18. *Austin* and others speak.

Now these *Demons*, they supposed, were the *souls of dead Men* that had been more than ordinarily famous in their generation. Thus *Ninus* made an Image to his Father *Belus* after he was dead, and caused him to be worshipped. *Hermes* confesseth that *Æsculapius* Grand-father to *Asclepius*, and *Mercury* his own Grand-father, were worshipped as Gods of *this order*. Abundance of instances I might produce to this purpose; but to go on, these *Demons*, because to them was committed the care of *Terrestrial* affairs, (as *Celsus* argues against *Origen*,) and because of the *help* and advantage that Men might receive from them, they supposed it *gratitude* and duty to *worship* them, and this worship they performed at their *Images Sepulchres* and *Reliques*. To this purpose *Plutarch* tells us of *Theseus* his Bones, and *Plato* of the *Θνῶαι* or Shrines of their *Demons*. *Plutarch* in *vita Thesei* & *Demetrius*.

How evident is it that the *Papists* in their Doctrine and Practice about the Invocation of Saints and Angels, have writ after this Copy, and that they are the Men that have introduced this *Doctrine of Demons*, the thing it self declares without further evidence? Had the *Heathens* their *dead Hero's* for Agents 'twixt the *supream Gods* and Men? so have the *Papists* their *dead Saints* to offer up their Prayers. Did the *Heathen* expect more particular aids from some of these *Demons* in several cases than from others? so do the *Papists*: instead of *Diana* for Women in labour, and *Æsculapius* for the diseased, they have their *St. Margaret* and *St. Mary*.

St. Mary for Travelling; *Sebastian* and *Roch* against the *Pestilence*; *Apollonia* against the *Toothach*; *St. Nicholas* against *Tempests*, &c. Did the Heathen pray to these *Demons* for their aid? so do the Papists to their *Saints*, as their *Breviaries*, *Rosaries*, and *Ladies Psalters* testify. Had the Heathen their *Fasts*, their *Status ferias* to their *Demons*? so have the Papists. Had they their *Februalia* & *Proserpinilia* with *Torches* and *Lights*? so have the Papists their *Candlemas* with *Lights*. Did the Heathen erect *Images* and *Pillars*, or keep the *Ashes* and *Shrines* of their *Demons*? so do the Papists: the one had *Processions* and *Adorations*, so have the other; and a great many more things there are wherein Popery keeps a correspondence with Heathenism. To this purpose you may read enough in *Monsieur de Croy*, of the three *Conformities*.

To make it yet more clear that the corruptions in Religion by Popery came in by the design of suiting Christian Religion to Paganism, I shall in a testimony or two shew you that they professedly avouched the design. *Gregory the Great* writes chidingly to *Severus* Bishop of *Marseilles* (who it seems was no forward Man in this matter) to this purpose, *Thou shouldest have considered that thou didst converse chiefly with the Gentiles, to whom Pictures are instead of Reading, to the end that no offence be given them under colour of law-ful zeal wherewith thou art not cunningly endued.* And in another Epistle to *Mellitus*, he adviseth, *That the Honours and Offerings which the Heathens gave to their Demons, should be transferred to the Martyrs, and their Relicks*, and gives this reason for it, *it is impossible (saith he) to cut off all at once from stubborn minds.* *Eusebius* also endeavours to perswade to Christianity by this Argument, that the *Christians* custom of honouring the memories of the Martyrs, and solemnly assembling at their *Sepulchres*, did agree with the custom of the *Gentiles* of doing the like honour to their *Demons*, and having mentioned what *Hesiod* speaks, concerning *Plato's* Opinion, that their *Champions* became *Demons* after death, *Helpers* and *Protectors* of Men; for which cause they were worshipped at their *Sepulchres* as *Gods*; he adds to this purpose, that if these honours had been given to the *Favorites* of *God*, and *Champions* of true Religion, it had been well enough: and for this shews the example and custom of *Christians* then to go to the *Tombs* of *Martyrs*, there to pray in honour of their blessed *Spirits*. And although at first they might be more modest in honouring the *Martyrs* than now they are, according to that of *Austin*, *These Observances*

Nam duris
mentibus si-
mul omnia ab-
scindere im-
possible est.

Vid. Perkins
Prepar. to De-
monst. of the
Prob. c. 3.
Prepar. Evan.
l. 13. c. 7.

Observances at the Tombs of Martyrs (saith he) are only Ornaments of their Memories, not Sacrifices to them as to Gods. Yet this soon slid into greater Abuse, insomuch that *Lud. Vives*, in his Notes on that Chapter, blames those of his own time for worshipping Saints as Gods; and tells us he cannot see the Difference betwixt the Opinion concerning Saints (as generally practised) and that of the Heathens concerning their Gods. I might add the positive acknowledgment of *Beatus Rhenanus*, *Jacobus de Voragine*, concerning the burning of Candles to the Virgin Mary, which Custom they confess was borrowed from the Heathens, with a respect to the frowardness of Paganism, and a design not to exasperate them, that they might gain them.

I might also shew, that the Mischeif of this Design, of accommodating Truth to a compliance with different Parties, hath not only shewn it self in introducing strange Actions and Ceremonies; but hath also discovered it self in leavening Mens Judgments in reference to Opinion. Calvin conjectures that those confident Assertions of the Powers of Nature, were first occasioned by an over-officious willingness to reconcile the Doctrine of the Scripture with the Opinions of Philosophy; and that Men, being unwilling to run the hazard of the Scorn which they might meet with in contradicting the general received Principles of Philosophers, were willing to form the Doctrine of Truth relating to Human Ability accordingly. Abundance of Instances of this kind may be given. Whence came the Doctrine of Purgatory, but from hence? 'Tis but * *Plato's* Philosophy Christianized by the Roman Synagouge. He divided all Men into three Ranks; the *Virtuous*, who are placed by him in the *Elysian Fields*; the *desperate Ungodly*, these he adjudgeth to everlasting Fire; and a *third sort*, betwixt the perfectly *Virtuous* and the desperately *Wicked*, he sendeth to *Acheron*, to be purged by Punishment. All this † *Eusebius* makes mention of at large. That the Papiests derived their Purgatory from hence, is generally affirmed by Protestants, nay not only in these Cases, but in very many more, Corruptions have entred into Christianity, by an over eager endeavour to make the Doctrine of the Scriptures to run even with the Sayings and Assertions of the Schools of Philosophers; a thing complained of old by *Tertullian*, who plainly affirmed the Philosophers to be the Patriarchs of the Hereticks. To which agrees that Observation of *Dr. Owen*, That those who either apologized for Christians, or refuted the

De Civit. Dei. lib. 8. cap. 27. Ornamenta sunt memoriae non sacrificia mortuorum. Non video in multis quid sit discrimen inter eorum opinionem de sanctis & id quod Gentiles putabant de diis suis.

Institut. lib. 2. cap. 2. S. 4. Veteres mihi videntur hoc consilio vires humanas sic extulisse ne si impotentiam diserte essent confessi Philosophorum cachinnos excuterent—Scripturae doctrinam cum Philosophiae dogmatibus dimidiam ex parte conciliare studium illis fuit. * *Plato* lib. 10. de Rep. Dial. † *De Præpar. Evang.* l. 1. 1. cap. ult. *Cheninitis* Exam. Concil. Trident p. 3. in hist Purgator. c. 1.

Ob-

Objections of the Heathens against Christianity, frequently cited the Opinions or Sentences of the Philosophers, and accommodated them to their purpose, that so they might beget in their Adversaries more friendly Perswasions towards the Christian Religion, by evidencing, that the Mysteries thereof were not absurd, nor dissonant from Reason, seeing they might be justified by the Sayings of their own Philosophers. And here was laid, in this Design and its Prosecution, (and surely it pleased its Undertakers not a little) the Foundation of that Evil which Religion hath since groaned under, that Men made bold with the tremendous Mysteries of Christianity, to accommodate them unwarily to the Notions of the Gentiles. And this the Apostle Paul foresaw in that Caution he gave Col. 2. 8. Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ. Certainly the Snare is neither unusual, nor weak, where the Caution is so serious. 'Tis a thing naturally pleasing, to be the Inventer of any new thing, or to make new Discoveries in Religion, to raise new Hypotheses, or to adventure in unbeaten Paths, for a Reconcilement of Religion to any Notion, or Practice, famous for its Antiquity, or pretence to Beauty and Decency. Men hug themselves when they can make several things to hit right, and an exact suiting of Parallels is instead of Demonstration. By this foolish delight the Devil makes Men bold to make Essays; and what doth answer their humour, passeth currant for undoubted Truth.

5. He doth sometime blind the Understanding, by working up the Affections to such an earnest Opposition to some Error, that in a forward haste they cast the Mind upon a contrary Extreme: so that through an hasty violent avoidance of one Error, they are cast upon a contrary, and (it may be) as dangerous as that they fly from. And this the Devil doth with great ease, having the plausible pretence of Zeal, and Care to Truth, wherein the Affections being highly ingaged, the Mind in a careless Confidence doth easily overshoot the Truth, (which commonly lies in the middle) and thinks it doth well enough, if it gives the greatest Contradiction to the Error now to be abominated. Men in this Case, having their eyes only fixed upon what they would avoid, consider not so much whither they are going, as from what they go. So that seeking (as Men in a fright) to avoid the Pit that is before them, they run backward into another behind them.

Hinc prima
mali labes,
dum coelestia
mysteria & tre-
menda Chri-
stianarum sa-
cra Gentilium
notionibus &
vanis cere-
moniis attempe-
rare voluerint.
Owen Differ.
De Verbo.
§. 16.

This is such a noted Stratagem of Satan, that all Men take notice of it in the general, though all Men do not improve the Discovery for their own particular Caution. The *wisest* of Men are often so befooled by their violent resistance of an *Untruth*, that they readily overshoot themselves and miss the Mark. The *Fathers* in the heat of dispute said many things so inconveniently, that those who come after, do see and lament these *hasty Oversights*; and have no other way to *salve* their Credit, but by giving *this Observation* in excuse for them. And it may be observed that some Errors which have risen from this Root *at first*, have so strongly fixed themselves, that they have grown up to the great annoyance of the Truth; while the contrary Errors that did occasion them are forgotten, and their memories are perished. I shall but instance in one instead of many, and that shall be *Arrianism*; how sadly prevalent that hath been in its time, all Men know that know any thing of Church History; the Christian World once groaned under it. But that which gave the first occasion to *Arrius* to fix himself in that Error, was the Doctrine of *Alexander*, who discoursing of the *Unity* in the *Trinity* too nicely, seemed to justify the Error of *Sabellius*, who had taught (as also *Noëtus* before) that there was but *one Person* in the *Trinity*, called by divers *Names* of *Father*, *Son*, and *Spirit*, according to different occasions; the *Trinity* (according to his Doctrine) being not of *Persons*, but of *Names* and *Functions*. While *Arrius* was dissatisfied with this account of the *Trinity*, he ran to a *contrary Extreme*; and that he might give the highest proof of a *Trinity of Persons*, he affirmed that Jesus Christ had a *beginning*, and that there was a time when he was not, &c. Thus *Socrates* speaks of the Rise of that Heresy.

Socr. Ecclef. Histor. lib. 1. cap. 3.

We might further follow the footsteps of this Device, and trace it in most Opinions; where we might find the humour of running to a contrary Extreme, hath still either set up a contrary Error, or at least leavened the Truth with *harsh* and *unjustifiable* Expressions and Explanations. The Disputes betwixt *Faith* and *Works*, have been thus occasioned and aggravated. Some speak so of *Faith*, as if they *slighted Works*; others so urge a *necessity of Works*, as if they intended to make *Faith* *useless*. Some talk of *Grace* to an utter *Contempt* of *Morality*; others on the contrary magnify *Morality* to the *annihilating* of *Grace*. Some in their practice acquiesce in the *outward Performance* of Ordinances: if

they pray or receive the Sacraments, (though never so formally) they are at peace, supposing they have done all that is required ; others observing the Mistake, and knowing that God looks more to the performance of the Soul and Spirit, than to the Act of the Body, upon a pretence of worshipping God in Spirit, throw off the observation of his Ordinances altogether. Neither is there any thing that doth more generally and apparently undoe us in the present Dissentions, (as many have complained) than Mens violent *Over-doing*, and running to contrary Extremes.

6. Satan makes use of *Rewards*, or *Punishments*, on the one hand to *bribe*, or on the other to *force* the Affections, and they being strongly possessed, easily prevail with the Understanding to give Sentence accordingly. Men are soon perswaded to take that for Truth which they see will be *advantageous* to them. Some Men indeed take up with a Profession of Truth, which yet their Hearts approve not ; but the Advantages they have by their Profession, do silence their dissatisfactions ; these are said to use the Profession of Truth as a *Cloak of Covetousness*, 2 *Thes.* 2. 5. But others go further, and are really brought to an *Approbation* of that Doctrine or Way that makes most for their *Profit*, their Minds being really corrupted by a self-seeking Principle ; they perswade themselves, (where there is any Contest about Doctrines) that that Doctrine is *true* which is *gainful*, and will accordingly dispute for it. Hence that Expression in 1 *Tim.* 6. 5. *supposing that Gain is Godliness*.

To this may be added, that the Affections are quickly sensible of the *Ease*, and *sensual Gratifications* of any Doctrine, and these are usually thrown into the same Scale to make more weight. Men have naturally a good liking to that Doctrine that promiseth fair for Ease, Liberty, Gain, and Honour ; and this hath made it an usual piece of Satans business in all Ages to gild an Error with outward Advantages, and to corrupt the Mind by secret Promises of Advancement.

On the other side, he labours as much to prejudice Truth, by representing it as *hazardous* and *troublesom* to the Professors of it. And this not only affrights some from an open Confession of the Truth they believe ; but also by the help of the Affections doth perswade some to believe that to be an Error, which unavoidably brings Persecution with it : By this Engine are the Minds of Men turned about to think well or ill of a Doctrine presented

to them. This is so well known, that I shall forbear a further Prosecution of this Head, and go to the next Course that Satan takes to corrupt the Judgment by the Affections; Which he doth,

7. By stirring up some *particular Passions*, which in Opinions do usually more influence the *Understanding*. And here I shall only insist upon these two, *Pride*, and *Anger*; with the peculiar means that Satan hath to engage them in his Service.

That Pride and Anger are the two usual *Firebrands* of Contention, and Fountains of Error, all Ages have acknowledged and bewailed. These two *Companions in Evil* do so darken the Mind, that the miserable Captive, in whom they domineer, is carryed blindfold he knows not whither, nor how. Pride usually begins, and Anger follows with all its forces to justify what Pride hath undertaken. Hence the Apostle in 1 *Tim. 6. 4.* rakes up all the concomitant Filth of Error, as *Envy, Strife, Railings, evil Surmisings, and perverse Disputings of Men*, and lays them at the Door of *Pride*; *He is proud, knowing nothing.*

For the ingaging of these two Thieves, that rob the Understanding of its Light, Satan hath many *Artifices* in readiness. Pride (which is forward enough of it-self) is soon excited, by laying before it an Opportunity of a seeming rare *Discovery*, or of advancing the *Glory of Knowledge* above the common Pitch, of being seen and admired as more excellent than others, &c. (for upon such unworthy Grounds have some dared to adventure upon strange Notions) yet there is nothing that doth more firmly ingage it, than Contention or *Dispute*: for though the proper end of Disputation be the *sifting out* of Truth; yet such is Mans Pride, and Satans Advantage by it, that it seldom attains its true end in those that are ingaged. By-standers, that keep their Minds calm, and unbyassed, may receive more satisfaction than the Contenders themselves; and there needs no other evidence of this, than the common Experience which Men have of our frequent Contentions; where we have Confutations, Answers and Replies, and yet still all Parties continue in their Opinions without Conviction. So that they that would unfeignedly seek Truth, (in my Mind) take not the best Course in their Pursuit, that presently engage themselves in a *publick Dispute*; for the usual Heats that are begot in a Contention alienate their Minds from a just *Impartiality*, and the dust they raise blinds their Eyes, that they discern not

truly. Let us look into this Artifice of engaging Pride by Disputation, and by it the Judgment. First we find, that when an humor of contending is raised, *certain* Truths are neglected, as to their improvement and Practice; For so much of the Strength of the Soul is laid out upon *disputable Questions*, that little is left for more *weighty matters*. Secondly, In Disputes Mens Credit is so concerned, that 'tis a most difficult thing to preserve a *faithful* regard to Verity, especially where they are managed with *Affronts* and *Contumelies*. They that by *calm handling* might be induced to acknowledge a Mistake, will scarce *come near* that Point of Ingenuity, when they must be called *Fool*, *Knave*, or *Ass* for their labour. Hence ordinarily (though they profess otherwise) Men seek rather Victory than Truth. Thirdly, in Disputes Pride and Passion are usually heightened, and the *stronger* the Passions are, the *weaker* is the Judgment. Eager Altercations bring a Confusion, both upon the matter of which they dispute, and upon the Understanding that should judge. Fourthly, in the heat of Disputation, when the Mind is inflamed, Men usually behave themselves like those in a *Fray*, where they snatch and throw any thing that comes to hand, and never mind where it hits; they will affirm or deny any thing that may seem any way to bring them off. Fifthly, these Assertions being *once affirmed*, must be *maintained*, and so Errors and Contentions increase without end. Disputes fix a Man in his Perswasion, and do as it were tie him to the Stake, so that right or wrong he will go through with it. Sixthly, Some dispute in jest against their present Judgment, and yet at last dispute themselves into a *belief* of what they *wantonly* at first affirmed; as some tell Lies so long, that at length they believe them to be true.

Seventhly, A sadder Mischief often follows a disputing Humor, which is an hazard of the loss of *all Truth*; Men dispute so long till they suspect *all things*, and after a long Trade of *Scepticism*, turn *Atheists*.

After the same manner doth the Devil *engage Anger* in all Disputes and Controversies, for it keeps company with Pride, wherever there is a Provocation. And besides this, Anger stirring up Injuries and Wrongs, hath often engaged Men (as it were in *revenge*) to change their Opinion, and to take up another Way or Doctrine. Nay often that simple Mixture of Pride and Anger which we call *Emulation*, hath privately tainted the Integrity of Mind, and prepared it for the next fair opportunity of Error.

This

Contentionibus amittitur veritas, & multi eo adiguntur, ut postea nihil constitui posse certi sibi persuadeant, atque ira religionis omne studium abiciant.

Acont. Strar. Satanæ, lib. I. p. 23.

This is noted of *Arrius*, by *Theodoret*, that when *Alexander* was chosen Bishop of *Alexandria*, he envied him the preferency, and from thence sought occasions of Contention, which after a little while the Devil brought to his hand, as we have heard.

*Theod. Eccles.
Hist. 1. 1. c. 2.*

So great is the power of these two Passions over the Understanding, that we have cause to wonder at their success: seldom or never can it be shown that any *King-leader* in Error was not visibly tainted with Pride, or not apparently *swayed* with Discontents and Emulation.

8. To these ways of blinding the Understanding by the Affections, I shall add but one more, which is this: Satan endeavours mainly to *adorn* an Error with *Truths clothing*; he takes its Ornaments and Jewels to dress up a false Doctrine, that it may look more lovely and dutiful; I mean, that he designs (where Errors are capable of such an imitation) to put them into the *way, method, garb and manner* which Truth doth naturally use: If Truth be adorned with *Zeal, Order, Strictness*, or have advantageous ways of *managing* it self, Error must straight-way imitate it in all these things; and though he that looks near, may easily discern that 'tis not the *natural complexion* of Error, but an *artificial varnish*, and such as doth no more become it than a Court-dress doth become a coarse, clownish Country Person, (for you may at first look usually discover the *Wolf* under *Sheeps clothing*, and under the *garb of the Apostles of Christ* you may see the *Ministers of Satan*) yet are the credulous usually affected with these appearances; if they find a professed strictness, a seeming severity, an imitation of the ways of Truth; or of the fruits thereof, they commonly seek no further, but judge that to be Truth which doth the things that Truth doth; and if Error can handsomely stand in competition with Truth, upon a pretence of being as effectual in *good works*, and doing things of themselves *lovely*, and of *good report*; it doth much gain upon the good liking of those whose consideration leads them not much further than fair appearances. I shall only exemplify this by the Art and policy which *Julian* used to set up *Paganism*, and to ruine Christianity, (and those who have observed the ways which he took to gain his end, will readily acknowledge he was as well skill'd in advancing Error and suppressing Truth as any whosoever, and knew exactly to suit his designs to Mens inclinations) he observing that Christian Religion had some particular things in its practice

Sozom. Eccl.
Hist. l. 5. c. 15.

practice and way, which made it's face to shine, as that it had Persons solemnly *set apart by Ordination* for teaching the Mysteries of the Gospel, and for managing the publick Worship of God; that these Persons were to be *grave* in their carriage, and *exemplary* in a strict holy conversation; that the Constitutions of Religion appointed certain necessary and effectual ways of *Discipline*, for Punishment, and restoring of Offenders, and bringing them to Repentance; that it took care of the comfortable maintenance of those that had given up themselves to the Ministry of the Word and Prayer; that it also enjoyned a relief of the Poor and Strangers, &c. Taking notice (I say) of these Excellencies in Christianity, and how lovely they were in the eyes of their enemies; He appointed the *like Constitutions* for Paganism, and ordained that the *Idol Temples* should be suited in conveniency and *comlineſs* to Christian Churches; That there should be *Seats* and *Desks* for the *chief Doctors* and Readers of *Gentilism*, who at set-times were to *exhort* the People, and *pray* with them; and that *Colledges* and *Monasteries* should be erected for them, and for the *relief* of the Poor and Strangers; he commanded *Discipline* and *Penances* for the chastisement of Offenders; he required that their Priests should seriously *give up* themselves to the Worship of God, as also their *Families*; that they should not frequent *Shewrs* and *Taverns*, nor practise any *infamous Trade* and Art. Thus Sozomen reports him, and gives us a Copy of his Letter to *Arſacius* high Priest of *Galatia* to this purpose; and all this he did to bring *Gentilism* into credit with the Vulgar, whom he had observed to be affected to Christianity for its Order, Strictness and Government.

Yet is not this the only instance that may be given in this kind: for observe but any Error that by *Schism* sets up for it self in a *distinct party*, and you shall see that though it departs from the *Truth* of the Church, and from its *Communion*, yet still (as the *Israelites* did with the *Egyptians*) it carries away with it these Jewels of the Church, and keeps to some considerable part of the Churches way, (though *modified* according to its own bent) that it might have a lustre with it, to make it taking with others.

These *eight particulars* are the most remarkable ways of Satan, whereby the Affections are gained to a good liking of Error, and by them the judgment *ſecondarily* corrupted to call it Truth.

CH A P. V.

Satan's Attempts against the Peace of God's Children, evidenced, (1.) By his Malice ; (2.) From the concernment of Peace to God's Children. What these Concerns are, explained. (3.) From the Advantages which he hath against them by disquieting their Minds.
 1. Confusion of Mind. 2. Unfitness for Duty, and how.
 3. Rejection of Duty. 4. A stumbling-block to others.
 5. Preparation of the Mind to entertain venomous Impressions, and what they are. 6. Bodily Weakness.
 7. Our Miseries Satan's contentment.

WE have viewed the ways of Satan by which he tempts to Sin, by which he withdraws Men from Duty and Service, by which he corrupts the Mind through Error ; it only now remains that something be spoken of his attempts against the Peace and Comfort of the Children of God.

That 'tis also one of Satans chief designs to cheat us of our Spiritual Peace, may be fully evinced by a consideration of his Malice, the great concern of inward Comfort to us, and the many Advantages which he hath against us by the disquiet of our Minds.

First, Whosoever shall seriously consider the Devil's implacable Malice, will easily believe, that he so envies our Happiness that he will industriously rise up against all our Comforts. 'Tis his inward fret and indignation that Man hath any interest in that Happiness from which he irrecoverably fell, and that the Spirit of God should produce in the hearts of his People any spiritual joy or satisfaction in the belief and expectation of that Felicity, and therefore must it be expected that his Malice (heightened by the torment of his own guilt, which (as some think) are those Chains of darkness in which he is reserved at present, to the judgment of the great day) will not, cannot leave this part of our Happiness

Happiness unattempted. He endeavours to supplant us of our Birth-right, of our Blessing, of our Salvation, and the comfortable hopes thereof. From his common employment in this matter, the Scripture hath given him *names*, importing an opposition to Christ and his Spirit, in the ways they take for our Comfort and Satisfaction. Christ is our *Advocate* that pleads for us, Satan is Διάβολος, a *Calumniator*. The Spirit *intercedes* for us, Satan is Κατήγορος τῶν ἀδελφῶν, the *Accuser of the Brethren, who accuseth them before God night and day*. The Spirit is our *Comforter*, Satan is our *Disturber*, a *Beelzebub* who is ever raking in our Wounds, as Flyes upon Sores. The Apostle *Paul* had his Eye upon this, when he was advising the *Corinthians* to receive again the penitent incestuous Person, his caution was most serious, 2 *Cor.* 2. 11. *lest Satan get advantage of us, lest he deceive and circumvent us,* (for his expression relates to Men, cunningly deceitful in Trade, that do over-reach and defraud the unskilful): and the reason of this caution was, the known and commonly experienced subtilty of Satan, *for we are not ignorant of his devices*, implying that he will, and frequently doth ly at catch to take all advantages against us. Some indeed restrain these advantages to *Vers.* 10. as if *Paul* only meant, that Satan was designing to fix the *Corinthians* upon an Opinion, that Backsliders into great Sins were not to be received again, or that he laid in wait to raise a *Schism* in the Church upon the account of this *Corinthian*. Others restrain this advantage which he waited for, to *Vers.* 7. where the Apostle expresseth his fear, lest the excommunicated Person should be swallowed up of too much sorrow; but the caution being not expressly bound up to any one of these, seems to point at them all, and to tell us that Satan drives on many designs at once, and that in this Mans case Satan would endeavour to put the *Corinthians* upon a *Pharisaical* rigour, or to rend the Church by a division about him, and to oppress the Penitent by bereaving him of his due comfort; so that it appears still, that it is one of his designs to hinder the Comfort, and molest the Hearts of God's Children.

Secondly, Of such concern is inward spiritual Peace to us, that 'tis but an easie conjecture to conclude from thence, that so great an Adversary will make it his design to rob us of such a Jewel: For,

1. Spiritual Comfort is the sweet Fruit of Holiness, by which God adorns and beautifies the ways of Religious Service, to render

Rev. 12. 10.

ΠΛΕΟΝΕΚΤΗ-
ΘΩΜΕΝ.

Piscator in loc.

Cal. in in loc.

der them amiable and pleasant to the Undertakers, *Her ways are ways of pleasantness, and all her paths are peace*, Prov. 3. 17. and this is the present rest and refreshment of God's faithful Servants under all their toil, that when they have tribulation from the World, yet they have peace in him, Joh. 16. 33. and that being justified by Faith, they have peace with God; and sometimes joy unspeakable and full of glory, 1 Pet. 1. 8. and this they may the more confidently expect, because the fruits of the Spirit are Love, Joy, Peace, &c. Gal. 5. 22.

2. Spiritual Comfort is not only our satisfaction, but our inward Strength and Activity, for all holy Services doth depend upon it. By this doth God strengthen our Heart, and gird up our Loyns to run the ways of his Commandments; it doth also strengthen the soul to undergo Afflictions, to glory in Tribulations, to triumph in Persecutions; the outward Man is also corroborated by the inward peace of the Mind; *A merry Heart doth good like a Medicine, but a broken Spirit drieth the Bones*, Prov. 17. 22. all which are intended by that expression, Neh. 8. 10. *The joy of the Lord is your strength*; 'tis strength to the Body, to the Mind, and that both for service and suffering; the reason whereof the Apostle doth hint to us, Phil. 4. 7. *The peace of God which passeth all understanding, shall keep your Hearts and Minds*; that is, Peace doth so guard us as with a Garrison, (for so much the word imports) that our Affections (our Hearts) being entertained with divine satisfactions, are not easily enticed by baser proffers of worldly delights, and our Reasonings (our Minds) being kept steady upon so noble an object, are not so easily perverted to a treacherous recommendation of vanities.

3. Joy and Peace are propounded to our careful endeavours, for Attainment and Preservation, as a necessary duty of great importance to us. Rejoycings are not only recommended as seemly for the Upright, but enjoined as Service, and that in the constant practice, *Rejoyce evermore, In every thing give thanks*, 1 Theff. 5. 16, 18. *Rejoyce in the Lord alway; and again I say, rejoyce*, Phil. 4. 4. In the Old Testament God commanded the observation of several Feasts to the Jews, these though they had their several respective grounds from God's appointment, yet the general design of all seems to have been this, *that they might rejoyce before the Lord their God*, Lev. 23. 40. as if God did thereby tell them that it was the comely complexion of Religion, and that which was very acceptable

to himself, that his Children might always serve him in *cheerfulness of Heart*, seeing such have *more cause* to rejoyce than all the World besides. They are then much mistaken, that think *mournful Eyes* and *sad Hearts* be the greatest *Ornaments* of Religion, or that none are *serious* in the Profession of it, that have a *cheerful* Countenance and a *rejoycing* frame of Spirit. 'Tis true, there is a Joy that is *devilish*, and a Mirth which is *madness*, to which Christ hath denounced a *Wo*, *Wo be to them that laugh now, for they shall mourn and weep*; but this is a Joy of another nature, a *carnal* delight in *Vanity and Sin*, by which Men *fatten* their hearts to ruine; and whatsoever is said against this, can be no prejudice to *Spiritual, holy Joy in God, his Favour and Ways*.

4. *Spiritual Comfort* is also a *badg* of our Heavenly Father's kindness. As *Joseph* (the Son of his Fathers affections) had a special testimony thereof in his party-coloured Coat; so have Gods Favourites a peculiar token of his good Will to them, when he gives them *the Garments of Praise for the Spirit of Heaviness*; if *Spiritual Comfort* be so advantageous to us, it will be no wonder to see Satan so much rage against it; it would be a satisfaction to him to tear these *Robes* off us, to impede so needful a *Duty*, to rob us of so much *Strength*, and to bereave us of the sweet *fruits* of our Labours.

Thirdly, It further appears that Satan's design is against the Comforts of God's Children, by the many *advantages* he hath against them, from the trouble and disquiet of their Hearts: I shall reckon up the chief of them; As,

1. From the Trouble of the Spirit, he raiseth *confusions and distractions* of Mind: For, 1. 'Tis as natural to Trouble, to raise up a swarm of *muddy Thoughts*, as to a troubled Sea to cast up *Mire and Dirt*: and hence is that comparison, *Isa. 57. 20.* a thousand fearful Surmises, evil Cogitations, Resolves, and Counsels, immediately offer themselves. This disorder of Thoughts Christ took notice of in his Disciples when they were in danger, *Why do thoughts arise in your hearts?* Luk. 24. 38. And David considered it as matter of great anxiety, which called for speedy help, *Psal. 94. 19.* *In the multitude of my thoughts within me, thy comforts delight my soul.* Sometimes one fear is suggested, then presently another; now this doubt perplexeth, then another question is begot by the former; they think to take this course, then by and by they are off that, and resolve upon another, and

as quickly change again to a third, and so onward, one Thought succeeding another, as Vapours from a boyling Pot. 2. Such Thoughts are *vexatious* and distracting, the very Thoughts themselves (being the poysonous *steams* of their running Sores) are sadly afflictive, and not unfitly called *Cogitationes onerosæ*, burdenson Thoughts. But as they wrap up a Man in Clouds and Darknes, as they puzzle him in his Resolves, *non-plus* him in his Undertakings, distract him in his Counsels, disturb and hinder him in his Endeavours, &c. so do they bring the Mind into a labyrinth of confusion. What advantage the Devil hath against a Child of God when his heart is thus divided and broken into Shivers, 'tis easie to imagine. And *David* seems to be very sensible of it, when he put up that request, *Psal. 86. 11. Unite my heart to fear thy Name.*

2. By disquiet of Heart the Devil *unfits* Men for Duty or Service. Fitness for Duty lies in the *orderly temper* of Body and Mind, making a Man *willing* to undertake, and *able* to finish his work with *comfortable* satisfaction; if either the Body or Mind be distempered, a Man is unfit for such an undertaking, both must be in a suitable frame, (like a *well-tun'd Instrument*) else there will be no melody: Hence, when *David* prepared himself for Praises and Worship, he tells us, his *Heart was ready and fixed*, and then *his Tongue was ready* also, so was his Hand with Psaltery and Harp, all these were *awakened* into a suitable posture. That a Man is or hath been in a fit order for Service, may be concluded from, 1. His *Alacrity* to undertake a Duty. 2. His *Activity* in the prosecution. 3. His *Satisfaction* afterward, right *Grounds* and *Principles* in these things being still *presupposed*. This being laid as a foundation, we shall easily perceive how the troubles of the Spirit do unfit us for Duty: For,

1. These do take away all *Alacrity* and forwardness of the Mind, partly by *diverting* it from Duty. Sorrows when they prevail, do so fix the Mind upon the present Trouble, that it can think of nothing but its Burthen, they *confine* the Thoughts to the *pain* and smart, and make a Man *forget* all other things; as *David* in his trouble *forget to eat his Bread*; and sick Persons willingly discourse only of their Diseases, partly by *indisposing* for action. Joy and Hope are *active* Principles, but Sorrow is *sullen* and sluggish. As the Mind (in trouble) is wholly imployed in a *contemplation* of its Misery, rather than in *finding out a way* to

avoid it, so if it be at leisure at any time to entertain thoughts of using means for recovery, yet 'tis so tired out with its Burden, so disheartned by its own Fears, so discouraged with Opposition and Disappointment, that it hath no *lift* to undertake any thing; by this means the Devil brings the soul into a spiritual *Catoche*, so *congealing* the Spirits, that it is made stiff and deprived of motion.

2. Disquiets of Heart unfit us for Duty, by hindering our *activity* in prosecution of Duty. The *whole Heart*, Soul, and Strength should be *engaged* in all religious Services, but these Troubles are as Clogs and Weights to hinder motion. Joy is the *dilatation* of the Soul, and widens it for any thing which it undertakes; but Grief *contracts* the Heart, and narrows all the faculties: hence doth *David* beg an *enlarged heart*, as the principle of Activity, *Psal. 119. 32. I will run the way of thy Commandments, when thou shalt enlarge my Heart*: for what can else be expected, when the Mind is so distracted with Fear and Sorrow, but that it should be uneven, tottering, weak, and confused? so that if it do set it self to any thing, it acts *troublesomly*, drives on heavily, and doth *very little* with a *great deal ado*; and yet were the unfitness the less, if that *little* which it can do, were *well done*, but the Mind is so *interrupted* in its endeavours, that sometimes in Prayer the Man begins, and then is presently at a stand, and dare not proceed, his words are *swallowed up*, he is so *troubled that he cannot speak*, *Psal. 77. 4.* Sometimes the Mind is kept so employed and fixed on Trouble that it cannot attend in Hearing or Praying, but presently the Thoughts are called off, and become wandering.

3. Troubles hinder our *satisfaction* in Duty, and by that means unfit us to *present Duties*, and indispose us to *future Services* of of that kind. Our satisfaction in Duty ariseth, 1. Sometimes from *its own lustre* and sweetness, the conviction we have of its *pleasantness* and the spiritual advantages to be had thereby; these render it alluring and *attractive*, and by such considerations are we invited to their performance, as *Isa. 2. 3. Come ye let us go up to the Mountain of the Lord, — and he will teach us of his ways, and we will walk in his paths.* *Hos. 6. 1. Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up*; but trouble of Spirit draws a black Curtain over the excellencies of Duty, and presents us with frightful thoughts

thoughts about it, so that we judge of it according to our fears, and make it frightful to our selves, as if it would be to no purpose, rather a mischief than an advantage. 2. Sometime our satisfaction ariseth from some *special token of Favour* which our indulgent Father lets fall upon us, while we are in his work. As when he gives us more than ordinary *assistance*, or puts *Joy and Comfort* into our Hearts. And this he often doth to make us come again, and to engage *afresh* in the same, or other services, as having *tasted and seen that the Lord is gracious*, and that there is a blessedness in waiting for him. As in our Bodies he so orders it, that the *concocted juices* become a *successive Ferment* to those that succeed from our daily Meat and Drink : So from Duties performed, doth he beget and continue *Spiritual Appetite* to *new* undertakings. But O how sadly is all this hindered by the disquiet of the Heart? The Graces, of Faith and Love, are usually obstructed, if not in their *Exercise* yet in their delightful *Fruits*, and if God offer a kindness, inward sorrow hinders the *perception* : As when *Moses* told the *Israelites* of their deliverance, *they hearkned not for hard bondage*. If a message of Peace present it self in a *Promise*, or some consideration of Godsmerciful disposition, yet usually this is not credited. *Job* confesseth so much of himself, *Job 19.16. If I had called and he had answered me, yet would I not believe that he had hearkened unto my Voice*. *David* also doth the like, *Psal. 77.2, 3. My Soul refuseth to be comforted: I remember God, and was troubled*. Matter of greatest comfort is often so far from giving ease, that it augments the trouble. However the Heart is so hurried with its fears, and discomposed with grief, that it cannot hearken to nor consider, nor believe any kind offer made to it.

By all these ways doth the Devil, through the disquiet of Mind, unfit the Lord's People for Duty; and what a sad advantage this is against us cannot easily be told. By this means he may *widen* the distance betwixt God and us, keep our Wounds *open*, make us a *reproach* to Religion : And what not? But

3. By these disquiets he pulleth us on to *reject all duties*, for when he hath tyred us out by wearisom endeavours, under so great indispositions and unfitness, he hath a fair advantage to tempt us to lay all aside. Our present posture doth furnish him with arguments, he forgeth his *Javelings* upon our *Anvil*, and they are commonly these *three* : 1. That duties are *difficult*. And this is easily proved from our own experience, while we are broken or bowed

bowed down with sorrows: we make many attempts for duty, and are oft beat off with loss: our greatest *toil* helps us but to very *inconsiderable* performances, hence he infers, *'Tis foolishness to attempt that which is above our strength, better sit still then toil for nothing.*

2. That they are *unfruitful*, and this is our own complaint, for troubled Spirits have commonly *great expectations* from duties at first, and they run to them (as the impotent and sick people, to the Pool of *Bethesda*) with thoughts of *immediate* ease as soon as they shall step into them: but when they have tryed, and waited a while, stretching themselves upon duty (as *Elisha's* Servant laid the Staff upon the Face of the *Shunamites* Son) and yet there is *no voice* nor hearing, no answer from God, no peace, then are they presently dissatisfied, reflecting on the Promises of God, and the Counsel of good Men, with this, *Where is all the pleasantness you speak of? what advantage is it that we have thus run, and laboured, when we have got nothing?* and then 'tis easy for the Devil to add, *And why do you wait on the Lord any longer?* 3. His last and most dangerous argument is, that they are *sinful*. Unfitness for Duty produceth many distractions, much deadness, wandering thoughts, great interruptions, and pittiful performances. Hence the troubled Soul comes off from duty, *wounded* and *halting*, more distressed when he hath done, than when he began: upon these considerations, that all his service was *sin*, a *mocking* of God, a *taking* his name in vain, nay a very *blasphemous* affront to a divine Majesty. Upon this the Devil starts the question to his Heart, *whether it be not better to forbear all Duty, and to do nothing?* Thus doth Satan improve the trouble of the mind, and often with the designed success. For a dejected Spirit doth not only afford the *materials* of these Weapons which the Devil frames against it, but is much prepared to receive them into its own Bowels. The *grounds* of these Arguments it grants and the *inferences* are commonly consented to, so that ordinarily duty is neglected, either, 1. Through *sottishness* of Heart, or 2. Through *frightful* fears: Or 3. Through *desperateness*: bringing a Man to the very precipice of that *Atheistical* determination, *I have cleansed my hands in vain.*

4. Satan makes use of the troubles of Gods Children as a *stumbling-block* to others. 'Tis no small advantage to him, that he hath hereby an occasion to render the ways of God *unlovely* to those that are beginning to look Heaven-ward, he sets before them, the Sighs, Groans, Complaints, and restless Out-cries of the wound-
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ed in Spirit, to scare them off from all seriousness in Religion, and whispers this to them; *Will you chuse a Life of Bitterness and Sorrow? can you eat Ashes for Bread, and mingle your Drink with Tears? will you exchange the comforts and contents of Life, for a melancholly Heart, and a dejected countenance? how like you to go Mourning all the day, and at night to be scared with Dreams and terrified with Visions? will you chuse a Life that is worse than Death? and a condition which will make you a terror to your selves, and a burthen to others? can you be in love with an heart laden with grief, and perpetual fears almost to distraction? while you see others in the mean time enjoy themselves in a contented peace?* Thus he follows young beginners with his suggestions, making them believe that they cannot be serious in Religion, but at last they will be brought to this, and that 'tis a very dangerous thing to be religious overmuch, and the high way to despair: So that if they must have a Religion, he readily directs them to use no more of it, than may consist with the pleasures of Sin and the World, and to make an easy business of it, not to let Sin lye over-near their Heart, lest it disquiet them, nor over-much to concern themselves with Study, Reading, Prayer, or hearing of threatening awakening Sermons, lest it make them *Mad*, nor to affect the sublimities of Communion with God, exercises of Faith and Divine Love, lest it *discompose* them, and dash their worldly Jollities out of Countenance. A Counsel that is readily enough embraced by those that are almost perswaded to be Christians; and the more to confirm them in it, he sticks not sometime to asperse the poor troubled Soul with *Dissimulation* (where that accusation is proper, for the Devil cares not how inconsistent he be to himself, so that he may but gain his end) affirming all his seriousness to be nothing but *whining Hypocrisy*. So that whether they judg these troubles to be real or feigned, his conclusion is the same, and he perswades Men thereby to hold off from all religious strictness, holy diligence, and careful watchfulness.

5. A further use which the Devil makes of these troubles of Spirit, is to *prepare* the Hearts of Men thereby, to give entertainment to his *venomous impressions*. Distress of Heart usually opens the Door to Satan, and lays a Man naked, without Armour or Defence as a fair Mark for all his poysoned Arrows, and 'tis a hundred to one but some of them do hit. I shall chuse out some of the most remarkable, and they are these:

I. After

Est quædam
etiam dolendi
voluptas.

Collius Cor-
dial Part 2.
f. 154.

1. After long acquaintance with grief he labours to fix them in it. In some cases custome doth *alleviate* higher griefs, and Men take an odd kind of delight in them, 'tis some pleasure to complain, and Men settle themselves in such a course, their Finger is ever upon their Soar, and they go about telling their Sorrows to all they converse with, though to some this is a necessity, (for real Sorrows if they be not too great for vent, will constrain them to speak,) yet in some that have been formerly acquainted with grief, it degenerates at last into a *formality* of complaining; and because they formerly had cause so to do, they think they must always do so. But besides this, Satan doth endeavour to chain Men to their mourning upon two higher Accounts, 1. By a *delusive contentment* in sorrow, as if our tears paid some part of our debt to God, and made amends for the injuries done to him. 2. By an *obstinate sullenness* and desperate resolvedness, they harden themselves in sorrow, and say as Job 7. 11. *I will not refrain my Mouth, I will speak in the anguish of my Spirit, I will complain in the bitterness of my Soul. Am I a Sea, or a Whale, that thou settest a Watch over me?*

2. Another impression that Mens Hearts are apt to take, is *unthankfulness*, for the favours formerly bestowed upon them; their present troubles blot out the memory of old kindneses; they conclude they have nothing at all, because they have not peace; though God heretofore hath sent down from on high, and taken them out of the great Waters, or out of the Mire and Clay where they were ready to sink; though he hath sent them many tokens of Love, conferred on them many Blessings: yet all these are no more to them, so long as their sorrows continue, than *Haman's* Wealth and Honour was to him, so long as *Mordecai* the Jew sat at the Kings Gate. Thus the Devil oft prevails with God's Children, to deal with God, as some unthankful Persons deal with their Benefactors: who if they be not humour'd in every request, deny the reality of their Love, and dispise with great ingratitude all that was done for them before.

3. By inward griefs, the Heart of the afflicted are prepared to entertain the worst interpretation that the Devil can put upon the Providences of God. The various Instances of Scripture, and the gracious Promises made to those that walk in Darknes and see no Light, do abundantly forewarn Men from making bad conclusions of God's dealings, and do tell us that God in design, for our tryal, and for our profit doth often hide his Face for a moment, when yet

yet his purpose is to bind us up with everlasting compassions. Now the Devil labours to improve the sorrows of the Mind to give a quite contrary construction: if they are afflicted, instead of saying, *Sorrow may endure for a Night, but Joy will come in the Morning*, or that for a little while God hath hidden himself, he puts them to say, *this Darkneſs ſhall never paſs away*. If the grief be little, he drives them on to a fearful expectation of worse; as he did with *Hezekiah*, *Eſa. 38. 13. I reckoned till Morning, that as a Lyon, ſo will he break all my Bones, from Day even to Night wilt thou make an end of me*. If God purpose to teach us by inward Sorrows, our Pride of Heart, careleſſneſs, neglect of dependance upon him, the bitterness of Sin, or the like: the Devil will make us believe (and we are too ready to subscribe to him) that God proclaims open War against us, and resolves never to own us more. So did *Job*, *chap. 19. 6. Know now that God hath overthrown me, and compassed me with his Net: how often complained he, thou hast made me as thy mark, thou hast broken me asunder, thou hast taken me by my Neck and shaken me to peices?* So also *Heman*, *Pſal. 88. 14. Why caſteſt thou off my Soul? why hideſt thou thy Face from me?*

4. Upon this occasion the Devil is ready to envenome the Soul with sinful wishes and execrations against it self. Eminent Saints have been tempted in their trouble to say too much this way, *Job* solemnly cursed his Day; *Job 3. 3. Let the Day periſh wherein I was born, and the Night in which it was ſaid, there is a Manchild conceived*, &c. So also *Jeremiab*, *chap. 20. 14. Cursed be the Day wherein I was Born, let not the Day wherein my Mother bare me, be Blessed; Cursed be the Man who brought tydings to my Father, ſaying a Manchild is Born unto thee; and let that Man be as the Cities which God overthrew, and repented not*. Strange rashneſs! what had the Day deserved? or wherein was the Messenger to be blamed? Violent Passions hurried him beyond all bounds of reason and moderation. When troubles within are violent, a small push sets Men forward; and when once they begin, they are carried headlong beyond what they first intended:

5. On this advantage the Devil sometimes imboldens them to quarrel God himself directly. When *Job* and *Jeremiab* cursed their day, it was a contumely against God indirectly, but they durst not make bold with God at so high a rate as to quarrel him to his Face.

Yet even this are Men brought to often, when their sorrows are long-lasting and deep. The Devil suggests, *Can God be faithful, and never keep Promise for help? can he be merciful when he turns away his ears from the cry of the miserable? where is his pity when he multiplies his wounds without cause?* Though at first these cursed intimations do a little startle Men, yet when by frequent inculcating they grow more familiar to the Heart, the distressed break out in their rage, with those exclamations, *Where is the faithfulness of God? where are his Promises? hath he not forgotten to be gracious? are not his Mercies clean gone?* And at last it may be Satan leads them a step higher, that is,

6. To a *despairing desperateness*. For when all Passages of relief are stop't up, and the burthen becomes great, Men are apt to be drawn into *rage and fury*, when they think their burthen is *greater than they can bear*, and see no *hope of ease*, in a kind of revenge they express their anger against the hand that wounded them. The Devil is officiously ready with his advice of *Curse God and die*, and they being *full of anguish*, are quickly made to comply with it.

7. When 'tis at this height, the Devil hath but one Stage more, and that is the suggesting of *irregular means* for ease. Rage against God doth not quench the inward burning; Blasphemies against Heaven easeth not the Pain, the Soar runs still and ceaseth not, the trouble continues, the Man cannot endure it longer, all Patience and Hope is gone, what shall he do in this case? The Devil offers his Service, he will be the *Physician*, and commonly he prescribes one of these *two* things: 1. That 'tis best to endeavour to break through all this trouble into a *resolved profphaneness*; not to stand in awe of Laws, nor to believe that there is a God that governs in the Earth, but that this is only the bitter fruit of *melancholy*, and unnecessary seriousness, and therefore 'tis best; *to eat, drink and be merry*. If a Man can thus escape out of his trouble, the Devil needs no more; but oft he cannot, the wounds of Conscience will not be thus healed. Then, 2. He hath another remedy which will not fail, as he tells them, that is, *to destroy themselves*, to end their troubles with their lives. How open are the Breasts of troubled Creatures to all these Darts? and were it not that God secretly steps in, and holds the afflicted with his right hand, 'tis scarce imaginable but that wounded Consciences should by Satan's

tan's subtile improvement of so fair an advantage, be brought to all this misery.

8. Satan can afflict the *Body*, by the *Mind*. For these two are so closely bound together, that their good and bad estate is shared betwixt them. If the Heart be merry, the Countenance is chearful, the Strength is renewed, the Bones do flourish like an Herb. If the Heart be troubled, the Health is impaired, the Strength is dried up, the Marrow of the Bones wasted, &c. Grief in the Heart, is like a *Moth* in the Garment, it insensibly consumeth the Body, and disordereth it. This advantage of weakening the Body falls into Satans hands by necessary consequence, as the Prophets ripe Figs, that fell into the Mouth of the Eater. And surely he is well pleased with it, as he is an Enemy both to Body and Soul: But 'tis a greater satisfaction to him, in that as he can make the Sorrows of the Mind, produce the Weakness and Sickness of the Body: So can he make the *Distemper* of the Body (by a *reciprocal requital*) to augment the *trouble* of the Mind. How little can a sickly Body do? it disables a Man for all Services, he cannot oft Pray, nor Read, nor Hear. Sickness takes away the Sweetness and Comfort of Religious Exercises; this gives occasion for them to think the worse of themselves; they think the *Soul is weary* of the ways of God, when the Body cannot hold out. All failures which *weariness* and faintness produce, are ascribed presently to the *bad disposition* of the Mind, and this is like Oyl cast upon the Flame. Thus the Devil makes a double gain out of Spiritual trouble.

9. Let it be also reckoned among the advantages which Satan hath against Men from trouble of Spirit, that 'tis a *contentment* to him to see them in their Miseries; 'tis a *sport* to him to see them (as *Job* speaks) take their Flesh in their Teeth, and cry out in the bitterness of their Souls; their groanings are his Musick: when they wallow in Ashes, drown themselves in Tears, roar till their Throat is dry, spread out their Hands for help, then he *gluts* his Heart in looking upon their woes. When they fall upon God with their unjust Surmises, evil Interpretations of Providence, questioning his Favour, denying his Grace, wishing they had never been Born, then he *claps* his Hands and shouts a *Victory*. The pleasantest sight to him, is to see *God hiding* himself from his Child, and that Child *broken* with fears, *torn* in peices with griefs, made a *Brother to Dragons*, a *Companion to Owls*, under *restless*

Anxieties, perpetual *Lamentations*, *feeble* and fore broken, their *Strength* *dryed* like a *Pottheard*, their *Throat* dry, their *Tongue* cleaving to their *Jaws*, their *Bowels* *boiling*, their *Bones* burnt with Heat, their *Skin* *black* upon them, their *Flesh* consumed, their *Bones* sticking out, *chastened* with *strong* pain upon their Bed. This is one of Satan's delightful Spectacles, and for these ends doth he all he can, to bereave them of their Comfort, which we may the more certainly perswade our selves to be true, when we consider the grounds forementioned, his *malicious nature*, the *advantages* of Spiritual Peace, and the *disadvantages* of Spiritual trouble.

CHAP.

C H A P. VI.

Of the various Ways by which he hinders Peace. 1. Way by discomposures of Spirit. These Discomposures explained, by shewing, 1. What advantage he takes from our natural Temper; and what Tempers give him this advantage. 2. By what occasions he works upon our natural Tempers. 3. With what success. (1.) These Occasions suited to natural Inclinations, raise great disturbance. (2.) They have a tendency to Spiritual Trouble. The thing proved, and the manner how, discovered. (3.) These Disturbances much in his Power. General and Particular Considerations about that Power.

HAVING evidenced that one of Satan's principal designs is against the Peace and Comfort of God's Children; I shall next endeavour a discovery of the *various ways* by which he doth undermine them herein. All inward troubles are not of the same kind in themselves, neither doth Satan always produce the same effects out of all. Some being in their own nature *disquieters*, that do not so *directly*, and immediately overthrow the Peace and Joy of believing, and the Comforts of assurance of Divine Favour, as others do. Yet seeing that by all, he hath no small advantage against us, as to *Sin* and *Trouble*, and that any of them at the *long-run*, may lead us to *question* our interest in Grace, and the Love of God, and may accordingly afflict us, I shall speak of them all; which that I may do the more distinctly, I shall rank these troubles into several *heads*, under *peculiar names*, (it may be not altogether so proper, but that the curious may find matter of exception to them) that by them and their explanation, the differences may the better appear. I distinguish therefore of a *fourfold* trouble, that the Devil doth endeavour to work up upon the

Hearts

Hearts of Men. They are, 1. *Discomposures*. 2. *Affrightments*. 3. *Dejections of Sadness*. 4. *Distresses of Horreur*. Of all which I shall speak in their order. And

*Dickson The-
rap. Sacr. l. 1.
c. 2. Different
inter se casus
animæ ægræ &
casus conscien-
tiæ ægræ, &c.*

1. Of *Discomposures* of Soul. These are *Molestations* and *Disturbances* by which the Mind is put out of order and made unquiet; the calm (in which it should enjoy it self, and by which it should be compos'd to a regular and steady acting) being disturbed by a *Storm of Commotion*, and in which the *Conscience* or the peace of it is not presently concerned. . This distinction of the trouble of Soul from the trouble of *Conscience* is not new, others have observed it before, and do thus explain it, Trouble of Soul is larger than trouble of *Conscience*; every troubled *Conscience* is a troubled Soul, but every troubled Soul is not a troubled *Conscience*: for the Soul may be troubled from Causes *Natural*, *Civil*, and *Spiritual*, according to variety of Occasions and Provocations, when yet a Man's inward peace with God is firm; and in some cases (as in Infants and in Men distracted with Feavers, &c.) there may be passions and disturbances of Soul, when the *Conscience* is not capable of exercising its office; nay the Soul of Christ was troubled (*Joh. 12. 27. Now is my Soul troubled*) when it was not possible that Sin or Despair should have the least footing in him.

For the opening of these discomposures of Soul, I shall, 1. Shew upon what advantage of *Natural Temper* the Devil is encouraged to molest Men. 2. By what occasions he doth work upon our *Natural Inclinations*. 3. And with what success of disturbance to the Soul.

1. As to our *Natural Dispositions*, Satan (as hath formerly been noted) takes his usual indications of working from thence; these guide him in his enterprises; his Temptations being suited to Mens Tempers, proceed more smoothly and successfully. Some are of so serene and calm a disposition, that he doth not much design their discomposure; but others there are, whose Passions are more stirring, (fit matter for him to work upon:) and these are,

1. The *angry Disposition*. How great an advantage this gives to Satan to disturb the Heart, may be easily conceiv'd, by considering the various workings of it in several Men, according to their different Humors; 'tis a Passion that acts not alike in all, and for the differences (so far as we need to be concerned,) I shall not trouble the Schools of Philosophers, but content my self

self with what we have in *Eph. 4. 31.* where the Apostle expresseth it by *three* words, (not that they differ essentially) declaring thereby the various ways of Angers working ; the first is *τιμωρία*, which we translate *Bitterness*. This is a displeasure *smothered* : for some when they are angry cover it, and give it no vent, partly for that they are sometimes ashamed to mention the ground as trivial or unjust, partly from fullness of disposition, and oft from a natural reservedness : while the flame is thus kept down, it burns inwardly, and Men resolve in their Minds many troublesome vexatious thoughts. The second word is *ουμνος*, *Wrath* : this is a fierce impetuous anger. Some are soon moved, but so violent, that they are presently transported into Rage and Frenzy, or are so peevishly waspish that they cannot be spoken to. The third is *οργη*, translated here *Anger*, but signifies such a displeasure as is deep, entertaining thoughts of *Revenge* and Pursuit, settling it self at last into hatred. Any of these is enough to bereave the heart of its rest, and to alarm it with disturbances.

2. Others have an *envious* Nature, always maligning and repining at other Mens felicity ; an evil Eye, that cannot look on anothers better condition without vexation. This turns a Man into a Devil, 'tis the Devil's proper sin, and the fury that doth unquiet him, and he the better knows of what avail it would be to help on our trouble.

3. Some are of *proud* Tempers, always overvaluing themselves with the scorn and contempt of others. This humor is troublesome to all about them, but all this trouble doth at last redound to themselves ; these think all others should observe them, and take notice of their supposed excellencies, which if Men do not, then it pines them, or stirs up their Choler to Indignation. *Solomon*, *Prov. 30. 21.* mentioning those things that are greatly disquieting in the Earth, instanceth in *a Servant when he reigneth, and the Hand-maid that is Heir to her Mistress*, intending thereby the proud imperious insolency of those that are unexpectedly raised from a low estate to Wealth or Honour : He that is of *a proud Heart stirreth up Strife*, *Prov. 28. 25.* and as he is troublesome to others, so doth he create trouble to himself ; for he not only molests himself by the working of his disdainful thoughts, while he exerciseth his scorn towards others, (*Prov. 21. 24. The naughty Scornor deals in proud wrath*) but this occasions the affronts

fronts and contempt of others again, which beget new griefs to his restless Mind.

4. Some have a Natural *exorbitancy of Desire*, an evil coveting; they are passionately carried forth toward what they have not, and have no contentment or satisfaction in what they do enjoy. Such Humors are seldom at ease, their desires are *painfully* violent, and when they obtain what they longed for, they soon grow weary of it, and then another object takes up their wishes, so that these *Daughters of the Horstleech* are ever crying, *Give, give*, Prov. 30. 15.

5. Others have a *soft effeminate Temper*, a weakness of Soul that makes them unfit to bear any burthen, or endure any hardness. These if they meet with Pains or Troubles, (and who can challenge an exemption from them?) they are presently impatient, vexing themselves by a *vain reluctancy* to what they cannot avoid; not but that extraordinary Burthens will make the strongest Spirit to stoop, but these cry out for the smallest matters, which a stout Mind would bear with some competent chearfulness.

6. And there are other Dispositions that are *tender*, to an *excess of Sympathy*, so that they immoderately affect and afflict themselves with other Mens sorrows. Though this be a temper more commendable than any of the former, yet Satan can take advantage of this, as also of the forenamed Dispositions, to discompose us, especially by suiting them with fit occasions which readily work upon these Tempers: And this was

2. The second thing to be explained, which shall be performed by a brief enumeration of them, the chief whereof are these,

1. *Contempt* or *Disestimation*. When a Man's Person, Parts, or Opinion are slighted, his Anger, Envy, Pride and Impatience are awakened, and these make him swell and restless within. Even good Men have been sadly disturbed this way. *Job*, as holy a Man as he was, and who had enough of greater matters to trouble his Mind, yet among other griefs, complains of this more than once, *Job* 12. 4. *I am as one mocked of his Neighbour: the just upright Man is laughed to scorn.* *Job* 19. 15. *They that dwell in mine House, and my Maids count me for a Stranger. — I called my Servant, and he gave me no answer; — Yea, young Children despised me, I rose up and they spake against me.* Thus he bemoans himself, and (which is more) speaks of it again with some smartness of indignation, *Job* 30. 1. *Now they that are younger*
than

than I, have me in derision, whose Fathers I would have disdained to have set with the Dogs of my Flock. David also who had a stout heart under troubles, complains that he could not bear reproaches, *Psal. 69. Reproach hath broken mine Heart, I am full of heaviness.* What these reproaches were, and how he was staggered with them, he tells us, *Vers. 10. I chastned my soul with fasting, that was to my reproach. I made Sackcloth my Garment, and I became a Proverb to them. They that sit in the Gate, speak against me; and I was the Song of the Drunkards.* With these he was so stounded, that if he had not catch'd hold on God by Prayer, (as he speaks, *ver. 13.*) he had faln; *But as for me, my Prayer is unto thee, O Lord, &c.* and he afterward speaks of his support under Reproaches, as a wonder of Divine assistance, *Psal. 119. 51. The Proud have had me in derision, yet have I not declined from thy Law.*

2. Injury is another occasion by which the Devil works upon our Tempers to disquiet us. Wrongs of Injustice and Oppression are hard to bear, this is a common ground of trouble, good Men cannot always acquit themselves in this case as they ought. *Jeremiah* when smitten by *Pashur*, and put in the Stocks, *Jer. 20. 2, 7.* falls into a sad passion, *I am a derision daily, every one mocketh me; I cried out, I cried violence and spoil,* imitating the passionate afflictments of those that cry, *Murther, Murther, &c.* No wonder seeing *Solomon* gives it as an axiom built upon manifold experience, *Ecl. 7. 7. Oppression* doth not only make a Man unquiet, but *Mad* in his unquietness; and not only those that are foolish and hasty, but the most considerate and sedate Persons; *Oppression makes a wise Man mad.*

3. Another occasion of Mens discomposure, is the prosperity of the Wicked: their abundance, their advancements to Honours and Dignity hath always been a grudge to those whose condition is below them, and yet suppose themselves to have better grounds to expect preferment than they. This astonished *Job* even to trembling, *Job 21. 7. When I remember, I am afraid, and trembling taketh hold on my flesh,* and the matter was but this; *Wherefore do the Wicked live, become old, yea, and mighty in power? &c.* The trouble that seizeth on Mens hearts on this occasion, is called *fretting*, a vexation that wears out the strength of the Soul, as two hard Bodies waste by mutual attrition or rubbing. And it takes its advantage from our envy chiefly, though other distempers come in to help it forward, *Psal. 37. 1. Fret not thy self because of evil Doers,*

neither be thou envious against the workers of Iniquity. David confesseth, that he was apt to fall into this trouble, *Psal. 73. 3. I was envious at the Foolish, when I saw the prosperity of the Wicked.* Against this disquiet we have frequent cautions, *Prov. 24. 1, 19. and Psal. 49. 16. Be not afraid when one is made rich, when the glory of his house is increased.* All which shew our proneness to this disease.

4. Crosses and Afflictions give Satan an opportunity to work upon our Passions. As disappointments of Expectations, loss of Friends, of Estate, Persecutions and Sufferings for Conscience sake, &c. none of these in their own nature are joyous, but grievous : and what use they have been of to the Devil to discompose the minds of the Sufferers, is evidenced by common experience. The Tears, sad Countenances, and doleful Lamentations of Men are true Witnesses of the disquiet of their hearts ; every one being pressed with the sense of his own smart, is ready to cry out, *Is there any sorrow like my sorrow ? I am poor, and comfortless, my Lovers and my Friends have forsaken me, and there is none to help.* Some grow faint under their Burthen, while their Eyes fail in looking for redress, especially when new unexpected troubles overwhelm their hopes, *When I looked for good, then evil came ; and when I waited for light, there came darkness, Job 30. 26. Why hast thou smitten us, and there is no healing for us ? We looked for peace, and there is no good ; and for the time of healing, and behold trouble, Jer. 14. 19. and here they sink, concluding there is no hope.* Others that bear up better in a blessed expectation of spiritual profit, having that of David in their Eye, *Blessed is the Man whom thou afflictest, and teachest in thy Law :* yet they cannot forbear their complaints even to God, *Psal. 25. 17. The troubles of mine heart are enlarged, O bring thou me out of my distresses, look upon mine affliction and my pain.* May those that have had the highest advantages of heavenly support, whose hearts have been kept in peace, counting it all joy that they have fallen into these trials, (and God doth more this way, for those that suffer for the Gospels sake, than ordinarily for others) yet have not these been under a Stoical senselessness of their trouble ; though they were not distressed, they were troubled on every side, though not in despair, yet they were perplexed, *2-Cor. 4. 8.* though their Afflictions were light, yet were they Afflictions still.

5. To these may be added the pain or anguish of *Sickness*, and bodily Distemper. Though there are various degrees of pain, and that

that some Sicknesſes are leſs afflictive than others, yet none of them forbear to pierce the Mind. The whole Man is diſcompoſed; he that is exerciſed *with ſtrong pains upon his Bed*, cries out in the bitterneſs of his Soul, and he that by *inſenſible* degrees languiſheth, grows ordinarily *peeviſh*, and his mind bleeds by an inward wound, ſo that he *ſpends his days in ſighing*, and his years in mourning. And others there are, who being before acquainted with bodily pains, grow very impatient in Sickneſs, and are able to bear nothing: and beſides the preſent ſence of pain, the expectation of Death puts ſome into great commotion, the fears of it, (for it is naturally dreadful) fills them with diſquiet thoughts, and thoſe that approach to the Grave, by ſlow ſteps, under Conſumption or languiſhing Sickneſſes, they are habituated to ſadneſs, and can think of nothing *cheerfully*, (except they have great aſſurance of Salvation, and have well learned to dye) becauſe the Coffin, Grave, and Winding-sheet are ſtill preſented to them: theſe though they be very ſuitable Objects for Meditation, and (well improved) of great advantage for preparation to Death, yet doth Satan thereby (when it is for his purpoſe) endeavour to keep Men under grief, and to bereave them of their Peace.

6. Satan takes an advantage of trouble, from the *Miſeries* of others. Sympathy is a Chriſtian Grace; and to bear one anothers Burthens, to mourn with thoſe that mourn, ſhews us to be *fellow-feeling Members of the ſame Body*, for *if one Member ſuffer, all the Members ſuffer with it*. Yet are ſome Men naturally of ſo tender a Conſtitution, that Satan overdrives them herein, every common occaſion will wound them: the uſual effects of God's ordinary Providence on the Poor, Lame, or Sick, are deeply laid to Heart by them; and inſtead of being not *unſenſible* of other Mens Miſeries, they are *not ſenſible* of any thing elſe, neither do they enjoy their own Mercies. And here, as Satan can every moment, preſent them with objects of pitty, ordinary or extraordinary: ſo upon a religious pretence of merciful conſideration, they are made cruel to themſelves, reſuſing their *own peace*, becauſe other Men are not at eaſe.

3. The third particular, promiſed to be explained for the diſcovery of theſe diſcompoſures of Soul, was this; That by a *concurrance* of theſe and ſuch like *occaſions*, to ſuch *temper*s, the Hearts of Men are diſturbed, and their inward peace broken. This I ſhall

evidence by these *three* things : 1. That these *occasions* meeting with such *dispositions*, do naturally raise great *disturbances* in their present working. 2. That they have a tendency to *further trouble*. 3. That Satan doth *design*, and hath it ordinarily in his power to *discompose* the Hearts of Men hereby.

1. That these occasions, meeting with such dispositions, do naturally raise great disturbances. This is evident from what hath been said already : for (1.) All these dispositions carry as much *Fire* in their own Bosomes, as is sufficient to burn up the standing Corn of any Man's peace. What is anger, but an *inward burning*, a restless confusion of the Spirits, sometime a Phrensy, a Distraction, a troubled Sea full of Rage, a wild Beast let loose? Envy, that is a *fretful* peevishness, a vexatious repining, needing no other Tormentors but its own *furies*, recoiling upon him that bred it, because it cannot wreak its spite upon its Objects. An envious Person is a *Self-murderer* by the verdict of Eliphaz, Job 5. 2. *Wrath killeth the foolish Man, and envy slayeth the foolish one.* This is not barely to be understood of its *provoking* the Judge of all the Earth to send down its deserved destruction, but also (if not chiefly) of its own *corroding* temper, which by long continuance wastes the Strength, and consumes the Body. Pride is a *perpetual vexation*, creating its troubles from its own Fancy : irregular covetings, keep a Man still upon the Rack, they make a Man like the *Tantalus* of the Poets, they give a Man a *caninus Appetitus*, a strong Appetite with excessive greediness, and restless pursuit, and *constant dissatisfactions*, he is ever *gaping* and never *enjoying*. Impatience is a wearisome conflict with a burthen which it can neither *bear*, nor yet *shake off* ; where all the Fruit of the vain labour amounts to no berter account than this, that the Impatient makes his burthen the *greater*, the bands that tye it on the *stronger*, and the Strength that should bear it the *weaker*. Lastly, an excess of Pity, multiplies *wounds without cause*, it hinders a Man to be *happy*, so long as there are any that are *miserable* : he is always (in reference to his quiet) at the Mercy of other Men, the afflicted can torment him at a distance ; and, by a kind of *Magick*, make him feel the torments that are inflicted upon his Image. Who can deny, but that Men that are ridden by such vexatious dispositions, must lead an unquiet Life, and always be tossed with inward Tempests. Especially (2) when we consider, *how fit* the forementioned *occasions* are, to draw out these *humours* to their tumultuary

multuary extravagancies: a lighted Match and Gun-Powder, are not more exactly suited to raise a shaking Blast, than those occasions and tempers are to breed an inward annoyance. Some of these humours are so troublesome, that rather than they will want work, they will fight with their *own Shadow*, and by a perverseness of *prejudicated Fancy*, will create their own troubles, and the best of them, which seem sometime to take truce, and compose themselves to rest, while occasions are out of the way: yet they are *quickly awakened*, like sleeping Dogs that are roused with the least noise; what work then may we expect they will make when they are summoned to give their appearance upon a solemn occasion? But (3) if we should deal by instances, and bring upon the Stage the effects that have been brought forth by these concurring causes, it will appear that they make disturbances in good earnest: let us either view the *furious fits*, that have been like sudden Flashes, soonest gone; or their more *lasting impressions*, and we shall find it true. As to violent Fits, raised by such occasions and dispositions, examples are infinite. What rages, outrages, Madnesses, and extravagances have Men run into? Some upon provocations, have furiously acted *savage cruelties*, and for small matters have been carried to the most desperate revenges. Others have been brought to such violent *commotions* within themselves, that the frame of nature hath been thereby *weakened*, and overthrown. As *Scilla*, who in a strong passion, vomited Choler till he dyed. Some in their fury, have acted that which hath been matter of *sorrow* to them all their dayes. But (omitting the examples of Heathens and wicked Men) let us consider the wonderful *transports* of holy Men. *Moses* a Man eminent, beyond comparifon, in Meekness; was so astonished with a sudden surprize of trouble, at the Sight of the Golden Calf, that he threw down the Tables of the Law, and brake them. Some indeed observe from thence, a *significaney* of *Israels* breaking the Law, and forfeiting God's Protection, as his peculiar People, but *this* is more to be ascribed to the *designment* of Divine Providence, that so ordered it, than to the *intendment* of *Moses*, who no doubt, did not this from a *sedate* and calm *deliberation*, as purposing by this act to tell *Israel* so much; but was hurried by his grief (as not considering well what he did) to break them. *Asa* a good Man, when he was reproved by the Prophet, (instead of thankful acceptance of the reproof) grows angry, falls into a rage, and
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throws the Prophet into Prison. *Elias*, discomposed with *Jezebel's* Persecution, desires that God would *take away his Life*. *Jonah*, in his anger, falls out with God, and *justifies* it when he hath done: surely such Fits as these proceeded from great inward combustion. Would Wise, Sober, holy Men have said or done such things, if they had not been transported *beyond* themselves? and though in such cases, the fits are soon over, yet we observe that some are apt to fall into such Fits *often*, and are so easily irritated, that (like the *epileptick* Person possessed by the Devil) upon every occasion, they are by him, *cast into the Fire or into the Water*, and by the frequent return of their Distemper are never at rest.

As to others, whose tempers are more apt to retain a troublesome Impression, 'tis very obvious that their discomposures have as much in *length* and *breadth*, as the other had in *height*. You may view *Haman* tormented under his secret discontent, which his Pride and Envy formed in him, for the want of *Mordicai's* Obedience: the Kings Favour, a great Estate, high Honour, and what else a Man could wish to make him content, are all swallowed up in this Gulph, and become nothing to him. You see *Amnon* vexed and sick, for his Sister *Tamer*, waxing lean from day to day. You see *Ahab* (though a King, who had enough to satisfy his Mind) in the same condition for *Naboth's* Vineyard. If you say these were wicked Men, who rid their Lusts without a Bridle, and used the Spur: look then upon better Men, and you will see too much. *Rachel* so grieves and mourns for want of Children, that she professeth her Life inconsistent with her disappointment, *Give me Children, else I die*. *Hanna* upon the same occasion weeps and eats not, and prays in the bitterness of her Soul, and the abundance of her complaint and grief. *Jeremiah* (being pressed with discouragements from the contradiction of evil Men) calls himself *a Man of strife and contention to the whole Earth*, *Jer. 15. 10*. his sorrows thence arising, had so embittered his Life, that he puts *a woe* upon his Birth, *Woe is me, my Mother, that thou hast born me a Man of Strife*. *Paul* had a noble courage under manifold afflictions, he could glory in the Cross, and rejoice in persecutions: nevertheless, the greatness of his work, the froward perverseness and unsteadiness of Professors, (which put him under fears, jealousies, and new travel) the Miseries of Christians, and the care he had for the concerns of the Gospel, (which was a

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constant load upon his Mind, his Heart (like old Eli's) trembling still for the Ark of God) made him complain as one worn out by the troubles of his Heart; 2 Cor. 11.27. *In weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak?* &c. For the Jews he had great heaviness and continual sorrow in his Heart; and for the Gentiles he had perpetual fears. Rom. 9. 2. Now though he had a great share of divine Comforts intermixed, and a more than ordinary assistance of the Spirit, to keep him from sinful discomposure of Spirit (at least to such an height, as it ordinarily prevails upon others) yet was he very sensible of his burthen, and doubtless the Devil laboured to improve these occasions to weary out his strength. For by these, and such like things, he frequently vexeth the righteous Souls of the faithful Ministers of the Gospel from day to day: so that their hearts have no rest, and their hands grow often feeble, and they cry out, O the burthen! O the care! being ready to say as *Jeremiah, chap. 20.7. O Lord, thou hast deceived me, and I was deceived; I am a derision daily, every one mocketh me.* Thus say they, Did we ever think to meet with such disappointments such Grievs, from the Wilfulness, Pride, Weakness, Ignorance, Pettishness, Inconstancy, Negligence, and Scandals of Friends? and such Hatred, Contradictions, Scorns, and Injuries from Enemies? Were we free, what Calling would we not rather chuse? what place would we not rather go to, where we might spend the remainder of our dayes in some rest and ease? Were it not better to work with our hands for a Morfel of Bread, for so might our Sleep be sweet to us at Night, and we should not see these sorrows? At this rate are good Men sometime disturbed, and the anguish of their Spirit makes their Life a burthen.

2. Yet is not this all the disturbance that the Devil works upon our hearts by these things, (though these are bad enough) but they have a tendency to further trouble. Discomposures of Spirit, if they continue long, turn at last into troubles of Conscience. Though there is no affinity betwixt simple discomposure of Soul, and troubles of Conscience in their own nature; the objects of the former being things *external*, no way relating to the Souls Interest in God and Salvation, which are the objects of the latter: yet the effects produced by the prevalency of these disturbances, are a fit
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Stock for the ingrafting of doubts and questionings about our Spiritual condition. As *Saul's* Father first troubled himself for the loss of his Asses, and sent his Son to seek them; but when he stayed long, he forgot his trouble, and took up a new grief for his Son, whom he feared he had lost in pursuit of the Asses. So is it sometime with Men, who after they have long vexed themselves for injuries or afflictions, &c. upon a serious consideration of the working, and power of these Passions, leave their former pursuit, and begin to bethink themselves in what a condition their Souls are, that abound with so much Murmuring, Rage, Pride, or Impatience, and then the Scene is altered, and they begin to fear they have lost their Souls, and are now perplexed about their Spiritual estate. To make this plain I will give some instances, and then add some reasons which will evidence that it is so, and also how it comes to be so.

For Instances, though I might produce a sufficient number to this purpose, from those that have written of *Melancholy*, yet I shall only insist upon two or three from Scripture.

Hezekiah when God smote him with Sickness, at first was discomposed upon the apprehension of Death, that he should so soon be deprived of the residue of his years, and behold Man no more with the inhabitants of the World, as he himself expresseth it, *Esay* 38. 10. afterward his trouble grew greater, He chattered as a Crane or Swallow, and mourned as a Dove, he was in great bitterness, ver. 17. and sadly oppressed therewith, ver. 14. That which thus distressed him was not simply the fear of Death, we cannot imagine so pious a Person would so very much disquiet himself upon that single account; but by the expressions which he let fall in his complainings, we may understand, that some such thoughts as these did shake him, that he apprehended God was angry with him, that the present stroke signified so much to him, all circumstances considered, (for he was yet in his strength, and *Jerusalem* in great distress, being at that time besieged by *Sennacherib's* Army, and for him to be doomed to death by a sudden message, at such a time, seemed to carry much in it) and that surely there was great provocation on his part; and it seems upon search, he charged himself so deeply with his sinfulness, that his apprehensions were no less, than that if God should restore him, yet in the sense of his villainy he should never be able to look up; I shall go softly all my years in the bitterness of my Soul, ver. 15. (which expression implies

2 Kings 20. 6.
Vid. Lightfoot
Harm. in loc.

plies a supposition of his Recovery, and a deep sense of Iniquity) and accordingly when he was recovered, he takes notice chiefly of Gods love to *his Soul*, and the *pardon* of his sin, (which evidently discover where the trouble pinched him) *Thou hast in love to my soul delivered it from the Pit of Corruption, for thou hast cast all my sins behind thy back,* vers. 17.

Job's Troubles were very great, and his case extraordinary : Satan had maliciously stript him of all outward Comforts, this he bore with admirable Patience, *Job* 1.21. *Naked came I out of my Mothers womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.* The Devil seeing now himself defeated, obtains a new Commission, wherein *Job* is wholly put into his hand, (life only excepted, chap.2.9.) he sets upon him again, and in his new encounter labours to bring upon him spiritual distresses, and accordingly improves his losses and sufferings to that end, as appears by his endeavours and the success ; for as he tempted him *by his Wife* to a desperate disregard of God, that had so afflicted him, *Curse God and die,* so he tempted him also *by his Friends*, to question the state of his Soul, and his Integrity, and all from the consideration of his outward miseries. To that purpose are all their discourses. *Eliphaz* Chap. 4. 5, 6, 7. from his sufferings and his carriage under them, takes occasion to jear his former Piety, (as being no other than feigned) *It is come upon thee, and thou faintest : is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways ? that is, is all thy Religion come to this ?* and also concludes him to be wicked, *Who ever perished being innocent ? and where were the righteous cut off ?* *Bildad*, Chap. 8. 6, 13. chargeth him with Hypocrisie upon the same ground, and while he makes his defence, *Zophar* plainly gives him the lye, Chap. 11. 3. and at this rate they go their round ; and all this while Satan (whose design it was to afflict his Conscience with the sense of divine Wrath) secretly strikes in with these Accusations, insomuch, that though *Job* stoutly defended his Integrity, yet he was wounded with inward Distresses, and concluded, that these dealings of God against him were no less than God's severe observance of his Iniquity ; as is plain from his bemoaning himself in Chap. 10. 2. *I will say unto God, Do not condemn me ; shew me wherefore thou contendest with me.* Vers. 16, 17. *Thou huntest me as a fierce Lion, thou renewest thy Woundes against me, &c.*

David was a Man that was often exercised with Sickneſs and Troubles from Enemies, and in all the inſtances almoſt that we meet with in the *Pſalms*, of theſe his Afflictions, we may obſerve the outward occaſions of Trouble brought him under the ſuſpicion of Gods Wrath, and his Iniquity ; ſo that he was ſeldom ſick, or perſecuted ; but this called on the diſquiet of Conſcience, and brought his ſin to remembrance ; as *Pſal. 6.* (which was made on the occaſion of his Sickneſs, as appears from *verſ. 5.*) wherein he expreſſeth the *vexation* of his *Soul* under the apprehenſion of Gods *Anger* ; all his other griefs running into this Channel, (as little Brooks loſing themſelves in a great River) change their name and nature ; he that was at firſt only concerned for his Sickneſs, is now wholly concerned with ſorrow and ſmart under the fear and hazard of his Souls condition ; the like we may ſee in *Pſal. 38.* and many places more.

Having made good the aſſertion, That diſcompoſures of Soul upon outward occaſions, by long continuance and Satans management, do often run up to ſpiritual diſtreſs of Conſcience : I ſhall next for further confirmation and illuſtration ſhew how it comes to be ſo.

1. Diſcompoſures of Spirit do *obſtruct*, and at laſt *extinguiſh* the inward *comforts* of the Soul : ſo that if we ſuppoſe the diſcompoſed Perſon at firſt (before he be thus diſordered) to have had a good meaſure of ſpiritual joy in Gods favour, and delight in his ways ; yet the diſturbances, 1. *Divert* his thoughts from *feeding* upon theſe Comforts, or from the *enjoyment* of himſelf in them. The Soul cannot naturally be highly intent upon two different things at once, but whatſoever doth ſtrongly engage the Thoughts and Affections, that carries the whole Stream with it, be it good or bad, and other things give way at preſent. When the heart is *vehemently* moved on *outward* Conſiderations, it lays by the thoughts of its ſweetneſs which it hath had in the enjoyment of God ; they are ſo contrary and inconfiſtent, that either our Comforts will chaſe out of our Thoughts our Diſcompoſures, or our Diſcompoſures will chaſe away our Comforts. I believe the Comforts of *Elias* (when he lay down under his grief, and deſired to die) ; and of *Jeremiah* (when he cried out of violence) run very low in thoſe fits of Diſcontent, and their Spirits were far from an actual rejoycing in God ; but this is not the worſt, we may not ſo eaſily imagine that upon the going
away

away of the fit, the wonted Comforts return to their former course: For, 2. The Mind being *distracted* with its Burthen, is left *impotent* and unable to return to its former exercise; the warmth which the Heart had, being smothered and suspended in its exercise, is not so quickly revived, and the thoughts which were busied with disturbance (like the distempered humors of the Body) are not *reduced* suddenly to that evenness of composure as may make them fit for their *old* employment. And 3. If God should offer the Influences of joyful support, a discomposed Spirit is not in a capacity to receive them, no more than it can receive those counsels that by any careful hand are interposed for its relief and settlement. Comforts are not heard in the midst of noise and clamour; the *calmness* of the Souls faculties are presupposed as a necessary *qualification* towards its reception of a message of Peace. Phineas his Wife being overcome of grief for the Arks captivity and her Husbonds death, could not be affected with the joyful news of a Son. But 4. Sinful discomposures *hinder* these gracious and comfortable offers, if we could possibly (which we cannot ordinarily) receive them, yet we cannot expect that God will give them. The Spirit of Consolation loves to take up his lodging in a *meek and quiet Spirit*, and nothing more grieves him than Bitterness, Wrath, Anger, Clamour, and Malice, which made the Apostle, Eph. 4. 30, 31. subjoyn his direction of *putting these away* from us, with his advice of *not grieving the Spirit by which we are sealed unto the day of Redemption*. And then 5. The former stock of Comfort, which Persons distempered with discomposures might be supposed to have, will soon be *wasted*, for our Comforts are not like the *Oil* in the Cruse, or *Meal* in the Barrel, which had (as it were) their *Spring* in themselves; we are comforted and supported by *daily communication* of Divine Aid, so that if the Spring head be stopped, the Stream will quickly grow dry. 'Tis evident then, that inward Consolations in God will not *ripen* under these *Shadows*, nor *grow* under these continual *droppings*, seeing a discomposed Spirit is not capable to receive more, nor able to *keep* what comfort it had at first; we may easily see how it comes to pass that these disturbances may in time bring on spiritual troubles: for if our Comforts be once lost, Trouble of Conscience easily follows. Where there is nothing to fortify the Heart, the poyson of malicious suggestions will unavoidably prevail.

2. Discomposures of Soul afford the Devil *fit matter* to work upon. They furnish him with strong objections against *sincerity of Holiness*, by which the peace of Conscience being strongly assaulted, is at last overthrown. The usual Weapons by which Satan fights against the assurance of Gods Children, are the *guilt* of sins committed, and the *neglect* of Duty, and the disturbed Soul affords enough of both these to make a Charge against it self: For,

1. Where there is much *Discomposure* there is much *Sin*. If in the multitude of *words* there wants not Iniquity, then much more in the multitude of *unruly thoughts*. A disturbed Spirit is like *troubled Water*, all the *Mud* that lay at the bottom is raised up and *mixeth* it self with the Thoughts: If any injury or loss do trouble the Mind, all the Thoughts are tinged with Anger, Pride, Impatience, or whatsoever root of bitterness was in the Heart before; we view them not singly as the issues of wise *Providence*, but ordinarily we consider them as done by such *Instruments*, and against our *selves* as malicious, spiteful, causeless, ingrateful wrongs, and then we give too great a liberty to our selves to rage, to meditate revenge, to threaten, to reproach, and what not? and if our Disposition have not so strong a natural inclination to these Distempers, yet the Thoughts by discomposure are quickly leavened (it is the comparison used by the Apostle, 1 Cor. 5. 8. to express the power of Malice, (which is an usual attendant in this service) to infect all the Imaginations) with a sharpness, which makes them swell into exorbitancy and excess; hence proceed Revilings, Quarrelings, &c. When the Tongue is thus *fermented*, it is a *Fire, a World of Iniquity*, (producing more sins than can be reckoned) *it defileth the whole Body*, (engaging all the faculties in heady pursuit,) *Jam. 3. 6.*

2. Discomposures obstruct *Duties*. This is the inconvenience which the Apostle (1 Pet. 3. 7.) tells us doth arise from disturbances among Relations; if the Wife or Husband do not carry well, so that discontents or differences arise, *their Prayers are hindered*. Duties then are obstructed, 1. In the *Act*. When the Heart is *out of frame*, Prayer is *out of season*, and there is an averiness to it; partly because all good things are (in such confusions) *burthen-some* to the *Humor* that then prevails, which eats out all desire and delight to spiritual things: and partly because they *dare not come into Gods presence*; conscience of their own guilt, and

awe of God hindring such approaches. 2. They obstruct the *right manner* of Performance, straitning the Heart, and contracting the Spirit, that if any thing be attempted, 'tis poorly and weakly performed. 3. And also the *success* of Duty is obstructed by discomposure. *God will not accept* such Services, and therefore Christ adviseth to *leave the Gift before the Altar*, (though ready for offering) where the Spirit is overcharged with Offences, or angry Thoughts, and *first to go and be reconciled to our Brother*, and then to *come and offer the Gift*, it being lost labour to do it before. From these sins of Omission and Commission, Satan can (and often doth) frame a dreadful charge against those that are thus concern'd, endeavouring to prove by these evidences, that they are yet (notwithstanding pretence of Conversion) in the gall of Bitterness, and bond of Iniquity, whereby the peace of Conscience is much shaken; and the more, because also

3. These discomposures of Soul give Satan a *fit season* for the management of his Accusation: Strong Accusations do often effect nothing, when the season is unsuitable. Many a time he hath as much to say against the Comforts of Men, when yet they shake all off (as *Paul* did the Viper off his hand) and feel no harm. But that which prepares the Conscience to *receive* the Indictment, is a particular *disposition* which it is wrought into, by *suspicious credulity* and fearfulness: These make the Heart (as Wax to the Seal) ready to take any impression that Satan will stamp upon it: Now by long disturbances he works the Heart into this Mould very often, and upon a *double* account he gains himself a fit opportunity to charge home his exceptions. 1. In that he sets upon the Conscience with his Accusations, after the Heart hath been *long molested* and confused with its other Troubles; for then the Heart is weakned and *unable* to make *resistance* as at other times. An Assault with a fresh Party after a long conflict, disorders its Forces, and puts all to flight. 2. In that long and great discomposures of Mind, bring on a distemper of *Melancholy*; for 'tis notoriously known by common experience, that those *acid Humors* (producing this distemper) which have their rise from the Blood, may be occasioned by their violent Passions of Mind, the Animal Spirits becoming inordinate (by long discomposures of Sadness, Envy, Terrour, and fretful Cares) and the motion of the Blood being retarded, it by degrees departs from its temperament, and is infected with an acidity, so that Persons no way inclined

clined naturally to Melancholy may yet become so, by the disquiet of their troubled Mind.

Both these ways, but chiefly Melancholy, the Devil hath his advantage for disturbing the Conscience. Melancholy (most naturally) inclines Men to be solicitous for their Souls welfare; but withall disposeth them so strongly to suspect the worst, (for 'tis a credulous suspicious humour in things hurtful) and afflicts so heavily with sadness for what it doth respect, that when Satan lays before Men of that humour their *Miscarriages* under their discontents, their Impatience, Unthankfulness, Anger, rash Thoughts and Speeches against God or Men, &c. withall suggesting that such an Heart cannot be right with God, after serious thoughts upon Satan's frequently repeated Charge, they cry out, *Guilty, guilty*, and then begins a new trouble for their Unregenerate Estate, and their supposed lost Souls.

4. In this case usually Satan hath greater liberty to accuse, and by his Accusations to molest the Conscience, in that Men of discomposed Spirits by the manifold evils arising thence provoke God to desert them, and to leave them in Satans hand to be brought into an hour of Temptation. Satan's Commission is occasioned by our Provocations, and the Temptations arising from such a Commission, are usually dreadful; they are solemn Temptations, and called so after a singular manner; for of these I take those Scriptures to be meant, *Watch and pray, that ye enter not into Temptation*, Mat. 26. 41. *And lead us not into Temptation*, Mat. 6. 13. Such Temptations are not common Temptations, and are of unknown force and hazard to the Soul, which way soever they are designed; either for Sin or Terror. For several things do concur in a solemn Temptation: As, 1. Satan doth in a special manner challenge a Man to the Combate, or rather he challenges God to give him such a Man to fight with him, as he did concerning Job. This Christ tells us of, Luk. 22. 31. Simon, *Satan hath desired to have you*; the word signifies a challenging or daring, and it seems the Devil is oft daring God to give us into his hand, when we little know of it. 2. There is also a special suitability of Occasion, and Snare, to the temper and state of Men. Thus he took Peter at an advantage in the High Priests Hall, and in the case we now speak of he takes advantage of Mens Provocations and Melancholy. 3. There is always a violent prosecution, which our Saviour expresseth under the comparison of *sitting*, which

which is a restless agitation of the Corn, bringing that which was at the bottom to the top, and shuffling the top to the bottom, so that the Chaff or Dirt is always uppermost. 4. And to all this there is *divine permission*, Satan let loose and we left to our ordinary strength; as is implied in that expression, *He hath desired to have you, that he might sift you*. Now then if the Devil have such ground to give God a challenge concerning such Men, and if God do (as he justly may) leave such Men (whose bitterness of Spirit hath been as a *smoak in his Nostrils all the day*) in Satans hand, he will so shake them, that their Consciences shall have no rest. And this he can yet the more easily effect, because

5. Discomposures of Spirit have a particular *tendency* to incline our thoughts to *severity* and harshness, so that those who have had long and great disturbances upon any outward occasions, of Loss, Affliction, or Disappointment, &c. do naturally think (after a solemn review of such troubles) harshly of God, and of themselves; they are ready to conclude that God is surely angry with them, in that he doth afflict them, or that they have unsanctified hearts, in that their thoughts are so fretful and unruly upon every inconsiderable petty occasion. 'Tis so ordinary for Men under the weight of their Trouble, or under the sense of their Sin, to be sadly apprehensive of Gods Wrath, and their Souls hazard, that it were needless to offer Instances; let *Davids* case be instead of all. That his troubles begot such imaginations frequently, may be seen throughout the Book of the *Psalms*; we never read his complaints against persecuting Enemies, or for other Afflictions, but still his heart is afraid that God is calling Sin to remembrance; in *Psa. 38*. He is under great distress, and tells how low his Thoughts were; he was *troubled*, greatly *bowed down*, he *went mourning all the day long*; he expresseth his thoughts to have been, that *God had forsaken him*, ver. 21. and his hopes (though they afterward revived) were almost gone; he cries out of his sins, as having *gone over his Head*, and become a *Burthen too heavy for him*, ver. 4. and therefore sets himself to confess them, ver. 18. He trembles at Gods Anger, and feels the *Arrows* of God *sticking fast* in him, ver. 2. But what occasioned all this? the Psalm informs us, God had visited him with *Sickness*, ver. 7. besides that (for one trouble seldom comes alone) his *Friends* were perfidious, ver. 11. his Enemies also were busie, laying *Snares* for his life, ver. 12. Now, his thoughts were to this purpose, that surely he had some way

or other greatly provoked God by his Sins, and therefore he fears *wrath* in every *rebuke*, and *displeasure* in every *chastisement*, *ver. 1.* The like you may see in *Psal. 102.* where the Prophet upon the occasion of *Sickness*, *ver. 3.* and *23.* and the *reproach* of Enemies, *ver. 8.* is under great trouble, and ready to fail except speedy relief prevent, *ver. 2.* the reason whereof was this, that he concluded these troubles were evident tokens of God's indignation and wrath, *because of thine indignation and thy wrath, ver. 10.* From these five particulars we may be satisfied that it cannot be otherwise, and also how it comes to be so, that sometime trouble of Conscience is brought on, by other discomposing troubles of the Mind. For if these *take away* the Comforts, which supported the Soul, and *afford* also arguments to the Devil to prove a wicked Heart, and withal *a fit season* to urge them to a deep impression, God in the mean time standing at a distance, and the thoughts *naturally* inclined to conclude Gods Wrath from these troubles; how impossible is it that Satan should miss of disquieting the Conscience, by his strong vehement suggestions of wickedness and desertion?

In our enquiries after Satan's success in working these discomposures of mind, we have discovered, 1. That the disturbances thence arising are great; 2. That they have a tendency to trouble of Conscience. There is but one particular more to be spoken of relating to his success in this design, and that is,

3. These disturbances are *much in Satan's Power.* Ordinarily he can do it at pleasure, except when God restrains him from applying fit occasions, or when (notwithstanding these occasions) he extraordinarily suspends the effect, which he frequently doth when Men are enraged under suffering, upon the account of *the Gospel and Conscience*; for then though they be bound up *under Affliction and Iron*, yet the *Iron enters not into the Soul*; though they are troubled, they are not distressed. These Extraordinaries excepted, he can as easily *discompose* the Spirits of Men, as he can by Temptation, *draw* them into other Sins, which may be evidenced by these considerations:

1. We may observe, that those, whose *passionate* tempers do *usually* transport them into greater vehemencies, are *never* out of trouble. Their fits frequently return, they are never out of the Fire, and this is, because Satan is still provided of occasions suitable to their inclinations.

2. Though

2. Though God, out of his common bounty to mankind, hath allowed him a comfortable being in the World, yet we find that generally the Sons of Men under their various Occupations and Studies, are wearied out with *vexations of Spirit*; this *Solomon* in *Ecclesiastes* discovers at large in various employments of Men, not exempting the pursuit of *Wisdom* and Knowledge, (*chap. 1. 18. In much Wisdom is much grief, and he that increaseth Knowledge increaseth sorrow*) nor Pleasures, nor Riches, for by all these he shews that a Man is obnoxious to disquiets: so that the general account of Man's Life is but this, *Eccles. 2. 23. All his days are sorrows, and his travel grief, yea his heart taketh not rest in the night.* That it is so, is testified by common experience past denial; but how it comes to be so, is the enquiry: 'tis either from *God*, or from *Satan*, working by occasions upon our tempers. That 'tis not from *God* is evident: for though sorrow be a part of that *Curse*, which Man was justly doomed unto, yet hath he appointed ways and means by which it might be so mitigated, that it might be tolerable, without *discomposure* of Spirit; and therefore *Solomon*, designing, in his *Ecclesiastes*, to set forth the chief good, shews that felicity consists not in the common abuse of outward things, (because that brings only vexation) but in the *fear of God* leading to future happiness, and in the mean time, in a *thankful, comfortable use* of things present without anxiety of Mind. Hence doth he fix his conclusion (as the result of his experience) and often repeats it; *There is nothing better for a Man, than that he should Eat and Drink, and that he should make his Soul enjoy good in his Labour. Eccles. 2. 24. & 3. 12, 13. & 5. 18, 19.* Not that *Solomon* plays the *Epicure*, giving advice to eat and drink, for to morrow we die; nor that he speaks deridingly to those that seek their felicity in this life, as if he should say, *If ye do terminate your desires upon a terrene felicity, there is nothing better then to eat and drink, &c.* But he gives a serious positive advice, of enjoying the things of this life with cheerfulness, which he affirms proceeds from the sole bounty of *God*, as his singular gift; *It is the gift of God, Eccles. 3. 13. 'tis our portion,* that is, our allowance, *Eccles. 5. 19.* for these two expressions [*our Portion, and God's gift*] they are of the same signification with *Solomon* here) and when a Man hath power to enjoy this allowance in comfort, 'tis *God* that answereth him in the joy of his heart, ver. 20. 'Tis plain then, that *God sows good Seed in his Field*; the springing up therefore of these Tares of vexation, which

so generally afflict the Sons of Men, must be ascribed to this, *the Enemy hath done it.*

3. 'Tis also a considerable ground of suspicion that Satan can do much in discomposures of Spirit, in that sometimes those whose tempers are *most cool and calm*, and whose singular *dependence* upon, and communion with God, must needs more *strengthen* them against these passionate vexations, are notwithstanding precipitated into violent commotions. *Moses* was naturally meek, above the common disposition of Men, and his very business was converse with God, whose presence kept his Heart under a blessed awe; yet upon the Peoples murmuring, he was so transported, with fullness and unbelief at the waters of *Meribah*, Numbers 20. 10, 12. that *it went ill with him*: which *David* thus expresseth, Psal. 106. 33. *they provoked his Spirit, so that he spake unadvisedly with his Lips.* Who can suppose less in this matter, than that Satan, having him at advantage, hurried him to this rashness? specially seeing such vehemencies were not *usual* with *Moses*, and that his natural temper led him to the contrary. This hath some affinity with the next consideration, Which is,

4. That when Men *most foresee* the occasions of their trouble, and do *most fear* the trouble that might thence arise, and *most firmly design* to keep their hearts quiet, yet are they oft forced (against all care and resolution) upon *extravagant heats*. *David* resolved, and strenuously endeavoured, to possess his Soul in Serenity and Patience, (for what could be more, than solemn engagement? Psal. 39. 1. *I said I will look to my ways*, and what endeavours could be more severe, than to keep himself *as with Bit and Bridle*? what care could be more hopeful to succeed, than to be *dumb with silence*?) yet for all this, he could not keep his Heart calm, nor restrain his Tongue, ver. 3. *My Heart waxed hot within me, while I was musing, the Fire burned, then spake I with my Tongue.* Who suspects not the hand of Satan in this?

5. 'Tis also remarkable, that when we have *least reason* to give way to discomposure, when we have *most cause* to avoid all provocations, yet then we have *most occasions* set before us. When we would *most retire* from the noise of the World for private devotion, when we would *most carefully prepare* our selves for a solemn Ordinance, if we be not very watchful, we shall be *diverted* by business, *disturbed* with noises, or some special *occasion* of vexation shall importune us to disquiet our selves: when yet we shall ob-

serve

serve, if we have not these *solemn* affairs to wait upon, we shall have *fewer* of these occasions of vexation to attend us. This cannot be attributed to meer *contingency* of occasions, nor yet to our *tempers* solely; for why they should be most *apt* to give us trouble, when they are most *engaged* to calmness, cannot well be accounted for; 'tis evidently then Satan, that maliciously directs these occasions (for they have not a malicious ingeniousness to prepare themselves, without some other chief mover) at such times as he knows would be most to our prejudice.

These general considerations amount to more than a suspicion that it is much in Satan's power to give disturbances to the Minds of Men; yet for the clearer manifestation of the matter I shall shew, that he can do much to bring about *occasions* of discomposure, and also to *stir* up the Passions of Men upon these occasions.

1. That *occasions* are much in his hand, I shall easily demonstrate. For 1. There being *so many* occasions of vexation to a weak crasy Mind, we may well imagine, that one or other is still occurring, and while they thus offer themselves Satan needs not be idle for want of an opportunity. 2. But if common occasions do not so exactly suit his design, he can *prepare* occasions; for such is his *fore-sight* and contrivance, that he can put some Men (without their privity to his intentions, or any evil design of their own) upon such *actions* as may (through the strength of prejudice, misinterpretation, or evil inclination) be an offence to others; and in like manner, can *invite* those to be *in the way* of these offences. I am ready to think, there was a contrivance of Satan (if we well consider all circumstances) to bring *David* and the Object of his Lust together; while *Bathsheba* was Bathing, he might use his Art in private motions to get *David* up to the Roof of his House. But more especially can the Devil prepare occasions that do depend upon the *wickedness* of his *Slaves*; these are Servants under his command, he can say to one, Go, and he goes; and to another, Come, and he comes. If contempt, or injury, affronts or scorns, &c. be necessary for his present work against any, whom he undertakes to disturb, he can easily put his Vassals upon that part of the Service; and if he have higher employment for them, he ever finds them forward. And hence was it that when *Satan* designed to plunder *Job*, he could quickly perform it, because he had the *Chaldeans* and *Sabeans* ready at a call. 3. If both these should

fail him, he can easily awaken in us, the *memory* of old occasions that have been heretofore a trouble to us: these being raised out of their Graves, will renew old disturbances, working afresh the same disquiets, which the things themselves gave us at first.

If Satan's power were bounded here, and that he could do no more than set before Men occasions of vexation, yet we might justly, on that single account, call him the *troubler* of the Spirits of Men; considering, that naturally the thoughts of Men are restless, and their imaginations ever rowling. If Men sequester themselves from all business, if they shut themselves up from commerce with Men; turn *Eremites*, (as *Jerom* did) on purpose to avoid disquiet, yet their thoughts would *hurry* them from place to place, sometimes to the *Court*, sometimes to the *Market*, sometimes to *Shews* and Pastimes, sometimes to *quarrellings*, sometimes they *view* Fields, Buildings and Countries, sometimes they *fancy* Dignities, Promotions and Honours, they are ever working upon one object or other, real or supposed; and according to the object, such will the affections be, high or low, joyful or sorrowful: so that if the utmost of what Satan could do, were no more than to provide occasions, discomposures would follow naturally. The evil dispositions of Men would thereby be set a working, though Satan stood by as an *Idle Spectator*. The *Serpent* (in our Breasts, as *Solomon* tells us *Eccles. 10. 11.*) would *bite without enchantment*, that is, except it were charmed. But Satan can do more than tempt *objectively*, when he hath provided the *Fewel* he can also bring Fire: For,

2. He can also set our passions *on work*, and incense them to greater fury than otherwise they would arrive at. We see persons that are distempered with passion, may be whetted up to an higher pitch of rage, by any officious *Flatterer*, that will *indulge* the humor, and *aggravate* the Provocation. Much more then can Satan do it by *whispering* such things to our Minds as he knows will increase the Flame; and therefore is it, that where the Scripture doth caution us against *anger*, (as the proper product of our own corruption, calling it *our wrath*, *Eph. 4. 26, 27.*) There also it warns us against the *Devil*, as the *incendiary*, that endeavours to heighten it. And where it tells us of the disorders of the tongue (which, though a little Member, can of it self do great mischief, *Jam. 3. 6.*) there it also tells us, that the *Devil* brings it an *additional*

Fire

Fire from *Hell*; *It is set on Fire of Hell*. And there are several ways by which Satan can irritate the Passions. As,

1. By presenting the *occasions worse* than they are, or were ever intended, unjustly *aggravating* all circumstances. By this means he makes the object of the passions the more displeasing, and hateful; this must of necessity provoke to an higher degree.

2. He can in a natural way move (as it were) the *Wheels*, and set the passions a going, if they were of themselves more dull and sluggish: for he hath a *nearer access* to our Passions than every one is aware of. I will make it evident thus: our Passions, in their workings, do depend upon the fluctuations, excursions and recursions of the Blood, and animal Spirits, as *Naturalists* do determine: Now that Satan can make his approaches to the *Blood*, *Spirits* and *Humors*, and can make *alterations* upon them, cannot be denied, by those that consider what the Scripture speaks in *Jobs* case, and in the cases of those, that were by possession of the Devil, made *Dumb*, *Deaf* or, *Epileptick*: for if he could afflict *Job* with *grievous Boils*, 'tis plain he disordered and *vitiates* his Blood and *Humors*, which made them apt to produce such Boils or Ulcers; and if he could produce an *Epilepsy*, 'tis evident that he could infect the *Lympha* with such a sharpness, as by vellicating the Nerves, might cause a Convulsion: and these were much more than the disorderly Motions of Blood, Spirits or Humors which raise the passions of Men. If any *object* to this, That then (considering Satan's malicious diligence) we must expect the Passions of Men would never be at rest. 'Tis *answered*, that this power of Satan is not *unlimited*, but oft *God prohibits* him such approaches, (and without his leave he can do nothing); and also *grace* in God's Children, working *calmness*, submission and patience, doth *ballance* Satan's contrary endeavour. For as hurtful and vexatious occasions, being represented by the Sence to the imagination; are apt to move the Blood and Spirits: so on the contrary, the *Ballast* of Patience and other Graces, doth so *settle* the Mind, that the Blood and Spirits are kept steady in their usual course.

3. When the Passions are up, Satan can by his suggestions make them *more beady* and violent. He can suggest to the Mind *Motives* and Arguments to forward it, and can stir up our *natural* corruption

Vid. Willis de anima Brut. cap. 8. & 9.

Job 2. 7.

ruption with all its powers to strike in with the opportunity. Thus he not only kindles the Fire, but blows the Flame.

4. And he can further *fix* the Mind upon these thoughts, and keep them still upon the Hearts of Men. And then they eat in the deeper, and like Poyson, diffuse their malignity the further. We see that Men, who are at *first* but in an *ordinary* fret, if they continue to *meditate* upon their Provocation, they increase their vexation, and if they give themselves to *vent* their Passions by their Tongues, though they begin in some moderation, yet as motion causeth heat, so their own words whet their rage, according to Eccles. 10. 13. *The beginning of the words of his Mouth is foolishness, but the latter end of his talk is mischievous madness.* The same advantage hath Satan against Men by *holding down* their thoughts to these occasions of discomposure.

If occasions be so much in Satan's power, and he have also so great an hand over Mens Passions, 'tis too evident that he can do very much to discompose the Spirits of Men, that are naturally obnoxious to these troubles, except God restrain him, and Grace oppose him. Thus have I spoken my thoughts of the first sort of troubles, by which Satan doth undermine the peace of Mens Hearts.

CHAP. VII.

Of the second way to hinder Peace. Affrightments, the general Nature and Burthen of them, in several Particulars. What are the Ways by which he affrights. 1. Atheistical Injections. Observations of his proceeding in them. 2. Blasphemous Thoughts. 3. Affrightful Suggestions of Reprobation. Observations of his proceedings in that course. 4. Frightful Motions to S n. 5. Strong immediate Impressions of Fear. 6. Affrightful scrupulosity of Conscience.

THe next rank of troubles, by which the Devil doth endeavour to molest us, I call *Affrightments*. It is usual for those that speak of Temptations, to distinguish them thus: Some are (say they) *Enticements*, some are *Affrightments*; but then they extend these *Affrightments* further than I intend, comprehending under them, all those Temptations of sadness and terror, of which I am next to speak; but by *Affrightments*, I mean only these perplexities of Spirit into which Satan casts Men, by overacting their fears, or astonishing their minds, by injecting unusual and horrid thoughts against their consents. Some there are that have thought those Temptations, of which the Apostle complains 2 Cor. 12. 7. (*there was given me a Thorn in the Flesh, the Messenger of Satan to buffet me*) were of this kind, that is, horrid injections frequently repeated, as Men deal their blows in fighting. Gerson speaking of these, tells us they sometime come from the sole suggestion of Satan, troubling the fancy; and saying, *deny God, Curse God*, and then adds, *such was the Thorn in the Flesh given to the Apostle*. But whether this was the trouble of the Apostle, or some other thing (for several things are conjectured, and nothing can be positively proved) we are sure (from the sad experience of many) that such troubles he doth often give; which I shall first explain in

*Irritamenta
Tericulamen-
ta.*

*In calce tom. 4.
p. 973. Talis
stimulus datus
fuit Apostolo.*

in the *general*, and then give a *particular* of these frightful injections.

1. To explain the nature and burthen of this kind of trouble, I shall present you with a few *observations* about them. As,

1. These astonishing thoughts, are purely *injections*, such as Satan casts into the Mind, and not what the Mind of it self doth produce, as one expresseth it, they are more *darting* than *reflecting*. Not but that our natural corruption could of it self beget Blasphemous or Atheistical Thoughts, but when they have their rise from *our selves* solely, they do not so *startle* us, having some share (at least) of *our consent* going along with them, they appear not so strange. But in this case in hand, Satan is the *Agent*, and Men are the *Sufferers*, their Understandings and Souls being busied all the while to repel them, with the utmost of their reluctances. And to those that do thus strive against them, making resistance with all their strength, with Tears and Prayers, they are only their *Afflictions*, but not their *Sins*. For the Thoughts are not polluted by the *simple apprehension* of a sinful Object, no more than the Eye is defiled by *beholding* loathsome and filthy things : for then should the Mind of *Christ* have been defiled, when *Satan* propounded himself, blasphemously, as the *Object* of his Worship, his Mind as truly apprehended the meaning of that saying [*fall down and worship me*] as ours can do, when he casts such a thing immediately into our Thoughts. Which is a consideration to be observed diligently, by those that meet with such sad exercise ; if they do truly apprehend that they are but their sufferings, and that God will not charge the Sin upon them, they will more easily bear and overcome the trouble.

These injections are commonly *impetuous* and *sudden*, frequently compared to Lightning : and this is usually made a note of distinction, betwixt wicked blasphemous thoughts rising from *our natural corruption*, and *darted in* by Satan ; the former being more *leisurely*, *orderly*, and *moderate* according to the usual course of the procedure of *humane* thoughts, the latter usually accompanied with an *asty violence*, *subtly*, and *incoherently* shooting into our Understandings, as Lightning into an House. So that all the Strength we have, can neither *prevent* them nor *expel* them, nor so much as *mitigate* the violence of them.

3. They are also for the most part *incessant*, and constant Troublers, where they once begin. Though Satan hath *variety*, in regard

regard of the matter of these amazing injections, (for sometimes he affrights one Man with blasphemous Thoughts, another, with Atheistical Thoughts, a third with grievous unusual Temptations to Sin, as Murther, &c.) yet, usually, he *fixeth* his Foot upon what he *first* undertakes. And as cunning Huntsmen, do not change their Game that they first rouse, that they may sooner speed in catching the Prey; so what frightful thought Satan begins the trouble with, that he persists in, and is withal so vehement in his pursuit, that he gives little intermission. He makes these unwelcome thoughts haunt them like Ghosts, whithersoever they go, whatsoever they do; he will give solemn onsets it may be *twenty* or *forty* times in a day: and at this rate he continues, it may be for some considerable time, so that they are not quit of the trouble for several *Months*, or it may be *Years*.

4. The matter of these Affrightments, are things most *contrary* to the *Impressions* of Nature, or Grace, and therefore *most odious* and troublesome. When he is upon this design, things that are most contrary to the belief and inclination of Men are best for his purpose. As Men that intend to affright others, chuse the most *ugly visors*, the *strangest garbs* and *postures*, and make the most uncouth *inhumane noises*; and the more monstrous they appear, the better they succeed in their purposes. Yet Satan doth not always chuse the *very worst*, for then most of the troubles of this kind, would be about the *same thing*, but he considers the *strength* of our *persuasions*, our *establishment* in Truths, the *probability* or *improbability* of an *after-game* with us; and accordingly sometimes refuseth to trouble us with injections, contrary to what we are *most firmly* rooted in, chusing rather that which (though contrary to our thoughts and resolves) we have not been fixed in, without a *great deal of labour*, and which (if there be occasion) might most fitly be *charged* upon us as our own, so that (whereas other Suggestions would be slighted, as apparent Malice, and *Scarecrows*) these are most *afflicting*, (as being an assault against such a Fort which *costs us* much to rear, and which we are most afraid to lose,) and most lyable to his *accusation* after a long continuance, as being the issue of our own unsettledness.

5. The first and most obvious effects of these injections, are the *utmost abhorrency of the Mind*, (which presently startles at the appearance of such odious things,) and the *trembling* of the Body, sometimes to an agony and fainting. The invasion of *one single*
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injection, hath put some into such an heart-breaking affrightment, that they have not recovered themselves in a *whole days time*. This *trembling* of the Body, and *agony* of the Mind, are the usual consequences of any thing that is *surprising*, strange and fearful : and therefore is trembling of the Body made, by Divines, a *mark* to discover, that these hideous blasphemous thoughts are *cast in* by Satan, and have not their rise from our own hearts; for the horror of the mind is usually so great, when it is spoken to in this language, that it cannot bear up under its astonishment and trouble. Yea those very Men that are otherwise *prophane*, and can with boldness commit great iniquities ; cannot but *shake*, and inwardly concieve an unspeakable hatred at these monstrous suggestions.

6. These Affrightments are more *common* than Men are usually aware of ; they are by some thought to be rare and extraordinary ; but this mistake ariseth from the *concealment* of these kind of Troubles, those that are thus afflicted, are often *ashamed* to speak to others what they find in their own hearts : but if all would be so ingenuous as to declare openly what fearful imaginations are obtruded upon them, it would appear that Satan very frequently endeavours to trouble Men this way.

7. These are very *grievous Burthens*, and hard to be born upon many accounts. (1.) Who can well express the inward *torture* and molestation of the Mind, when it is forced against its own *natural bent* and inclination, to harbour such Monsters within it self ? how would nature reluct and abominate the drinking down of noisome pudled Water, or the swallowing of Toads and Serpents ? (and hence was it that Persecutors in their devilish contrivances invented such kind of Tortures) and what less doth the Devil do, when he forceth Blasphemies upon their Thoughts ? and commits a *rape* by a malicious violence upon their Imaginations ? *David* under these Temptations, *Psal. 73. 21.* crys out, *Thus my heart was grieved, and I was pricked in my reins*: and it cannot be otherwise, for the reason already mentioned. Nature abhors to be forced to what is most contrary to it self, and so doth Grace. Now the things by which Satan works these Affrightments are contrary to Nature or Grace, or both together ; and as they will strive to the utmost of their ability to cast out what is so opposite to them, so must the Devil to the utmost of his ability (if he would carry his design) strengthen himself in his

Horrore suis
implent ani-
mum, ut tan-
tum non pe-
ctus ipsum ex-
pectorare vide-
antur — ad
quorum
præsentiam
natura vel de-
pravatissima
contremiscit.
Arrowsmith
Tract. Sac. l.
2. cap. 7. §. 6.

his force, and from hence (as when Fire and Water are committed together) ariseth a most troublesome conflict ; and indeed if there were a *compliance* of our consent, there would be no *Affrightment* ; neither can this kind of Temptation be managed, except there be the *utmost dissent* of the Mind. If any think there is no great ground for these Temptations, because some of the particulars by which he is said to affright Men are *natural* to us, as (for instance) *Atheistical Thoughts* (which are by some called the *Master-vein* of our original Corruption, and by others, said to be in the heart of every Man naturally) and then consequently not so troublesome as is imagined, &c. I answer, That when Divines call these, or blasphemous Thoughts, natural, they do not mean that they are *natural impressions engraven on us by Creation* (for they assert the contrary) that 'tis a *natural and unextinguishable* impression upon every Man that *there is a God*, &c. and usually give in this for proof, that the greatest *Atheists* in fear and extremity will manifest a *secret belief* of a Deity, by calling out, *O God*, &c. or by some other posture, (as *Caligula* by hiding himself when it thundered) but they mean only, that our *natural corruption may produce these Thoughts*, and that they are the natural issues thereof ; and therefore Perkins in answer to a question of this nature, tells us, that these *two Thoughts* [*there is a God*] and [*there is no God*] may be, and are *both* in the *same heart*. Now as this will give us the *reason* why Satan doth make *choicce* of these Thoughts to trouble us withall, which may also rise from our selves, (which I have hinted before, and shall presently again touch upon :) so it tells us still, that whether these Thoughts arise from our own Corruption, or from Satan, our *natural impressions* are strong against them, and withall that they cannot be so affrightful but when Satan doth manage them, and when the contrary impressions of Nature are awakened to give *strong resistance*, and then that struggling must be as the tearing of our Bowels, and still the worse in that we are incessantly pursued : Satan still casting back (with unwearied labour) the same Thoughts as they are repulsed and rejected ; as Souldiers that besiege Cities use to cast over the Walls their fir'd *Granado's*. (2.) These are also grievous, as they set the Mind upon the Rack, and stretch it under laborious and *doubtful enquiries* after the grounds or *causes* of this kind of trouble, for the Heart astonished with such cursed Guests against his Will, presently reflects upon God and it self, *What have I done ? and*

Perkins Cases
of Conscience.
l. i. cap. 10. § 2.

Treatise of I-
maginations.
cap. 3.

wherefore am I thus disquieted with Monsters? why doth the Righteous Lord suffer Satan to break open my Heart, and fill me with such fearful Thoughts? but when Mens enquiries are not so high, but detained in a consideration of the nature of the trouble and manner of its working, without looking up to the Providence of God, then are their troubles *increased*. (3.) As these Injections necessitate Men in their own defence, to *oppose*, and every way to resist, 'tis an increase of the Burthen: What Pleadings are they put to? what Defiances? what endeavours to call off the thoughts? and all to little purpose; while the trouble continues, they are forced to ly in their Armour, and to be constantly in their Ward. (4.) And yet are they further troublesome in the *After-Game* that Satan plays by these Thoughts. 'Tis not all of his design to affright Men, but he usually hath another Temptation to come in the rear of this, and that is to turn these *Affrightments* into *Accusations*, and by urging them *long* upon the hearts of Men, to make them believe that they are their *own* Thoughts, the issues of their own natural Corruption, and after Men are by continual Assaults weakned, their Senses and Memory dulled, their Understanding confounded, &c. they easily conclude against themselves; The Tempter imputes all the horrid Blasphemy to them, boldly calls them guilty of all; and because their Thoughts have dwelt long upon such a *Subject*, and withall knowing that corrupt Nature of *it self* will lead Men to such horrid Blasphemies or Villanies (which makes it *probable* that it might be their own fault, and for this *reason* Satan makes choice of such Injections as may in the Accusation seem most *likely* to be true) being strongly charged as guilty, they *yield*; and then begins another trouble more fearful than the former: Oh! what sad thoughts have they then of themselves? as the most vile blasphemous Wretches! sometimes they think, *that 'tis impossible that other Mens Hearts should entertain such intolerable things within them as theirs*; and that none was ever so bad as they: sometimes they think, *that if Men knew what vile imaginations and monstrous things are in their Minds, they would in very Zeal to God and Religion stone them, or at least exclude them from all commerce with Men*; sometimes they think their Sin to be the Sin against the Holy Ghost; sometimes they think God is engaged in point of Honour to shew upon them some remarkable Judgment, and they verily look for some fearful stroke to confound them, and live under such a *frightful expectation*. These and many more to this purpose are their thoughts,

Vid. Dickson
Therap. Sacra.
lib. 3. cap. 26.
§ 7.

thoughts, so that these Temptations are every way troublesome both in their first and second effects.

Thus I have in the general expressed the *nature* of these affrightments; what the particular injections are by which he studies to affright Men, I shall next declare. They are principally six:

1. *Atheistical Thoughts.* By injecting these into the Mind, he doth exceedingly affright Men, and frequently for that end doth he suggest, that there is no God, and that the Scriptures are but delusive contrivances, &c. Concerning these I shall note a few things: As,

1. Though there be an observable difference betwixt *Atheistical injections*, and *Temptations to Atheisme*, not only in the *design*, (Satan chiefly intending *seduction* in the latter, and *affrightment* by the former) but also in the *manner* of proceeding: (for when he designs chiefly to tempt to Atheism, he first prepares his way by *debanching* the Conscience with vitious or negligent living. According to *Psal. 14. 1.* that which makes Men *say in their Hearts there is no God*, is this, that *they are corrupt, and have done abominable works*; and in this method was famous *Junius* tempted to Atheism. But when he chiefly intends to affright, he sets upon Men, that by a *watchful* and strict conversation cut off from him that advantage) yet he doth *so manage* himself, that he can turn his course *either way*, as he finds probability of success after tryal; for he presseth on upon Men most, where he finds them *most to yeild*, so that those who were but at first affrighted, may at last be solemnly perswaded and urged to believe the suggestion to be true, if they give him any encouragement for such a procedure.

2. *Contemplative Heads* and great Searchers are usually most troubled in this manner, partly because they see *more difficulties* than other Men, and are more *sensible* of Humane inability to resolve them, and partly because God (who will not suffer his Children to be tempted *above what they are able*) doth *not permit* Satan to molest the *weaker* sort of Christians with such dangerous assaults.

3. Persons of eminent and singular *Holiness* may be (and often are) troubled with Atheistical thoughts, and have sad conflicts about them, Satan labouring (where he cannot prevail for a positive entertainment of Atheism) at least to *disquiet* their Minds by haunting them with his Injections, if not to *weaken* their assent to

to these Fundamental Truths, in which he sometimes so prevails, that good Men have publickly professed, that they have found it an harder matter to believe that there is a God, than most do imagine.

4. Satan lies at the *catch* in this design, and usually takes Men at the advantage, *suddenly* setting upon them, either in the *height* of their Meditations and Enquiries into Fundamental Truths, (for when they soar aloft, and puzzle themselves with a difficulty, then is he at hand to advise them to cut the knot which they cannot unloose) or in the *depth* of their Troubles, (for when Men cannot reconcile the daily Afflictions and Sufferings which they undergo, with the love and care of God toward his Children, then 'tis Satans season to tell them that there is no supream Disposer of things) ; in both these cases the Devil leaps upon them unawares (like a Robber out of a Thicket) who if he do not wound them by the Dart of Atheistical Injection, at least he is sure to astonish them, and to confound them with amazement. For,

5. Sometimes he pursues with wonderful *violence*, and will *dispute* with admirable subtilty, urging the *inequality* of Providence, the *seeming contradictions* of Scripture, the *unsuitableness* of Ordinances to an infinite Wisdom and Goodness, with many more Arguments of like kind; and this with such unexpected acuteness, and seeming demonstration, that the most holy Hearts and wisest Heads shall not readily know what to answer, but shall be forced to betake themselves to their Knees, and to beg of God that he would rebuke Satan, and uphold them that their Faith fail not; Nay, he doth not only dispute, but by urging, and (with unspeakable earnestness) *threaping* the Conclusion upon Men, doth *almost* force them to a Perswasion, so that they are almost carried off their Feet whether they will or no. Which was the very case of *David* (when the Devil pursued him with Atheistical thoughts on the occasion of the prosperity of wicked Men, and his daily Troubles,) *Psal. 73. 2. My Feet were almost gone, my Steps had well-nigh slipped.*

6. Yet for all this, he sometimes lays aside his Sophistical Subtilty, and betakes himself to an *Impudent Importunity*; for sometimes he insists only on *one* Argument, not changing that which he first took up, nor strengthening his Suggestion with variety of Arguments, but by frequent repetition of the same Reason, pers-

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sists to urge his injected Atheism. This gives no discovery of any deep reach if he designed to persuade, (for 'tis scarce rational to imagine, that serious Men, who by many Arguments are fully persuaded there is a God, should readily lose their hold upon the appearance of one Objection,) but it shews that he purposeth only to molest. And this appears more evidently, when he contents himself with weak and *trivial* Arguments, which the afflicted Party can answer fully, and yet cannot for all that quit themselves of the trouble : for instance, 'Tis not very many years since a serious and pious Person came to me, and complained, that he could not be at rest for Atheistical thoughts that perpetually haunted him, and upon a particular enquiry into the cause and manner of his Trouble, he told me the first rise of it was from his Observation, that I had interpreted some Scriptures otherwise than he had heard some others to have done ; but withall, he added, that he knew the reason of his perplexity was but silly, and that which he could easily answer : This being no just charge against the Scripture, (whose sense and truth might for all that be one, and uniform to it self) but only an implication of Humane weakness appearing in the different apprehensions of Expositors; yet notwithstanding, he affirmed he could not shake off the trouble, and that his thoughts were ever urged with the same thing for a long time together ; nay, such is his impudency in this kind of trouble, that those who know 'tis the best way *not to dispute* Fundamentals with Satan, but with abhorrency to reject him (after the example of Christ) with a *Get thee behind me Satan*, and accordingly do with their utmost strength reject them, yet they find that he doth not readily desist.

How sad is this Trouble ? how are pious Persons affrighted to see the Face of their Thoughts made abominably ugly and deformed by these violent and unavoidable Injections ? 'tis not only *wearisome* to those that know it to be solely *Satans malice*, but it often proves to be an *astonishing surprisal* : like that of a Traveller, who while he passeth on his way without foresight or thought of danger, is suddenly brought to the top of a great Precipice, where when he looks down to the vast deep below, his Head swims, his Heart pants, his Knees tremble, and the very fear of the sudden danger so confounds him that he is (through excessive dread) ready to fall into that which he would avoid : so are these amazed at so great hazards before them. Satan could not by all his Art pre-

prevail with them to abandon the holy ways of God in exchange for the pleasures of Sin, and now they seem to be in danger to lose all at once, and yet 'tis more affrightful by far to those that charge (through Satans cunning) all this Atheism upon themselves.

2. Another affrightful Injection, is that of *blasphemous Thoughts*, as that God is not just, not compassionate, that Scriptures and Ordinances are but low and sorry things, &c.

That Satan doth delight to force such Thoughts upon Men, is evident, (1.) From his *Nature*. He is a *blasphemous Spirit*, and withal so *malicious*, that whatsoever is in his cursed Mind, he will be ready to vent upon all occasions. (2.) From his *Practice*: for where he can obtain the rule over Mens Imaginations, (as in some distracted Persons, and those that are disordered with Feavers,) he usually makes them vomit forth Oaths, Cursings, and Blasphemies, and this he doth to some that (while they have had the use of their Reason) have not been observed to give their Tongue the liberty of swearing, or cursed speaking. (3.) From his *professed Design* in the case of *Job*, concerning whom he boasted to God himself, that he would make him curse him to his face, and accordingly tempted him by his Wife to curse God and die. (4.) From the sad *experience* of those that have suffered under this sad Affliction; for many have complained of blasphemous Thoughts, and those whom he cannot conquer, he will thus trouble. Neither need we think it strange that the Devil can impress Blasphemies upon the Imaginations of Men *against their wills*, when we consider that he could make *Saul* (in his fits) to behave himself like an *inspired Person*, and cause him to utter things beyond, and unsutable to his disposition, (after the rate and manner of those raptures which Idolatrous Priests used to be transported withal:) this in 1 *Sam.* 18. 10. is called *Sauls prophesying*, when the *evil Spirit from the Lord vexed him*; and is the same with that which is spoken concerning *Baal's Priests*, 1 *King.* 18. 29. *They prophesied until the time of the offering of the Evening Sacrifice*; that is, they were exercised with Trances and rapturous Furies, in which they uttered strange Sounds and Speeches. How easily then may Satan possess the Fancies of Men with Blasphemies? so that the *unwilling* may be troubled with them, and those that are deprived of the benefit of Reason, may (from the power of the
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impression upon their imagination) vent them with a kind of unwillingness.

Melancholy Persons do very frequently meet with this kind of Trouble, Satan having a great power upon their *Imagination*, and great *advantages* from the darkness of that Humor, to make the fear arising from such thoughts the more *astonishing*, and to *delude* them into an apprehension that they are guilty of all that passeth through their thoughts, and also to work this perplexity to more *dismal effects*. In these kind of Men he doth play the *Tyrant* with such Injections, abusing them to such an height, as if they were his Vassals and Slaves, whose Thoughts and Tongues were in his (and not their own) keeping ; and so strongly doth he possess them with this perplexity sometimes, that all the counsels, reasonings, or advice of others, cannot in the least satiate or relieve them ; yet notwithstanding I have known several under this Affliction, who (when by *Physick*, the state of their Bodies hath been altered) have found themselves at ease immediately, the Trouble gradually and insensibly ceasing of it self.

Others there are that have great vexation from these Thoughts, and these are commonly such as by some *long* and grievous Pain, Sickness or other Crosses, have their Spirits *fretted* and imbittered ; then is Satan ready to suggest, that God is cruel, or regardless of his People ; and these Thoughts are the more dreadful, because fretting and murmuring Spirits have a natural tendency to to think harshly of God ; so that Satan in this case doth with the more *boldness* obtrude these Suggestions upon them, finding so great a forwardness toward such Imaginations, and also with greater *severity* he doth *reflect* upon them, as being in some likelihood compliant and consenting.

When other Persons (not so concerned as these two sorts of Men above mentioned) are assaulted with blasphemous thoughts, the fits are *less permanent*, and (because they easily *discover* the design, and Author of them) not highly affrightful, though still troublesome.

The burthen of these injections are much like the former, very sadly afflicting. For who can easily bear the *noise* of Satan while he shouts continually into their Ears odious Calumnies, and Blasphemous Indignities against God ? *David* could not hear wicked Men blaspheme God, but it was *as a Sword in his Bones*, exceeding painful : the impressions of *Nature*, (that teach us to re-

vere and honour God) the power of *Education* (that confirms these impressions) the *persuasion* of Faith (that assures us of the reality and infinite Excellency of a Godhead) and the force of Love (that makes us more sensibly apprehensive of any Injury, or Dishonour done to him whom we love above all); *all these* do suffer by these violent Incurſions of Satan, and the Sufferer finds himself to be pained and tortured in these *noble parts*. How grievous must it be to a Child of God, to have his Ear *chained* to these intollerable ingrateful Reproaches? Especially when we consider that the Devil will in this case, utter the *most dreadful* Blasphemies he can devise, which will still add to the Affliction, (for even those Men that through habit, can well bear ordinary petty Oaths, will yet startle at outrageous prodigious Swearing) and therefore what ever *Covert* and consequential Blasphemies may be to some Men, these *impudent* hideous abuses of the Holy and Just God, must needs sadly trouble those that are forced to hear them. And the more *constant* the greater trouble. Who would not be weary of their Lives, that must be forced to undergo this Vexation still without intermission? And yet, the Devil can advance the trouble a little higher by the *Apparatus*, or Artificial Dread, which he puts upon the Temptation in the *manner* of the injection. As the *Roaring* of the Lion increaseth terrour in the Beasts of the Field, who without that, would tremble at his presence; and as the *Thundering* and Lightning at the giving of the Law, increased the fear of *Israel*; So when Satan is upon this design, he *shakes* as it were the House, and makes a noise that the fright may be increased.

3. *Suspicious fears* of being excluded out of Gods eternal *Decree of Election*, is another of his affrightments. This is, when Satan boldly takes upon him to *determine* God's secret Counsel concerning any Man; peremptorily asserting, that *he is none of Gods Elect*. In which case he often doth only inject the *suspicion* confidently, without offer of Proof; or if he use Arguments, they never amount to a proof of his Assertion, (neither is it possible they should, for these are among *God's secrets*, and out of Satans reach) though possibly they may prove the Person to be *not Converted* at present. So that this kind of trouble differs exceedingly, from those disquiets of Temptation, which frequently Men suffer about their *state* of Regeneration. And indeed, the *Question* should not be confounded, it being of great concern to Men, when

when their Peace is assaulted, to be able to observe the difference betwixt these two Assertions, *Thou art not Elected*: And, *Thou art not yet Regenerated*. Seeing the latter being granted, there yet remains a hope of the *Probability*, or *Possibility* of that Mans Conversion afterwards: (the suspicions of Non-conversion are more common, and not so dangerous); Nay, in Unregenerate Persons, the fears of their being yet in that condition (being joyned with diligence and care to avoid the danger) are necessary, and advantageous; but) the former being granted, *all hopes* are, together with that concession, *laid off*, which must needs make the affrightment intollerable. In this we may observe,

1. That Satan for the better management of this Design, doth not only inject these suspicions in the most *dreadful Language*, (as *Thou art a lost and damned Wretch, hopelessly miserable to all Eternity: God hath not Elected thee to Life, but prepared for thee (as a Vessel of wrath) the Lake of fire and Brimstone for ever, &c.*) But also he doth assert them with the highest *Peremptoriness* imaginable, as if he had *Authority* from God to pronounce a Sentence of Condemnation against a Man: This must needs amaze the Afflicted unpeakably.

2. In this he also *observes his Advantages*: For there are some Men so sadly suited to this Design, that Satan comes better to speed upon them, than others. Usually he fixeth his Eyes, 1. Upon *young Persons* at their first serious attendances upon, and considerations of Scripture Truths. Their hearts are then *tender*, (Youth hath a natural tender-heartedness; we find them coupled together in Rehoboam's Character, 2 Chron. 13. 7. *When Rehoboam was young, and tender-hearted*) and they are apt to receive strong impressions. When those who were formerly mindless of their Spiritual concern, begin to be serious, they can no sooner fall upon a Consideration of those weighty Doctrines: That there are *Sheep* and *Goats*, some *Saved*, and some *Damned*; that the Blessed are *few*, in comparison of the *many* that take the Broad-way to destruction, and that these were from Eternity *ordained unto Life*, and *these only*, &c. No sooner (I say) begin they to ponder these things, but Satan is ready with this suspicion, *And what dost thou know, but thou art one of these excluded Wretches? If but few are saved, a thousand to one thou art none of them? For why should God look upon thee more than another?* These are his first Assays with Young-Men, beginning to be se-

rious, in which afterward he proceeds with greater boldness, as he seeth occasion. 2. He also doth this to Persons that are *some way quickned* to a devotional fear of God, and care of their Souls, but withal are *ignorant*, and not able *distinctly* to apprehend, and *orderly* to range the Doctrines of the Scriptures into a due *consistency* with one another. Their *careful fears* make them enquire into what God hath said concerning the everlasting state of Men; and before they can be able to *digest* the Principles of Religion, Satan sets some Truths *edg-ways* against them, which put them into great affrightment, while (through their ignorance) other Truths (appointed and declared for the satisfaction of the minds of those that hunger and thirst after Righteousness) cannot come in to their relief. How startling must the truths of Gods Election be, when they stand forth *alone*, and are not accompanied with the *Invitations* of the Gospel, that promise *Pardon* and *Acceptance* to all that will come in and submit to Christ? Satan usually holds such kind of Men, to the consideration of those Truths, that have the most *dismal Aspect*, and while they are stopt there, they can draw forth no other conclusions than these, *That they are in hazard, and for ought they know, utterly lost.* 3. Satan hath also this Plot against those that by some *grievous* iniquity, or *long continuance* in sin, have highly provoked the Lord. Here he useth Arguments from the heinousness of their Iniquity; thou art a *Reprobate*, because thou hast committed these *great evils*, these are *marks* of Damnation, &c. Which Arguments, though they be of *no value*, and no way proving that for which they are brought, yet Satan *injecting suspicions*, and their own Consciences in the mean time justly accusing, they so sink under their fear, that they suffer Satan to make *what conclusion* he will, and then they *subscribe* to it. 4. Above all, *Melancholy* Persons give the Devil the *greatest* advantage to raise affrightments. That Distemper naturally fills Men with sad thoughts, and is credulous of the worst evil that can be objected against him that hath it. Of it self, it can create the blackest Conceits, and saddest Surmises, and then believes its own fancy. When Satan strikes in with this Humour, they are the more confirmed in their Suspicions, and the Fright is the greater, because they are as *Incredulous* of what is good (if it be told them) as they are apt to *believe* what is evil, and to believe it, because *they fear* it; though no other reason were offered: But much more
when

Pinguntque,
creduntque.

Dimtimel,
credunt.

when Satan in a *Prophetick* manner foretels their misery, and assures them they must never be happy.

3. The suspicions which the Devil hath by these advantages *raised up*, he doth endeavour to *increase*, and to root them *deeply* in the minds of them, upon whom he hath thus begun: And indeed, by frequent *inculcating* the same thing with his continued *peremptoriness* of asserting the certainty of their Non-election, he at last brings up very many to a *full persuasion* that it is so; and besides other Arts that he may have, or exercise in this particular, he commonly practiseth upon Men, by *perverting* the true *Intendment* and use of the Doctrine of Election. That there is such a thing as *Election*, and that of a *determinate* number, are Truths undeniable; and the end of their discovery in the Gospel, is the *comfort* and *confirmation* of the Converted. Here they may see Gods *unchangeable love* to them, how much they *stand engaged* for the freeness of Grace, and that the *Foundation of God is sure*, &c. For to this purpose doth our Saviour improve these Doctrines, *John 17. 6, 7, 9, 12, 15, 16*. But nothing of this is spoken to *discourage* any Man from his *endeavours*, neither can any Man, *prove that he, or any other, is excluded out of the decree of Election*, (except in case of the sin against the Holy Ghost); neither is it possible for the Devil to *prove* any such thing against any Man; neither *ought any to suppose himself not Elect*: But on the contrary, if he is *willing to forsake sin*, and *desirous to be reconciled to God*, he ought to apprehend a *probability*, that he is *Elected*, because the proffer of Christ is made to *all that will receive him*. And therefore should Men *stop* their ears against such Suggestions, and not dispute that with Satan, but rather *bearken* to the Commands, Exhortations, and Promises of Scripture, it being most certain that these *secret things belong to God*, Deut. 29. 29. and are no Mans rule to walk by, seeing *revealed things only belong to us*. All this the Devil perverts, for he endeavours to make Election the *immediate Object* of our Faith, and our Rule to walk by; as if it were necessary that every Man *knew Gods eternal purpose* concerning him, before he begin his endeavours. And as he argues some Men into a *perverse carelessness* upon the ground of Election, making them to conclude, that *If they are ordained to Life, they shall be saved, though they live wickedly; if they be not, they shall be damned, though they endeavour never so much to the contrary*. So he also argues some, from this Doctrine, into

into terrible fears of Damnation, because they cannot be assured *aforehand*, that their names are written in Heaven. And these dreadful suspicions he doth labour to strengthen, by some Mens *unvary* handling of the Doctrine of Non-election; when some Preachers unskillfully urge the *dangerous signs* of Reprobation, or speak *severely* of God's Decrees, without due *caution* and *promise* of Mercy to all penitent Sinners. Or when some, unskillful in the methods of comforting the distressed in Conscience, because they are not able to shew the Afflicted their Condition, or to speak *a word in season* to quiet their Minds, and to *direct* them what course to take, do usually refer them to God's Decree, and tell them, If God have *decreed* them to Salvation, they *shall be saved*. Satan doth industriously hold them there, by this means he leads them from the Promises and their Duty, and keeps them *musi*ng and *pori*ng upon Election, till they are *bewildred*, and cannot find the way out. Thus have several continued under their Affrightments for many Years.

4. We may observe, That when Satan hath brought them into this snare, he doth *tyrannically domineer* over them. He doth *deride* them under their trouble, and *mock* at them when *their fear comes* upon them. And because now the very thought, or hearing of *Election* is as a Dagger to the heart; and a *dreadful sound in their Ears*, he delights to *repeat* it to them; for the very naming of the word, becomes as dreadful, as the sentence of *Condemnation* to a Malefactor, being always accompanied with this Reflection; *Oh how miserable am I, that have no part nor portion in it!* Besides, he doth busie their minds with *imaginary representations* of Hell, and sets before them as in a *Scheme*, the day of Judgment, the terrours of the Damned, the sentence against the Goats on the Left-hand, the intollerable pains of everlasting Burnings, and (that which is the misery of all these Miseries) the *Eternity* of all. Thus he forceth their Meditations, but still with Application to themselves; neither doth he suffer them to rest in the Night, but they are terrified with sad *Dreams*, and the *Visions of the Night* do disquiet them.

5. How *grievous* this Affrightment is, I should next observe, but that is partly expressed in the foregoing Particulars, and may yet more fully appear by a consideration of these 3 things.
1. That a Man hath nothing *dearer* to him than his Soul: Alas, that cannot be counterbalanced by the gaining of the whole
World,

World, and to have *no hope* or expectancy of its Salvation, must needs be terribly affrightful. 2. These suspicions of Non-election prevailing, all *Promises* and *Comforts* are urged in vain, and they commonly return them back again to those that offered them, with this reply: *They are true, and useful to those unto whom they appertain, but they belong not unto me.* Nay, all means are rejected as useless. If such be advised to Pray, or Read, they will in their fit of Affrightment *refuse* all; upon this reason, that *they are not Elected.* And then to what purpose (say they) is Prayer, or any endeavours? *For who can alter his Decree?* And indeed, if their Affrightments continued at an height without intermission, they would never do any thing; but this is their help, that some secret *under-ground hopes* which they espy not, do revive at least sometimes, and put them upon endeavours, which (through Gods blessing) become means of better information. 3. Though Satans injections of Non-election be altogether unproveable, and withal so terrifying, that it might be supposed Men should not be forward in their belief of so great an unhappiness: Yet can he prevail so far, that the Persons above named (especially the Melancholy) are made to believe him, and this chiefly by possessing their imaginations, with his *frequent confident Affirmations.* Wee see it is a common practice to teach Birds Musical Notes and Sounds, which is only by constant repetition, till a strong Impression is made upon their Fancy: And thus may one Man impose upon the imagination of another with his Songs, or Sayings: for what we hear often, we cannot forbear to repeat in our thoughts, being strongly fixed upon our Fancy. No wonder then, if Satan by often repeating, *Thou art not Elected, thou art Damned, &c.* do form so strong an impression upon the imagination, that poor amazed Creatures learn to say after him, and then take the *Echoes* of their Fancy, to be the voice of *Conscience condemning them.* Now then, if the *unhappiness* (suspected) be the greatest beyond all comparison, if these suspicions entertained cut off all *succours* of Comfort that may arise from the Promises of God, and the endeavours of Man, if Satan can prevail with Men to entertain them with any *perswasion* (as we see he can) how dreadfully will these perswasions recoil upon a Man? And thus will his thoughts run, *I am perswaded I am not Elected; and if not Elected, then Comforts and Prayers are all in vain; and if these be in, there is no possibility of Salvation, nor the least hope of a relief.*

knows, or a peradventure; and if that, *Oh unspeakably miserable?* Under these astonishing thoughts doth Satan exercise their hearts by suspicions of Non-election. But

4. Sometimes he takes another Course to affright Men, and that is by injecting *Motions* of some *abominable Sin*, or evil into their minds, to the commission whereof he seems strongly to sollicite; yet not with any *full* intention, or *expectation* of prevalency, but with a purpose to *molest* and disquiet. And for that end, he commonly chuseth such sins as are *most vile* in their own Nature, and *most opposite* to the Dispositions of Men: Thus he injects thoughts of Uncleanncss to a chaste Person; thoughts of injustice and wrong to a Just Man; thoughts of revenge and cruelty to a Weak Man; thoughts of rejoycing in the loss and misery of others to the Merciful Man. Or else he injects motions to such sins, wherein formerly Men have been *overtaken*, but have been made *bitter* by deep repentance; the very thoughts whereof are now become most *loathsome*. And sometimes he pursues Men with thoughts of *Self-Murder*, even while there is *nothing* of discontent or trouble in their Minds, to second such a Temptation. By this manner of proceeding, he creates great Affrightments to the Hearts of men. For

1. These are strange *Surprisals*; and Persons under this kind of Trouble, cannot but be amazed to find such thoughts within them, which are most *contrary* to their Dispositions, or their most *serious Resolves*. The chaste Person tempted to Uncleanncss, or the just man to Revenge; the humble Person urged to the same Sin that cost him so dear, &c. They *wonder* at their own Hearts, and while they *mistake* these Temptations, by judging them to be the *issues* of their own *Inclination*, with astonishment they cry out, *Oh I had thought that I had mortified these Lusts, but what a strange Heart have I? I see sin is as strong in me as ever? And I have cause to fear my self, &c.*

2. And this is yet a greater trouble, because usually Satan takes them at *some advantage* of an offered occasion, or opportunity, then he gives them a sudden push, and with importunity urgeth them to *take the time*; this often affrights them into Trembling, and their Fears do so *weaken* their purposes, that their hazards are the greater, in that they are astonished into an *Inactivity*. So that in this case, the Men of Might do not readily find their Hands.

3. Neither are these motions *sudden* and *transient* glances, which perish as soon as they are born, (though it be a very frequent thing with Satan to cast in motions into the Heart for trial sake, without further prosecution) but he (in this case) pursues with frequent *Repetitions*, following hard after them, to the increase of the Affrightment. So that for a long time together Men may be afflicted with these Messengers of Satan to buffet them; and though they may Pray earnestly against them that they may be removed, yet they find the motions continue upon them. Which must needs be an *hateful annoyance* to an upright Heart, that doth *know* it to be only Satans design to affright, much more must it afflict those that do *not perceive* the Contriver and end of such motions, but judg them to be the natural workings of their own evil Heart.

4. Satan can also affright Men by *immediate impressions* of Fear upon their minds. He can do much with the imagination, especially when Persons are distempered with Melancholy; for such are naturally fearful, and any impressions upon them have the deepest, most piercing operation. They are always framing to themselves dismal things, and abound with black and dark Conceits; surmising still the worst, and always incredulous of what is good. Hence it is that sometimes Men are seized upon by Fearfulness and Trembling, when yet they cannot give any *tollerable account* of a cause, or reason, why it should be so with them. And others are excessively astonished with the shadows of their own thoughts, upon the meanest pretences imaginable.

That this is the work of Satan, doth appear by unquestionable evidence. This was that *evil Spirit* which God sent between *Abimelech*, and the Men of *Sechem*, *Judg.* 9. 23. God permitted Satan (for the Punishment of them both) to raise Fears and Jealousies in the Heart of *Abimelech*, against the Men of *Sechem*, and in the Hearts of the Men of *Sechem* against *Abimelech*. They were mutually afraid of one another, and these Fears wrought so far, that they were (for the prevention of a supposed danger) engaged in *Treacherous Conspiracies*, to the real Ruine of them both. The *evil Spirit* that vexed *Saul*, *1 Sam.* 16. 14. was nothing else but sudden and vehement fits of *Terrour*, and inward fear which the Devil raised by the working up of his Melancholy. For we may observe these Fits were allayed by *Musick*; and also we might see by his disposition *out of his fits*, and by his carriage *in them*,
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that *inward fears* were his tormentors: for 1 Sam. 18. 9. 'tis noted, that *Saul eyed David*, that is, his jealous fears began to work concerning *David*, of whom 'tis said expressly, ver. 12. *that he was afraid because the Lord was with him*; and when the evil Spirit came upon him, his heart was exercised with these fears, and accordingly he behaved himself when he cast the Javelin at *David* with a purpose to slay him. Upon any occasion, of trouble especially, the Devil was at hand to heighten his affrightment, inasmuch that when the supposed *Samuel* told him of his Death, 1 Sam. 28. 20. he was afraid to such an height, that *he fell straightway all along on the Earth, and there was no strength in him*. Neither must we suppose that Satan in this kind of working, is confined only to wicked Men: for there is nothing in this manner of affrightment, which is inconsistent with the condition of a Child of God, especially when God gives him up to trial, or correction. Nay, many of Gods Servants suffer under Satans hand in this very manner. Let us consider the troubles of *Job*, and we shall find that though Satan endeavoured to destroy his peace by discomposure of Spirit, by questioning his integrity, by frightful injections of blasphemous thoughts, yet all these he vanquished with an undaunted courage, the Blasphemy he rejected with abhorrency, his integrity he resolved he would not deny so long as he lived, his losses he digested easily with a sober composed mind, blessed God that gives and takes at pleasure, and yet he complains of his fears, and his frequent surprisals thereby, inasmuch that his friends take notice that most of his trouble arose from thence; Job 22. 10. *a sudden fear troubleth thee*, and he himself confesseth as much, Job 9. 34. *let not his fear terrify me, — but it is not so with me*. So that it appears that *Job's* inward distress, was mostly from strong impressions of affrighting fears.

These fears impressed upon the Mind, must needs be an unexpressible trouble, there is nothing that doth more loosen the Sines and Joynts of the Soul, to the weakening and utter enfeebling of it in all its endeavours, than fears; it scatters the strength in a moment. And besides the present burthen, which will bow down the backs of the strongest, these fears have a special kind of *envious magnanimity* in them: For 1. they come by fits, and have times of more fierce and *cruel assaults*, yet in their intervals they leave the Heart in a *trembling fainting* posture, (for the Devil gives not over the present fit, till he hath rent them sore, and left them

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(as he did the Mans Son in *Mark 9. 26.*) *as one dead*): So that 'tis no more to be reckoned compassion, and gentleness in Satan toward the afflicted that their fits are not *constant*, than it can be accounted tenderness or kindness in a Tyrant, who when he hath racked or tormented a Man as much as strength will bear without killing out of hand, gives over for a time, that the party might be reserved for *new torments*. 2. These fits usually return at *such* times as the Party afflicted seems to promise himself some *little ease*, being designed to give the greater disappointment, in intercepting his expected comforts. *Sleep* and *Meat* are the two great refreshments of the distressed, these times Satan watcheth for his new onsets. *Job* found it so in both cases, his Meal-times were times of trouble; *Job 3. 24.* *My sighing cometh* (that is the fits of sighing return) *before I eat, and my roarings are poured out like the Waters*; and his Sleeping times were no better, *Job 7. 13.* *When I say my Bed shall comfort me, my Couch shall ease my complaint: then thou scarest me with Dreams, and terrifiest me through Visions, so that my Soul chuseth strangling and Death, rather than Life.*—3. These fears do make them feel the weight, not only of real present evils, but of all others which the *imagination* can represent to them. So that the sight or hearing of any sad thing, afflicts them with surmises, that this will be their case. Hence are they full of misgiving thoughts; sometimes they fear that they shall at last fall off from God, into some scandalous Sin, to the dishonour of God and Religion, as that they shall be Apostates, and turn openly profane; sometimes they fear they shall meet with some signal devouring Judgment, by which they shall one day perish; as *David* said in the like case, *I shall one day perish by the band of Saul*: thus are they crucified betwixt their present burthen, and future expectations of evil.

6. The last (and indeed the meanest) Engine for the working of affrightment, is *scrupulosity of Conscience*. Satan vexeth the Conscience and distracteth the Mind, by raising up *needleless groundless* fears concerning a Mans Practice. Where the ignorance of Men, or their *timorous* dispositions do encourage Satan to this enterprize, there he multiplies scruples upon them, so that though they assent to the doing of any thing as good or lawful, yet are they constantly affrighted from it, by a suspicious fear that it may be otherwise.

This kind of trouble takes in almost all kind of actions, it

extends to the way of a Mans *Calling*, the way of his management of it, the rates he takes, and the prices he gives for his Commodities; our every *natural* actions of Sleeping, Eating, Drinking, Company, Recreation, are not unconcerned. In all which the Devil affrights the timorous Conscience that (it may be) he hath offended: if he buys or sells, he is disquieted with [*a may be*] that he hath sold too dear, or bought too cheap; if he eats or sleeps, he fears he hath been excessive, a Sluggard or a Glutton: thus are some Men molested in every thing they do.

Neither is this kind of affrightment to be despised: for though often 'tis a groundless fear, and so appears to be to discerning Christians; yet those that are under this molestation think it bad enough: Though it be not as a *Rack* that afflicts with violent pains, yet 'tis as those kinds of *punishments* which at first are nothing, but by continuance do tire Men out with *little-ease*, and so at last become intollerable. Besides this is a *multiplyng* trouble; for one scruple begets another, and by *continuance* of scrupling, the Conscience grows *so weak* and unsteady, that *every* thing is scrupled, and the Man brought to a continual affrightment of doing wrong in every action. Neither can all Men make use of the *remedy* that is prescribed for the cure of this Distemper, which is, That when such scruples cannot be removed by *Reason*, then either Men should forbear the *thinking* upon such things from whence scruples are apt to arise, or they should *break* them down by violence, and go over the Belly of their scruple to the performance of their action. I deny not but that something may be done and endeavoured this way; But any may see that 'tis not easy for every one to do either of these: so that this is also a troublesome evil, from which 'tis not easy to be discharged.

C H A P. VIII.

Of Satan's third way to hinder Peace by Spiritual Sadness. Wherein, 1. Of the Degrees of Spiritual Sadness. 2. Of the frequency of this trouble, evidenced several ways. Of the difference 'twixt God and Satan in wounding the Conscience. 3. Of the solemn Occasions of this Trouble. 4. The Engines by which Satan works spiritual sadness. 1. His Sophistry. His Topics enumerated and explained. 1. Scriptures Perverted. 2. False Notions. 3. Misrepresentations of God. 4. Sins; how he aggravates them. 5. Lessening their Graces: How he doth that. 2. His second Engine, Fear; how he forwards his design that way.

BESIDES the troubles already mentioned under the heads of *discomposures* of Spirit, and *affrightments*, there is a third kind of trouble which Satan gives to the Children of God, and this may for distinction sake, be called *Spiritual Sadness*. These Spiritual Sadnesses are troubles raised in the Mind, relating to the Conscience, and Spiritual State or Condition of Men. They differ exceedingly from the two former sorts of trouble: for, 1. These troubles wholly concern the Conscience in point of *Regeneration*, and Men's *suitableness* thereunto; whereas simple discomposures of Spirit firstly relate to *outward* things. 2. In these the Conscience is *immediately* concerned, but in other troubles, the Conscience is either wholly *untouched*, or wounded only *secondarily*, by continuance and progress of the discomposure of the Spirit. 3. In these troubles, Conscience is the great *instrument* by which the Devil works, whereas in the trouble of affrightments the Devil acted *alone*, the Heart being in the mean time, *uncomplyant* and *resisting*. For the opening of this trouble, I shall explain,

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The several *degrees* thereof. 'Tis a trouble of Conscience unduly aggravated by Satan, wherein he confines himself to the *operations* of Conscience. But then, as he suggests the troubles of Men by the *voice* of Conscience, so he doth all he can to make it *irregular* in its actings, and *excessive* in that irregularity. So that in this case, the Conscience is *evil*, and imployes it self in that mistake, to enquire into Mens Regeneracy or Holiness, always being either a *Neuter*, or an *Adversary*, and the Devil helps this forward all he can.

The Apostle in *Heb. 10. 22.* makes mention of an *evil Conscience*, and that chiefly as it doth occasion fear, hindering our comfortable access to God. This the Conscience doth when it doth not execute its office aright, either in *not excusing* when it ought, or in *accusing* when it should not; and these false accusations cause different sorts of troubles according to the variety of the matter for which it doth condemn. Hence is it that there are *three degrees* of trouble of Conscience, below the trouble of despair :

1. The *lowest* degree is when a regenerate Person doth not *positively* determine the case of his Soul, whether he be Regenerate or not, but is only kept in *suspence* betwixt Hope that he is, and Fear that he is not, the Conscience in the mean time forbearing to witness for him, though it have just cause to excuse him : This we may call a *doubting* or questioning Conscience ; and though it comes far short of these distresses in which some Men are plunged upon the account of their Souls, yet is it a trouble, for their Peace is hereby hindred, and their desires of satisfaction frustrated, which in matters of so great concern (as are these of Everlasting Life, and Everlasting Misery) must be very disquieting. When the Affections are earnest, their satisfaction cannot be delayed without trouble ; for *Hope deferred makes the Heart sick*, Prov. 13. 12. not only doth it *faint* under its doubts, but is by that means so *weak* in its Purposes that it is easily drawn to admit of greater Inconveniencies, which may lay the foundation of more perplexing disturbances.

That the Conscience may be in such a Distemper, that it will not witness for a Man, when yet it cannot witness against him, is the observation of those that have treated of the nature of Conscience : Sometimes it will not make *application* of God's Promises, though it will believe, that he that forsakes Sin is regenerate, that he that truly repents shall be pardoned, yet it will

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not affirm for a Man, that he forsakes Sin or repents, though he really do so; or if it cannot deny that, yet it will sometimes refuse to make that conclusion which one would think would follow of it self, by natural consequence, and so refuseth to judge the Person regenerate or pardoned, though it cannot deny but that he forsakes Sin and repents. The greatness of the Blessing, the remainders of Unbelief, the deep sense of Unworthiness, with other considerations, do keep off the Heart from making (as I may say) so bold with the Promises; but all this while the Devil is doing his utmost to aggravate these considerations, affrighting the Conscience from that just absolution which it ought to give.

2. Another degree of Trouble arising from an evil Conscience, is when the condition of a Regenerate Person is determined by Conscience (but falsely) to be very bad. I must here (as some others have done) for want of better terms distinguish betwixt the state of Regeneracy, and a Mans condition in that state, though the words [*state and condition*] are used promiscuously the one for another. A Man may be in a Regenerate state, and yet his condition in that state may be very bad and blame-worthy, as not walking worthy of so holy a Calling; as a Person may be a Man, and yet unhealthy or languishing. Thus many of the Asian Churches were true Churches, and yet in a bad condition; some lukewarm; some had a name to live, and yet were comparatively dead, because their works were not full or perfect before God; and others had left their first love. To this purpose is that of the Apostle, 2 Cor. 13. 5. Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobrates? where the word Reprobate is not to be taken in the strict severe sense for one not elected, but for one whose conversation is not so sound and approved as it should be: for this relates not to their being in Christ, but to their assurance of being in that state, which the Apostle affirms they might know, except the fault lay in their negligent careless conversation.

This kind of Trouble then is of this nature: the Conscience doth not accuse a Man to be Unregenerate, yet it condemns him for a carriage unsuitable to the Gospel; and this sometimes when his Actions are not absolutely evil, but partly good, partly bad: When the Conscience condemns the Actions as altogether sinful, because of some mixture of Infirmities, in which case we should imitate the Apostle, in Rom. 7. who when by reason of the remainders of Sin in him, he could not do the good he would, that

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is in *such a manner* and degree as he desired, nor *avoid* the evil which he would so *clearly* and fully as he wished, some imperfections in his best endeavours still cleaving to him: yet his Conscience took a right course, he was humbled for his imperfections, but withal acquits himself in point of integrity, his Conscience testified, ver. 16. that he *consented to the Law as good*, and ver. 22. that he *delighted in the Law of God after the inward Man*. But in this case of Spiritual trouble, the Conscience takes all in the worst sense, it only fixeth upon the *imperfections*, and makes them to serve for proofs against the Sincerity. Thus if a Man in praying be troubled with *wandering* thoughts, then a distempered Conscience condemns that Prayer as a sinful prophanation of the name of God: if the great concern of *God's Glory* run along in such a way, as is also advantagious to the *Person* in outward things, then will such a Conscience condemn the Man for *self-seeking*, though his *main design* were truly the honour of God. In all actions where there is *infirmity* appearing with the most *serious* endeavours, or where *God's Glory* and *Man's Good* are twisted together, the disordered Conscience will be apt to take part with Satan, accusing and condemning the action. Yea very often when the actions are *very good*, no way justly reprobable, the Conscience shall condemn: if he have had peace, he shall be judged for security; if he have Faith in God's promises, it will call it presumption; if he have a zeal for God, it will be misinterpreted for carnal rigour; if he have joy, it shall be misjudged to be natural cheerfulness, or delusion; in a word, all his *Graces* shall be esteemed no better than *moral Vertues*. At this rate are the Children of God put to great trouble, *losing* (as I may say) *the things they have wrought*, sadly bemoaning their hardness of heart, or want of Faith and Love, when in their carriage and complainings, they give very *high proofs* of all. In this also Satan is busy to nourish the Conscience in its Jealousies, and doth suggest many objections to confirm it in its Distemper. The Conscience is not always of a peevish or perverse humour; for sometimes it will smite a Man for a miscarriage (as it did to *David* when he cut off the lap of *Saul's* Garment) and yet not break his peace: which is a sufficient evidence that it is put (in this case) far out of order; which advantage Satan works upon to disquiet the heart, to make Men unthankful for the Mercies they have received, and to incapacitate them for more. This for distinction sake, we may call the trouble of a *grieved or dejected*

dejected Conscience, according to that of Psal. 42. 5, 11. *Why art thou cast down, O my Soul ? and why art thou disquieted within me ?* Though such Men are under God's Favour, yet they misdeem it, and think God is angry with them, their Heart pants, their Soul thirsts, their Tears are their Meat, they are ready to say unto God, *My rock, why hast thou forsaken me ?* And though they have some hopes for the future, that God *will command his loving kindness*, and that they *shall yet praise him* ; yet their present apprehension of their Spiritual wants and weakneses, and of the displeasure of God, which they suppose they are under, makes them go mourning all the Day.

3. The third degree of trouble of Conscience is when the Conscience peremptorily denies the *state of Regeneration*. Hereby a Man that is really regenerate, is concluded to be yet *in the Gall of bitterness, and bond of Iniquity* ; his former hopes are taxed for *self-delusion*, and his present state to be a state of Nature. This trouble is far greater than the two former ; because the Party is judged to be in *greater hazard*, and by many degrees more remote from hope. 'Tis the frequent and sad thought of such, That if Death should in that estate cut off their days, Oh ! then they were for ever miserable. The fears and disquiets of the Heart on this account, are very grievous, but yet they admit of *degrees*, according to the *Ignorance* of the Party, the *Distemper* of the Conscience, the *Strength* of the Objections, or *Severity* of the Prosecution, in regard the Conscience is now sadly out of order. We may call this degree of grief (for distinction) *a wounded Spirit* ; which how hard it is to be born Solomon tells us, *Prov. 18. 14.* By comparing it with all other kind of troubles, which the *Spirit of a Man* can make some shift to bear, making this heavier than all, and above ordinary strength.

Some make enquiry what may be the difference betwixt a wounded Spirit, in the *Regenerate* and the *Reprobate* ? To which it may be answered, 1. That in the Parties apprehension there is no difference at all : both of them may be compassed about with the *Sorrows of Death*, and suppose themselves to be in the *Belly of Hell*. 2. Neither is there any difference in the *degree* of the trouble, a Child of God may be handled with as much seeming *Severity*, as he whom God intends for a future *Tophet*. 3. Neither is there any such remarkable difference in the *working* of the Spirits of the one and other, that *they* themselves at present, or *others* that are

by-standers; can easily observe. Yet a formal difference there is, for Grace being in the Heart of the one, will in some *breathing or Pulse* discover its Life. And though sometimes it acts so low, or confusedly, that *God only* can distinguish; yet often those that are *experienced* observers will discover some real *Breathings* after *God*, and true loathing of Sin, and other traces of Faith and Love, that are not so discernible to the Parties themselves. 4. But in *God's design* the difference is very great: the wicked lye under his Lash as *Malefactors*, but the regenerate are as Patients *under Cure*, or Children *under Discipline*. 5. And accordingly the *Issue* doth determine, that *Gods* intention in wounding their Spirits were not alike to both; the one at last, coming out of the Furnace as *Gold*, the other still remaining as *reprobate Silver*, or being consumed as dross. Thus have ye seen the nature and degree of Spiritual Sadness.

2. For the further explanation whereof I shall next shew you that this is an *usual* trouble to the Children of God.

Which, 1. I might evidence from several *Instances* of those that have suffered much under it: as *David*, whose complaints in this case are very frequent; and *Heman*, who left a memorial of his griefs in *Psal. 88*. *Jonah* also in the Belly of the Whale, had a sharp fit of it, when he concluded that he was *cast out of Gods Sight*, and his *Soul fainted* within him, *Jon. 2. 4, 7*. Neither did *Hezekiah* altogether escape it, for though his disquiet began upon another ground, it run him into Spiritual trouble at last. But besides these, innumerable instances occur. One shall scarce converse with any Society of Christians, but he shall meet with some, who with sad complaints shall bemoan the burthen of their Hearts, and the troubles of their Conscience.

2. The *provisions* which God hath made in his Word for such, is an evidence that such Distempers are *frequent*. He that in a City shall observe the Shops of the Apothecaries, and there take notice of the great variety of Medicines, Pots and Glasses full of Mixtures, Confection and Cordials: may from thence rationally conclude, that 'tis a frequent thing for Men to be Sick, though he should not converse with any Sick Person for his information. Thus may we be satisfied from the Declarations, Directions, and Consolations of Scripture, that 'tis a common case for the Children of God to stand in need of Spiritual Physicians, and Spiritual Remedies to help them, when they are wounded and fainting.

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Solomon's exclamation, *a wounded Spirit who can bare?* shews that the Spirit is sometimes wounded. The Prophets direction, *he that walks in darkness and sees no Light, let him trust in the Lord,* clearly implies that some there are that walk in darkness. God's creating the *fruit of the Lips, Peace, peace*; his promises of restoring *Comforts to Mourners*; his commands to others to comfort them; do all inform us, that 'tis a common thing for his Children to be under such Sadnesses of Spirit, that all this is necessary for their relief.

3. The *reasons* of this trouble, do also assure us of the frequency of it: for of them we may say (as Christ speaks of the poor) *we have them always with us*; so that the grounds of Spiritual Sadness considered, 'tis no wonder to find many Men complaining under this Distemper. The reasons are,

1. The *Malice* of Satan, who hath no greater revenge against a Child of God, when translated from the Power of Darkness to the Kingdom of Christ, than to hinder him of the Peace and Comfort of that condition.

2. The many *advantages* which Satan hath against us. For the effecting of this, we cannot imagine that one so malicious as he is, will suffer his Malice to sleep, when so many fair opportunities of putting it in practice do offer themselves. For 1. The *Questions* to be determined for settling the peace of the Soul, are very intricate, and often of greater difficulty than *Doctrinal Controversies*. How hard is it to conclude, what is the *Minimum quod sic*; the lowest degrees of true Grace? Or the *Maximum quod sic*; the highest degree of sin, consistent with true Grace? To distinguish betwixt a Child of God at the *lowest*, and an Hypocrite, or Temporary Believer at the *highest*, is difficult. In *mixt* actions, to be able to shew how the Soul doth manage its respect to God, when the Man hath also a respect to *himself*, especially when it is under any *confusion*, is not easie. And in these Actions where the difference from others of like kind, lies only in the *grounds* and *motives* of the undertaking, or where the *prevailing degree* must distinguish the Act, in reference to *different* Objects that are *subordinate* to one another (as our loving God above the World, or our selves, our fearing God above Men, &c.) 'tis not every one that can give a satisfactory determination. 2. As the intricacies of the Doubts to be resolved, give the Devil an advantage to puzzle us; so is the advantage heightened exceedingly by the great *injudiciousness*,

ciousness, and unskilfulness of the greatest part of Christians. These Questions are in their *notion* difficult, more difficult in their *application* to particular Persons, (where the ablest Christian may easily be non-plust) but most difficult to the *weak* Christians: These Satan can baffle with every poor Objection, and impose what he will upon them. 3. Especially having the advantage of the working *guilt* of Conscience, which he can readily stir up, to present to a Mans *remembrance* all his failings and miscarriages, of what nature soever. And when Guilt rageth in an unskilful Heart, it must needs create great disquiet. 4. But most of all when our *natural fears* are awakened: As when a Man hath been under any great Conviction, though he be cured of his Trouble, yet it usually leaves a weakness in the part, (as Bruises and Maims do in any Member of the Body) which at the change of Weather, or other accidental hurt, will renew their old Trouble; and then, when fresh Guilt begins to press hard upon the Conscience, not only do the broken Bones ache, by the *reviving* of former fears: But the impressions of his old suspicions, bad conceit of himself, and jealousies of the deceitfulness of his Heart, which had then fixed themselves by a deep rooting, do now make him *most fearful* of entertaining any *good thought* of himself. So that if any consideration tending to his support be offered, he dare not come near it, suspecting his greatest danger to lie *on that hand*. These advantages considered, we should not think it strange that any Child of God is driven to Spiritual Sadness (as some do) but may rather wonder that this is not the common condition of all Christians.

3. Another reason that must be assigned for these Troubles, is *Divine Dispensation*; such are his Children, some so Careless, others Proud, others Stubborn, many Presumptuous, that God is forced to correct them by this piece of *Discipline*, and to cure them by casting them into a Fever. Others of his Children he thus Exerciseth for *other ends*, sometimes to take occasion there-from, of making larger *discoveries* of his Love; sometimes thereby *preventing* them from falling under some grievous Miscarriage, or for the *tryal* and exercises of their Graces. We may observe accordingly, that there are *three* sorts of Men that usually have Exercises of this kind.

1. Those who at their Conversion, are either *Ignorant*, *Melancholy*, or were *grossly Scandalous*, are usually brought through with great

great fear and sadness. And this is so observable, that (by the mistake of Men) it is made a general Rule, that none are Converted, but they are under great and frightful apprehensions of Wrath, and dismal Terrors. This indeed is true of some, but these ordinarily are the Scandalous, Melancholy, and Ignorant sort, (though sometimes God may deal so with others, for who can limit-him?) Yet are there many, whose Education hath been good, and their Instruction aforehand great, whose Conversion is so *gradual* and insensible, that they are strangers to these troubles of Conscience; and profess that if these *heights* of fear be necessary to Conversion, they must be at a *loss*, neither can they give an account of the *time* of their Conversion as others may.

2. Those whose Conversion was easie, when after their Conversion they *miscarry* by any *great* Iniquity, they meet with as great a measure of Terroure and Fear (and some think far greater) as those whose new Birth was more difficult. *David's* greatest troubles of Soul came upon him after he began to appear more publick in the World; for then he met with many *Temptations*, and great *Occasions* for God's exercising his Discipline over him. I believe, when he kept his Fathers Sheep, his Songs had *more* of Praises, and *less* of Complaining than afterward. It is the Opinion of some, that God's dealing in this kind of Dispensation, even when miscarriage is not the cause, is more sharp usually to those, whose Conversion hath been most easie.

3. There is another sort of Men, to whom God vouchsafes, but *seldom* and *short* fits of Spiritual Joy, as *breathing times*, betwixt sharp fits of Soul-trouble, for necessary refreshment and recovery of strength; but the *constant course* which God holds with them, is to *exercise* them under fears while he hides his Face from them, and suffers Satan to vex them, by urging his Objections against their holiness and integrity. *Heman* was one of this Rank, and the *great* Instance which God hath given in his Word, for the support of others that may be in the same case. For he testifies *Psal. 88.* that he suffered the *Terrours* of God almost to *destruction*, and this from *his Youth up*. 'Tis not fit for us too narrowly to question, why God doth thus to his Children, seeing his *Judgments are unsearchable*, and his *ways past finding out*; but we may be sure, that God sees this dealing to be most fit for those that are exercised therewith; it may be, to keep Pride from them, or to prevent them from falling into some greater inconvenience or
sin:

sin: Unto which, he takes notice of a more than ordinary *prone-ness* in their disposition, or for the benefit of others who may thereby take notice, what *an evil and bitter thing it is to sin* against God, and what a malicious Adversary they have to deal with. Who so shall consider these reasons of Spiritual Sadness, must needs confess, that (seeing the *advantages* which Men give to a malicious Devil to vex their Consciences are so many and great, and the *weakness* of Gods Children so hazardous, for the prevention whereof, a wise careful Father will necessarily be engaged to exercise his Discipline) it cannot be expected, but that Spiritual Troubles should be very frequent among the Servants of God.

Quest.

Here it is requisite that I give satisfaction to this *Query*. Seeing that God doth sometime *wound* the Consciences of his Children, and that *Satan* also *wounds* them, what are the *differences* betwixt God and Satan, in inflicting these Wounds?

Ans. For the right understanding of this Question, I shall propound *two* things:

1. That it is a truth, that God doth sometimes *wound* the Consciences of his Children; and this, 1. *Before* Conversion: but in order to it, as preparatory to that change, Men are then in their sins, walking in the vanity of their minds. To *translate* them from this estate, he awakens the Conscience, shews them their Iniquities, and the danger of them, that at present they are in *their Blood, Children of wrath, as well as others*, and that without Christ they are miserable; the effect of this must needs be *serious* Consideration, deep thoughts of Heart with some *trouble*, only as to the *measure* and degree there is great *difference*: God doth not in the particular application of these things to the Conscience, tie up himself exactly to the same *manner* and *measure* of proceeding, though he keep still to his *general Method*. Hence is it, that some (in regard of Gods gentle *leisurely* dealing, and the frequent *interposure* of Encouragements) are (if compared with the case of others) said to be *allured*, and *drawn with Cords of Love*: But others have a remarkable measure of trouble, sharp fits of Fear and Anguish; and those most commonly are such, whose Conversion is more *quick*, and the Change visible from one *extream* to another, (as *Paul*, when Converted in the midst of his Persecuting rage) or those whose *Ignorance*, or *Melancholy*, makes their Hopes and Comforts inaccessible for the present. These troubles

troubles God *owns* to be the Work of his Spirit: the same Spirit which is a *Spirit of Adoption* to the Converted, is a *Spirit of Bondage* to these, *Rom. 8. 16.* And accordingly we find, it was so to the Converts, in *Acts 2.* Who being *pricked in their hearts* by Peter's Sermon, *cried out, Men and Brethren, what shall we do?* The like did the *Jaylor.* And the Promise which God makes of calling the *Jews, Zach. 12. 10.* doth express God's purpose of dealing with them in this very Method; *They shall look upon him whom they have pierced, and shall mourn for him as one that mourneth for his only Son, and shall be in bitterness for him, — in that day shall be a great mourning.* 2. God also sometimes wounds the Conscience of his Children *after Conversion*, and this he doth to convince and humble them for some Miscalriage, which they become guilty of. As when they grow *secure*, carnally confident of the continuance of their Peace, when they are *carelessly negligent* of Duty, and the exercises of their Graces, when they fall into *gross* and scandalous sins, or wilfully *desert* the ways of Truth; and in many more cases of like kind. When his Children make themselves thus obnoxious to Divine Displeasure, then God hides his Face from them, takes away his Spirit, signifies his Anger to their Consciences, threatens them with the danger of that Condition; from whence follows grief and fear in the Hearts of his People. In this manner God expressed his Displeasure to *David*, as his Complaints in *Psal. 51.* do testify: *Make me to hear joy and gladness, that the Bones which thou hast broken may rejoice; hide thy Face from my sins. — Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy Salvation, &c.*

Vid. Goodwin
Child of Light.

2. Notwithstanding all this, there is a *great difference* betwixt God and Satan in this matter, which mainly appears in *two* things. 1. God doth *limit* himself in all the Trouble which he gives his Children, to his great *end* of doing them Good, and Healing them, and consequently *stints* himself in the *measure* and *manner* of his Work to such a *proportion*, as his Wisdom sees will exactly suit with his End. So that his Anger is not like the *brawlings* of malicious Persons that know *no bounds*; he will not *always* *Chide*; his Debates are *in measure*, and this, *lest the Spirit should fail before him, Isa. 57. 16.* So that when he wounds the Conscience before Conversion, 'tis but to bring them to Christ, and to prevent their taking such Courses, as might through Delusion, make them

them take up their stand short of him. So much of Mourning and Fear as is requisite for the true effecting of this, he appoints for them, and no more. When he wounds after Conversion, 'tis but to let them feel that it is an evil and bitter thing to sin against him, that their Godly *sorrow* may work *Repentance* suitable to the Offence; and that they may be sufficiently cautioned for the time to come, to *sin no more, lest a worse thing befall them*. He that afflicts not willingly, will put no more Grief upon them, than is necessary to bring them to this. But Satan when he is admitted (and God doth offer permit him in subservience to his design) to wound the Conscience, he proceeds according to the *boundless fury* of his malice, and plainly manifests that his desire is to *destroy*, and to tread them down, that they may never rise again: This though he cannot effect, (for God will not suffer him to proceed further, than the bringing about his holy and gracious Purpose) yet it hinders not, but that still his envious thoughts boil up in his Breast, and he acts according to his *own Inclination*. For it is with Satan, as 'tis with wicked Men; if God imploy them for the Chastisement of his Children, they consider not *who* sets them on work, nor what *Measures* probably God would have them observe; but they propose to themselves *more work* than ever God cut out for them. As *Assyria*, when imployed against *Jerusalem*, *Isa. 10. 7.* had designs more large and cruel than was in Gods Commission. God had stinted him in his holy Purpose; yet the *Assyrian* meant not so, neither did his heart think so, but it was in his heart to destroy and cut off Nations not a few. So that when God is a little displeased (as he speaks, *Zach. 1. 15.*) they do all that lies in them, to help forward the Affliction. Thus doth the Devil endeavour to make all things worse to God's Children, than ever God intended. Here is one difference betwixt God and Satan, in the wounding of Consciences. But, 2. They are yet further differenced, in that all that God doth in this Work, is still according to Truth. For if he signifie to the Unconverted that they are in a state of Nature, liable to the Damnation of Hell, unless they accept of Christ for Salvation upon his Terms; this is no more than what is true, God doth not *misrepresent* their Case to them at that time. Again, if he express his displeasure to any of his Converted Children, that have grieved his Spirit by their Follies, by setting before them the Threatnings of his Word, or the Examples of his

Wrath;

Wrath; he doth but *truly tell them* that he is angry with them, and that *de jure*, according to the *Rigour* of the Law, and the *demerit* of their Offence, he might justly cast them off: But he doth not *positively* say, that *de eventu*, it shall infallibly be so with them. But Satan in both these cases, goes a great way *further*. He plainly affirms to those that are in the way to Conversion, that God *will not* pardon their Iniquities, that there is *no hope* for them, that Christ *will not* accept them; that he *never intended* the benefit of his Sufferings for them. And when the Converted do provoke God, he sticks not to say, the Breach *cannot* be healed, and that they *are not* yet Converted. All which are most *false* assertions. And though God can *make use* of Satans malice, when he abuseth his Children with his *falsehoods* to their great fear, to carry on his own ends by it, and to give a *greater* impression to what he *truly* witnesseth against them: Yet is not God the *proper Author* of Satans lying, for he doth it of *his own* wicked inclination. The effect of these desperate false Conclusions (which is the putting his Children into a fear, in order to his end) may be ascribed to God; but the *falsehood* of these Conclusions are *formally* Satan's work, and not God's. For he makes use of so much of Satan's *wrath* as may be to his *Praise*, and the *remainder* of his *wrath* he doth *restrain*.

I have discovered the *nature* and degrees of these Spiritual Troubles, and that 'tis a common thing for the Children of God to fall under them. For the further opening of them, I shall next discover,

3. The usual *solemn occasions*, that do as it were invite Satan, to give his onset against God's Children, and they are principally these *Six*.

1. The *time of Conversion*: He delights to set on them when they are in the straits of a new Birth, for then the Conscience is *awakened*, the danger of Sin *truly* represented, *fear* and *sorrow* (in some degree) necessary and unavoidable. At this time he can easily *overdrive* them. Where the Convictions are *deep* and *sharp*, ready to weigh them down, a *few Grains* more cast into the Scale, will make the Trouble (as *Job* speaks) *heavier than the Sand*; and where they are more easie, or gentle, yet the Soul being *unsettled*, the thoughts in commotion, they are disposed to receive a *strong* impression, and to be turned (*as Wax to the Seal*) into a mould of *Hopelessness* and Desperation. That this is one of

Satans special occasions, we need no other evidence for satisfaction, than the common experience of Converts; many of them do *hardly escape* the danger, and after their difficult Conquest of the troubles of their Heart (which at that time are extraordinarily enlarged) do witness, that they are assaulted with desperate fears, that their sins were *unpardonable*, and sad conclusions against any expectation of favour from the Lord their God. These thoughts we are sure, the Spirit of God *will not* bear witness unto because *false*, and therefore we must leave them at Satans door.

2. Another occasion which Satan makes use of, is the time of *solemn Repentance* for some great sin committed *after* Conversion. Sometimes God's Children fall, to the breaking of their Bones. What great Iniquities they may commit through the force of Temptation, I need not mention: The Adultery and Murder of *David*; the Incest of the *Corinthian*; *Peters* denial of Christ, with other sad Instances, in the Records of the Scriptures, do speak enough of that. These sins (considering their hainousness, the scandal of Religion, the dishonour of God, the grieving of his Spirit, the condition of the Party offending against Love, Knowledge and the various Helps which God affords them to the contrary, with other aggravating (circumstances) being very displeasing to God, their Consciences at least, (either compelled to Examination by God *immediately*, or *mediately* by some great Affliction, or voluntarily awakening to a serious consideration of what hath been done, by the working of its own Light, assisted thereunto by quickning Grace, 1 Cor. 11. 31, 32.) call them to a strict account; thence follow Fear, Shame, Self-Indignation, bitter Weeping, deep Humiliation; then comes Satan, he rakes their Wounds, and by his Aggravations makes them smart the more: He pours in Corrosives instead of Oyl, and all to make them believe, that *their Spot is not the Spot of Gods Children*; that their Back-slidings cannot be healed. An occasion it is, as suitable to his Malice as he could wish; for ordinarily God doth severely testify his Anger to them, and doth not easily admit them again to the sense of his Favour. At which time, the Adversary is very busie to work up their Hearts to an excess of Fear and Sorrow. This was the course which he took with the Incestuous *Corinthian*, taking advantage of his great Transgressions, to *overwhelm him with too much Sorrow*, 2 Cor. 2. 7, 11.

3. Satan watcheth the *discomposures* of the Spirits of God's Children, under some grievous *Cross* or *Affliction*. This occasion also falls fit for his design of wounding the Conscience; when the Hand of the Lord is *lifted up* against them, and their thoughts *disordered* by the stroke, suggesting at that time God's *Anger* to them and their *sins*; he can easily frame an Argument from these Grounds, That they are not reconciled to God; and that they are dealt withal as Enemies. *David* seldom met with outward trouble, but he at the same time had a Conflict with Satan about his spiritual condition, or state, as his frequent deprecations of Divine Wrath, at such times do testify; *Lord, rebuke me not in thy Wrath, &c.* There is indeed but a step betwixt discomposure of Spirit, and Spiritual Troubles; as hath been proved before.

4. When Satan hath *prepared* the Hearts of God's Children by *Atheistical*, or *Blasphemous* thoughts, he takes that occasion to *deny* their Grace and Interest in Christ. And the Argument *at that time*, seems unanswerable. Can Christ lodge in an Heart so full of horrid Blasphemies against him? Is it possible it should be Washed and Sanctified, when it produceth such filthy cursed thoughts? All the troubles of Affrightment (of which before) are improveable to this purpose.

5. Another spiritual occasion for Spiritual Trouble, is *Melancholy*; few Persons distempered therewith, do escape Satans hands, at one time or other, he casts his Net over them, and seeks to stab them with his Weapon. *Melancholy* indeed affords so many advantages to him, and those so *answerable* to his design, that it is no wonder if he make much of it. For, 1. *Melancholy* affects both *Head* and *Heart*, it affords both *Fear* and *Sadness*, and *deformed*, *mishapen*, *delirious* imaginations to work upon; than which, nothing can be more for his purpose. For where the Heart *trembles*, and the Head is *darkened*, there every Object is misrepresented; the *Ideas* of the Brain are *monstrous* appearances, reflected from *opake* and *dark* Spirits, so that Satan hath no more to do, but to suggest the new matter of Fear. For that Question, *Whether the Man be Converted, &c.* being once started, to a mind already distempered with Fear, must of it self (it being a business of so high a nature) without Satan's further pursuit, summon the utmost powers of sadness and misreprehension, to raise a Storm.

2. Besides, the *impressions* of Melancholy are always *strong*, it is

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ma Brit.
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lancholia.

strong in its fears, (or else Men would never be tempted to destroy themselves); it is strong in its mistakes (or else they could never persuade themselves of the truth of foolish, absurd, and impossible Fancies); as that of Nebuchadnezzar, who by a delusive apprehension, believing himself to be a Beast, forsook the company of Men, and betook to the Fields to eat Grass with Oxen. The imaginations of the Melancholick are never idle, and yet straightned, or confined to a few things; and then the Brain being weakned as to a true and regular apprehension, it frames nothing but Bugbears, and yet with the highest confidence of certainty. 3. These impressions are usually lasting, not vanishing as an early Dew, but they continue for Months and Years. 4. And yet they have only so much understanding left them, as serves to nourish their fears. If their understanding had been quite gone, their fears would vanish with them: As the Flame is extinguished for want of Air: but they have only knowledge to let them see their misery, and sense to make them apprehensive of their pain. And therefore will they pray with floods of Tears, unexpressible Groanings, deepest Sighing, and trembling Joynts, to be delivered from their fears. 5. They are also apt after ease of their troubles, to have frequent returns: What disposition (all these things being considered) can be more exactly shaped to serve Satans turn? If he would have Men to believe the worst of themselves, he hath such imaginations to work upon, as are already mishapen into a deformity of evil surmising. Would he terrifie by Fears, or distress by Sadness? he hath that already; and 'tis but altering the Object (which oftentimes needs not, for naturally the serious Melancholick employs all his Grievs upon his supposed miserable estate of Soul) and then he hath Spiritual distress. Would he continue them long under their sorrows, or take them upon all occasions at his pleasure, or act them to a greater height than ordinary? Still the Melancholick temper suits him. This is sufficient for caution, that we take special care of our Bodies for the preventing, or abating of that Humour, by all lawful means, if we would not have the Devil to abuse us at his will.

6. Sicknes, or Death-Bed, is another solemn occasion, which the Devil seldom misseth with his will. Death is a serious thing, it represents the Soul and Eternity to the Life. While they are at a distance, Men look slightly upon these, but when they approach near to them, Men usually have such a sight of them, as they

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mentis aliena-
tione.

they never had before. We may truly call Sickness and Death-Bed, an *hour of Temptation*, which Satan will make use of with the more mischievous industry, because he hath but a *short time* for it. That's the last Conflict, and if he miss that, we are beyond his reach for ever. So that in this case Satan encourageth himself to the Battel, with a *now, or never*. And hence we find, that it is usual for the dying Servants of God, to undergo most *sharp Encounters*; then to tell them (when the Soul is about to loose from the Body) that they are yet in their Blood, without God, and Hope, is enough to affright them into the *extreamest Agonies*; for they see *no time* before them answerable to so great a *work*, if it be yet to do. And withal, they are under vast *discouragements* from the weariness and pains of Sickness, their understandings and faculties being also dull, and stupified; so that if at this last plunge, God should not extraordinarily appear to rebuke Satan, and to pluck them out of these *great Waters* (as he often doth, by the fuller interposition of the Light of his Face, and the larger Testimony of his Spirit) after their long and comfortable profession of their Faith, and holy Walking, their Light would be *put out in Darkness*, and they would *lie down in Sorrow*. Yet this I must note, That as desirous as Satan is to improve this occasion, he is often remarkably *disappointed*, and that wherein he (it may be) and we would least expect, I mean in regard of those, who through a timorous Disposition, or *Melancholy*, or upon other Accounts, are (as I may so say) *all their life-time subject to Bondage*; those Men who are usually exercised with *frequent fits* of Spiritual Trouble, when they come to Sickness, Death-Bed, and some other *singular occasions* of trouble, though we might suspect their fears would *then* be working, if ever; Yet God out of gracious Indulgence to them, (considering their *Mould and Fashion*, or because he would prevent their *extream fainting*, &c.) doth meet them with *larger Testimonies* of his Favour, *higher Joys*, more confident satisfactions in his Love, than ever they received at any time *before*; and this to their wonder, their high admiration, making the times which they were wont to *fear most*, to be times of greatest *Consolation*. This Observation I have grounded, not upon *one* or *two* Instances, but could produce a cloud of Witnesses for it. Enough it is to check our *former fears* of a future evil day, and to heal us of a sighing Distemper, while we afflict our selves with such thoughts as these:

these : If I have so many fears in Health, how shall I be able to go through the valley of the shadow of Death?

4. I have one thing more to add, for these discovery of these Spiritual Troubles, and that is to shew you the *Engines* by which Satan works them, and they are these two, *Sophistry*, and *Fears*.

1. As to his *Sophistry*, by which he argues the Children of God into a wrong apprehension of themselves, it is very great. He hath a wonderful dexterity in framing Arguments against their Peace, he hath variety of shrewd Objections and subtile Answers, to the usual Replies, by which they seek to beat him off. There is not a *Fallacy* by which a cunning *Sophister* would seek to entangle his Adversary in Disputation, but Satan would make use of it ; as I might particularly shew you, if it were proper for a common Auditory. Though he hath so much impudence, as not to blush at the most *silly contemptible* Reason that can be offered ; notwithstanding he hath also so much wit as to urge (though never true, yet) always *probable* Arguments. How much he can prevail upon the beliefs of Men, in cases relating to their *Souls*, may be conjectured by the success he hath upon the *understandings* of Men, when he argues them into *Errour*, and makes them *believe a lye*. We usually say (and that truly) that Satan cannot, in any case, *force* us properly to consent ; yet considering the advantages which he takes, and the ways he hath to *prepare* the Hearts of Men for his impressions, and then his very great *subtily* in disputing, we may say that he can so order the matter, that he will *seldom miss* of his aim. It would be an endless work to gather up all the Arguments that Satan hath made use of, to prove the Condition, or State of God's Children to be bad : But that I may not altogether disappoint your expectations in that thing, I shall present to your view Satan's *usual Topicks*, the *Common-places*, or Heads unto which all his Arguments may be reduced. And they are,

1. *Scripture abused*, and perverted. His way is not only to suggest that they are Unregenerate, or under an evil frame of Heart, but to offer *proof* that these Accusations are true. And because he hath to do with them that profess a belief of Scriptures, as the Oracles of God, he will fetch his proofs from thence ; telling them that he will evidence what he saith *from Scripture*. Thus sometimes he assaults the weaker unskilful sort of Christians, *Thou art not a Child of God : for they that are so, are Enlightned, translated*
from

from Darknest, they are the Children of the Light; but thou art a poor, ignorant, dark, blind Creature, and therefore no Child of God. Sometimes he labours to conclude the like, from the Infirmities of God's Children, abusing to this purpose, that of 1 John 3. 9. *He that is born of God, doth not commit sin.* And, *He cannot sin, because he is born of God.* Thus he urgeth it, Can any thing be more plainly and fully assented? Is not this Scripture? Canst thou deny this? Then he pursues, *But thou sinnest often, that is thine own complaint against thy self, thy Conscience also bearing witness to the truth of this Accusation; therefore thou canst be no Child of God.* Sometimes he plays upon words that are used in divers senses, (a fit Engine for the Devil to work by) for what is true in one sense, will be false in another; and his arguing is from that which is true, to that which is false. I remember one that was long racked with that of Rev. 21. 8. *The fearful and unbelieving, &c. shall have their part in the Lake, which burns with Fire and Brimstone.* From whence the Party thus argued: The proposition is true, because 'tis Scripture, and I cannot deny the Assumption. *Fearful I am, because I am doubtful of Salvation; and unbelieving I am, for I cannot believe that I am Regenerate, or in a state of Grace, and therefore I cannot avoid the Conclusion.* To the same purpose he disputes against some, from 1 John 4. 18. *There is no fear in love, but perfect love casteth out fear; but, thou art full of fears, therefore thou lovest not God.* Sometimes he makes use of those Scriptures, that make the prevailing degree of our love and respects to God, above the World, and the things of this Life, to be the Characters of true Grace; as that of John, *If any Man love the World, the love of the Father is not in him.* And that of Christ, *If a Man love any thing more than Me, he is not worthy of Me: he that forsakes not all for Me, cannot be my Disciple, &c.* Then he urgeth upon them their love of the World, and unwillingness to part with their Estates; and so brings the Conclusion upon them. Instances might be infinite, but by these you may judge of the rest. Let us now cast our Eye upon his subtilty, in managing his Arguments against men. 1. He grounds his Arguments on Scripture, because that hath authority with it, and the very troubled Conscience hath a reverence to it. 2. He always suits his Scriptures, which he thus cites, to that wherein the Conscience is most tender: If there be any thing that affords matter of suspicion, or fear, he will be sure to chuse such an Arrow out of the Quiver of Scriptures, as will directly hit the

the Mark. 3. Though in the citation of Scripture, he always urgeth a sense which the Holy Ghost *never* intended: Yet there will be always something in those Scriptures which he makes use of, which *in words* at least, seem to *favour* his Conclusion; as appears in the Instances now given. For when he would conclude a Man not to be a Child of God because of his Ignorance, something of his Argument is true; it may be the Man is sensible that his knowledg is but *little*, compared with the measures which some others have; or that he is at a *loss*, or *confused* in many Doctrinal points of Religion; or hath but *little experience* in many Practical cases, &c. This, as it is true, so is it his trouble; and whilst he is poring upon his defect, Satan claps an *Arrest* upon him, of a far *greater* Debt than God chargeth upon him, and from Scriptures that speak of a *total ignorance* of the *Fundamentals* of Religion, (as that there is a God, that Christ Jesus is God and Man, the Redeemer of Mankind by a satisfaction to Divine Justice, &c.) Or of a *wilful ignorance* of the *worth* of the proffer of the Gospel, or its *reality* (which is discovered in the *refusal* of the terms thereof) he concludes him to be in a state of *Darkness*: whereas the Ignorance which the Man *complains* of, is not the Ignorance which those Scriptures *intend*. So in the next Instance, the *sins* which a Child of God *complains* of, are those of *daily Incurfion*, which he labours and strives against; but that *committing sin* mentioned in the Text, hath respect to the *Gnosticks*, who taught a *liberty* in sinning, and fancied a *Righteousness* consistent with the *avowed practice* of Iniquity: Hence doth *John*, John 3. 7. *directly* face their Opinion, in these terms, *Little Children, let no Man deceive you, he that doth Righteousness is righteous.* And, *He that is born of God neither doth, nor can, avouch a liberty of sinning*, it being contrary to the Principles of the New Nature. So that the *miscarriages* of Infirmary, which the Child of God laments in himself, are not the *same* with that of the Text, upon which Satan grounds the Accusation. The like may be said of the third Instance, from *Rev.* 21. 18. The threatening there is against such a *fear* to lose the comforts of the World, that they *dare not* believe the Gospel to be true, and accept it accordingly: which is nothing to those fears and doubtings that may be in a Child of God, in reference to his Happiness. Thus in all the rest, the Fallacy lies in *misapplying* the Scripture (to suit them to that wherein the Conscience is tender) under a sense which

which was never intended by them; yet in another sense, the thing charged upon the Conscience is true. 4. Yet is Satan so subtle, that when he disputes by such Fallacious Arguments, he chiefly endeavours to draw off the *Defendants Eye* and consideration, from that *part* of the Argument wherein its *weakness* lies (which in this case, is always in the abuse of the Scripture to a wrong sense); this he doth, partly from the advantage which he hath from the *reverence* that they carry to Scripture, they believe it to be true, and are not willing to *suspect the sense*; and many are so weak, that if they should, Satan is so cunning that he can easily *baffle* them in any distinction that they can make. And partly from the *sense* they have of that whereof they are accused, they feel themselves *so sore* in that place, (and for that very end doth Satan direct his Scripture to hit it) that they readily *take it for granted*, that the *hinge* of the Controversie turns upon it, and that the whole Dispute rests upon it. Now Satan having these fair advantages, by a further improvement of them, hides the weakness of his Argument. For, 1. He takes that sense of the Scripture (in which he misapplies it) *for granted*, and that with great *confidence*, making as if there were no doubt there. 2. He *turns* always that part of the Argument *to them*, which they can *least* answer, pressing them eagerly with the *matter of charge* (which they are as ready to confess, as he is to accuse them of) and *aggravating* it very busily. And because the unskilful have no other *direction* for the finding the Knot of the Controversie, than Satan's *busle*, (though he, like the *Lapwing*, makes the greatest noise when he is furthest from his Nest, on purpose to draw them into a greater mistake) they *look no further*; and then not being able to answer, they are soon cast, and striking in with the conclusion against themselves, they multiply their Sorrows, and cry out of themselves as miserable.

2. Another piece of his Sophistry, is the improving certain *false Notions* (which Christians of the weaker sort have received) as *proofs* of their Unregeneracy, or bad Condition. As there are *Vulgar Errors* concerning Natural things, so there are *Popular Errors* concerning Spiritual things. These mistakes, in a great part, have their Original from the Fancies, or Misapprehensions of *unskilful* Men. Some indeed have (it may be) been preached and taught as Truths, others have risen (without a Teacher) from meer Ignorance, being the conclusions and sur-

mises which weak Heads have framed to themselves, from the Sayings, or Practices of Men, which have not been either so *cleared* from the danger of mistake, or not so *distinctly* apprehended as was necessary. These false Inferences once set on foot, are *traditionally* handed down to others, and in time they gain (among the simple) the opinion of undoubted Truths. Now where ever Satan finds any of these that are fit for his purpose (for to be sure whatever mistake we entertain, he will at one time or other cast it in our way) he will make it the foundation of an Argument against him that hath received it, and that with very great advantage. For a fallhood in the *Premises*, will usually produce a fallhood in the *Conclusion*. And these fallhoods being taken for granted, the Devil is not put to the trouble to prove them, if then he can but exactly fit them to something in the party which he cannot deny, he forthwith carries the cause, and condemns him by his *own concessions*, as out of his *own mouth*.

'Tis scarce possible to number the false Notions which are already entertained among Christians, relating to Grace and Conversion, much less those that may afterward arise. But I shall mention some that Satan frequently makes use of, as grounds of Objection.

1. 'Tis a common apprehension among the weaker sort, that Conversion is *always* accompanied with *great fear and terrour*. This is true in some (as hath been said); and though none of the Preachers of the Gospel have asserted the universality of these greater measures of Trouble, yet the People taking notice, that *many* speak of their deep humiliations in Conversion; and that *several Authors* have set forth the greatness of Distress that *some* have been cast into on that occasion, (though without any intention of fixing this into a *general Rule*.) have from thence supposed, that all the Converted are brought to their Comforts *through the flames of Hell*. Upon this mistake, the Devil disquiets those that have not felt these *extream Agonies* of Sorrow in themselves; and tells them that it is a *sure sign* that they are not yet Converted. Though 'tis easie for a Man that sees the fallhood of the Notion, to answer the Argument, yet he that *believes it to be true*, cannot tell what to say, because he finds he never was under such Troubles, and now he begins to be troubled because he was not troubled *before*, or (as he supposeth) not troubled *enough*.

2. Another false Notion is, That a Convert can give an account of the *time* and *manner* of his Conversion. This is true in *some*, as in *Paul*, and some others, whose Change hath been sudden and remarkable, though in *many* this is far otherwise; who can better give account that they *are* Converted, than by what *Steps*, *Degrees*, and *Methods*, they were brought to it. But if any of these receive the Notion, they will presently find that Satan will turn the edge of it against them, and will tell them that they are *not* Converted, because they cannot nominate the time when, nor the manner how such a Change was wrought.

3. Some take it for granted, that Conversion is accompanied with a *remarkable measure of Gifts* for Prayer and Exhortation; and then the Devil objects it to them, That they are not Converted, because they cannot *Pray* as others, or *Speak* of the things of God so readily, fluently, and affectionately, as some others can. Thus the poor weak Christian is baffled for want of *Abilities* to express himself to God and Men.

4. False Notions about the *nature of Faith*, are a sad stumbling-Block to some. Many suppose that Saving Faith is a *certain belief that our Sins are Pardoned, and that we shall be Saved*; making Faith and Assurance all one. This mistake is the deeper rooted in the Minds of Men, because some have directly taught so, and those, Men of Estimation; whose words are entertained with great Reverence by well-meaning Christians. For whom notwithstanding, this may be pleaded in excuse, that they have rather described Faith in *its height*, than in its *lowest measures*. However it be, those that have no other understanding of the nature of Faith, can never answer Satan's Argument, if he takes them at any time at the *advantage of fear, or doubting*: For then he will dispute thus, *Faith is a belief that sins are Pardoned, but thou dost not believe this; therefore thou hast no Faith*. Oh, what numbers of poor doubting Christians have been distressed with this Argument!

5. Some take it for a truth, that *growth of Grace* is always *visible*, and the progress remarkable. And then because they can make no such discovery of themselves, the Devil concludes their Grace to be counterfeit and hypocritical.

6. Of like nature are some *mistaken signs* of true Grace, as that true Grace fears God *only for his Goodness*. And then if there be any apprehension of Divine Displeasure impressed upon the Heart,

though upon the necessary occasion of miscarriage, they through the Devils instigation, conclude, that they are *under a spirit*, of *Bondage*, and their supposed Grace not *true*, or not *genuine* at least; according to that *disposition* which the *New-Testament* will furnish a Man withal. 'Tis also another mistaken sign of Grace: That it doth direct a Man to love God *singly* for himself, without the *least regard* to his *own Salvation*; for that, they think, is but Self-love. Now when a Child of God doth not see his love to God so *distinct*, but that his *own salvation* is twisted with it, Satan gets advantage of him, and forceth him to cast away his love as adulterate and *selfish*. Like to this mistake (but of an higher strain) is that of some, That where Grace is true, 'tis so carried forth to honour God, that the Man that hath it, can desire *God may be honoured, though he should be damned*. God doth not put us to such Questions as these, but upon supposition that this is true; the grace of most Men will be shaken by the Objection that Satan will make from thence; he can and will presently put the mistaken to it, *Canst thou say thou art willing to go to Hell, that God may be glorified? If not, where is thy Grace?* From such mistakes as these, he disputes against the holiness of the Children of God; and 'tis impossible but that he should carry the Cause, against those who grant these things to be true. Satan can undeniably shew them, that their Hearts will not answer such a description of a Convert, or gracious Heart, as these false Notions will make. So long then as they hold these Notions, they have no relief against Satan's Conclusions; no comfort can be administered, till they be convinced that they have embraced Mistakes for Truths. And how difficult that will be in this case (where the confidence of the Notion is great, and the suspicion strong, that the defect is only in the Heart) hath been determined by frequent experience already.

3. The third piece of Satan's Sophistry, from whence he raiseth false Conclusions, is his *misrepresentation of God*. In this he directly crosseth the design of the Scriptures, where God in his Nature, and Dealings is so set forth, that the Weakest, the most Afflicted and Tossed, may receive encouragement of Acceptance, and of his Fatherly Care over them in their saddest Tryals. Yet withal, lest Men should turn his Grace into Wantonness, and embolden themselves in sin because of his Clemency, the Scriptures sometimes give us lively descriptions of his Anger against those

those that wickedly presume upon his Goodness, and continue so to do. *Both* these Descriptions of God should be taken together, as affording the only true Representation of him. He is so gentle to the humbled sensible Sinner, that *He will not break their bruised Reed, nor quench their smoking Flax.* And so careful of Health, that (for their recovery) he will not leave them altogether unpunished; nor suffer them to ruine themselves by a Surfeit upon worldly Comforts; yet *with the froward he will shew himself froward,* Psal. 18. 26. And, *As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of Iniquity,* Psal. 125. 5. He will put out the Candle of the wicked, for he sets them in slippery places: So that they are cast down into Destruction, and brought into Desolation as in a moment; they are consumed with Terrours. Now Satan will sometimes argue against the Children of God, and endeavour to break their hopes, by turning that part of the Description of God against them; which is intended for the dismounting of the confidence of the Wicked, and the bringing down of high looks. By this means he wrests the Description of God to a contrary end, and misrepresents God to a trembling afflicted Soul. This he doth,

1. By misrepresenting *his Nature*: Here he reads a solemn Lecture of the Holiness and Justice of God, but always with reflection upon the *vileness* and unworthiness of the Person against whom he intends his Dart. And thus he Argues: *Lift up thine eyes to the Heavens, behold the brightness of God's Glory: Consider his unspotted Holiness, his infinite Justice.* The Heavens are not clean in his sight, how much more abominable and filthy then art thou? His Eyes are pure, he cannot wink at, nor approve of the least sin: How canst thou then imagine (except thou be intolerably impudent) that he hath taken such an unclean wretch into his favour? He is a jealous God, and will by no means acquit the guilty; Canst thou then with any shew of reason, conclude thy self to be his Child? He beholds the wicked afar off; he shuts out their Prayer; he laughs at their Calamity; he mocks when their Fear comes; and therefore thou hast no cause to think that he will hear thy cry, though thou shouldst make many Prayers. It cannot be supposed that he will incline his Ear. 'Tis his express Determination, that if any Man regard iniquity in his Heart, the Lord will not hear his Prayer. This, and a great deal more will he say. And while Satan speaks but at this rate we may call him modest, because his Allegations are in themselves true, if they were applied

lied rightly. Sometimes he will go further, and plainly *belye* God, speaking incredible falshoods of him: but because these properly appertain to an higher sort of Troubles, of which I am next to speak, I shall not hear mention them. However, if he stops here, he saith enough against any Servant of God, that carries an *high sense* of his unworthiness. For being thus brought to the view of these *astonishing* Attributes, he is dashed out of Countenance, and can think no other, but that 'tis very unlikely, that *so unworthy* a Sinner should have any interest in *so Holy* a God. Thus the Devil affrights him off, turning the *wrong side* of the Description of God to him; and in the mean time *hiding* that part of it that speaks God's wonderful Condescensions, infinite Compassions, unspeakable readiness to accept the humble broken-hearted, Weary, heavy-laden Sinner, that is prostrate at his Foot-stool for Pardon. All which are on purpose declared in the Description of God's Nature, to obviate this Temptation, and to encourage the Weak.

2. He misrepresents God in his *Providence*. If God chastise his Children by any Affliction, Satan perversly wrests it to a bad Construction, especially if the Affliction be *sharp*, or seem to be *above* their Strength, or *frequent*, and most of all if it seem to cross their Hopes and Prayers; for then he argues, *These are not the chastisements of Sons: God indeed will visit their Transgressions with Rods, but his dealing with thee is plainly of another nature, for he breaketh thee with his Tempests. And whereas he corrects his Sons that serve him in measure, thou art bowed down with thy trouble to distress and despair: but he will lay no more upon his Sons than they are able to bear, he will not always chide his Servants; but thou art afflicted every Morning. And besides, if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy Righteousness prosperous: for to his Sons he saith, Call upon me in the day of trouble, I will deliver thee; and thou shalt glorify me.* Psal. 50. 15. Hence comes the complaint of many, that they are not regenerated, because they think God deals not with them as with others. *Oh! say they, we know God chastiseth every Son whom he receiveth: but our case is every way different from theirs, our troubles are Plagues, not Rods; our cry is not heard, our Prayers disregarded, our strength faileth us, our Hearts fret against the Lord, so that not only the nature and quality of our Affections, but the frame of our heart under them, in not enduring the burthen (which is, the great Character of the chastisement of Sons, Heb. 12. 7.) plainly evinceth*

evinced that we are under Gods hatred, and are not his Children. This Objection, though it might seem easy to be answered by those that are not at present concerned, yet it will prove a difficult business to those that are under the smart of Afflictions. How much a holy and wise Man may be gravell'd by it, you may see in *Psal. 73.* where the Prophet is put to a grievous plunge upon this very objection, ver. 14. *all the day long have I been plagued, and chastised every Morning.*

And yet in all this Satan doth but play the Sophister, working upon the advantages, which the *nature* of the affliction, and the *temper* of Mens Hearts do afford him. For 1. Afflictions are a great *depth*, one of the *secrets* of God, so that 'tis hard to know what God intends by them. 2. The *end* of the Lord, is not discovered *at first*, but at some distance, when the Fruits thereof begin to appear. 3. The mind of the afflicted cannot always proceed *regularly* in making a judgment of God's design upon them: especially at first when 'tis *stounded* by the assault, and all things in *confusion*, Faith is to seek, Patience awanting, and Love staggering: after it hath recollected it self, and attained any *calmness*, to fit it for a *review* of the ways of God, and of the Heart, it is better enabled to fix some grounds of Hope. *Lam. 3. 19, 20, 21. This I recall to my Mind, therefore have I Hope.* 4. Afflictions have a *Light* and a *Dark* side, and their appearances are according to our *posture* in which we view them: as some Pictures, which if we look upon them one way, they appear to be Angels, if another way, they seem Devils.

5. Some Men in Affliction do *only busy* themselves in looking upon the dark side of Affliction. Their disposition (either through *natural timorousness*, or *strong impressions* of Temptation) is only to *meditate terrors*, and to surmise evils. These Men out of the Cross, can draw nothing but the *Wormwood* and the *Gall*, while others, that have another Prospect of them, observe *mixtures* of Mercy and Gentleness, and do *melt* into submission and thankfulness. These (considered together) are a great advantage to Satan in disputing against the peace of Gods afflicted Children, and it often falls out, that as he doth *misrepresent* God's design, so do they (urged by Temptation) upon that account *misjudge* themselves.

3. He also *misrepresents* God in the *works* of his Spirit; if God withdraw his countenance, or by his Spirit signifies his displeasure.

sure to the Consciences of any, if he permit Satan to molest them with Spiritual Temptations, presently Satan takes occasion to put his false and malignant interpretation upon all: he tells them that *Gods hiding his Face is his casting them off*, that the *threatnings* signified to their Conscience, are plain *declarations* that their present state is Wrath and Darknes. That Satans *molestations* by Temptations, shew them to be yet under *his power*; that the *removal* of their former Peace, Joy, and sensible delight which they had in the ways of God, is beyond contradiction, an evidence that God hath *no delight* in them, nor they in him; that their Faith was but that of *Temporaries*, their Joy but that of *Hypocrites*, which is only for a moment. How often have I heard Christians complaining thus? *We cannot be in a state of Grace, our Consciences lye under the sense of Gods displeasure, they give testimony against us, and we know that testimony is true, for we feel it. 'Tis true, time was when we thought we had a delight in Hearing, Praying, Meditating, but now all is a burthen to us, we can relish nothing, we can profit nothing, we can remember nothing: time was when we thought we had assurance, and our Hearts rejoiced in us; sometimes we have thought our Hearts had as much of Peace and Comfort as they could hold, now all is vanished and we are under sad fears: if God had had a favour to us, would he have dealt thus with us?* Thus are they cheated into a belief that they never had any Grace; they take all for granted that is urged against them: they cannot consider Gods *design* in hiding his Face, nor yet can they see how *Grace acts* in them under these complainings; how they express their Love to God in their *desires* and pantings after him, in their *bewailing* of his absence, in *abhorring* and condemning themselves, &c. but their present feeling, (and an Argument from sense is very strong) bears down all before it.

Thus doth Satan frame his Arguments from misrepresentations of God, which (though a right view of God would easily answer them, yet) how difficult it is for a Person in an hour of Temptation to dispel, by a right apprehension of the ways of the Holy God, doth abundantly appear from *Psal. 77.* where the case of *Asaph* (or whoever else he was) doth inform us 1. That 'tis usual for Satan, for the disquieting of the Hearts of Gods Children, to offer a *false Prospect* of God. 2. That this *overwhelms* their Hearts with grief, *ver. 3.* 3. That the more they persist in the prosecution of this method, under the *Mists of Prejudice,*

judice; they see the less, being apt to misconstrue every thing in God to their disadvantage, *ver. 3. I remembred God, and was troubled.* 4. The reason of all that trouble lies in this, that they can only conclude wrath and desertion from God's carriage toward them. 5. That till they look upon God in *another method*, and take up better thoughts of him and his Providences, even while they carry the appearance of Severity, they can expect no ease to their complainings. For before the Prophet quitted himself of his trouble, he was forced to acknowledg *his mistake* (*ver. 10.*) in the misconstruction he made of his dealings, and to betake himself to a resolve of entertaining better thoughts of God, *ver. 7.* His Interrogation, *Will the Lord cast off for ever, &c?* shews indeed what he did once think, being misled by Satan, but withal that he would never do so again, *Will the Lord cast off for ever?* Is not here the Voice of a despairing Man? but of one that through better information hath rectified his Judgment, and now is resolved strongly to hold the contrary to what he thought before, as if he should say, 'Tis not possible that it should be so, he will not cast off for ever, and I will never entertain such perverse thoughts of God any more.

6. But before they can come to this, it will cost them some pains and serious thoughts; 'tis not easy to break these Fetters, to answer this Argument; but they that will do so, must appeal from their present sence, to a consideration of the issues of these dealings upon other Persons, or upon themselves at other times: for the Prophet, *ver. 5. considered the days of old, and the years of ancient times;* and *ver. 6.* he also made use of his own experience, calling to remembrance, that after such dealings as these, God by his return of favour gave him *Songs in the Night.*

4. Another common head from whence this great Disputant doth fetch his Arguments against the good condition and state of God's Servants, is their *sin and miscarriages*. Here I shall observe two or three things in the general concerning this, before I shew how he draws his false Conclusions from thence. As,

1. That with a kind of *feigned ingenuity*, he will grant a difference betwixt *Sin and Sin*, betwixt Sins reigning, and not reigning; Sins mortified, and not mortified; betwixt the Sins of the Converted, and the Unconverted: and upon this supposition he usually proceeds. He doth not always (except in case of *great Sins*) argue want of Regeneration from *one Sin* for that Argument;

ment; *This is a Sin, therefore thou art not a Convert*, would be easily answered, by one that knows the Saints have their imperfections but he thus deals with Men: *These Sins whereof thou art guilty, are reigning Sins*, such as are inconsistent with a converted estate, and therefore thou art yet unregenerated.

2. He produceth usually for the backing of his Arguments, such Scriptures as do truly represent the state of Men *unsanctified*; but then his labour is to make the Parties to appear *suitable* to the description of the Unregenerate. And to that purpose he *aggravates* all their failings to them: he makes severe enquiries after all their Sins, and if he can charge them with any *notorious* crime, he lays load upon that, still concluding that a Regenerate Person doth not sin at such a rate as they do.

3. This is always a very *difficult* case; 'tis not easy to answer the objections that he will urge from hence: for 1. if there be the real guilt of any *grievous* or remarkable scandal which he objects, the accused Party (though never so knowing, or (formerly) never so holy) will be hardly put to it to determine any thing in favour of his estate. 1. The *Fact* cannot be denied. 2. The Scripture nominates *particularly* such offences, as render a Man unfit for the Kingdom of God. 3. Whether in such cases, Grace be not *wholly* lost, is a *question* in which all are not agreed. 4. However it will be very doubtful whether such had *ever* any Grace. The Scripture hath given *no note* of difference, to distinguish betwixt a Regenerate and Unregenerate Person, *In the acts* of Murther, Adultery, Fornication, &c. It doth not say the Regenerate commits an act of gross Iniquity *in this manner*, the Unregenerate *in that*, and that there is a *visible* distinction betwixt the one and the other, relating to these *very Acts*. And whatever may be supposed to be the *inward* workings of Grace in the Soul, while 'tis reduced to so *narrow* a compass, as a spark of Fire raked up in Ashes, yet the *weight* of present guilt upon the Soul (when 'tis charged home) will always *poise* it toward the *worst* apprehensions that can be made concerning its state. *Former* acts of Holiness will be disowned under the notion of Hypocrisy; or if yet owned to be true, they will be apt to think that true Grace may be *utterly* lost. *Present* acts of Grace they can see none, so that only the *after-acts* of Repentance can discover that there is yet a being and life of Grace in them, and *till then* they can never answer Satans Argument from great Sins. But, 2. In the *usual infirmities* of God's Children the

the case is not *so easy*. For the Scriptures give instances of some, whose Conversations could not be taxed with any notorious evils; who, though they were *not far from the Kingdom of God*, yet were not of the Kingdom of God: a freedom then from great Sins, is not pleadable, as an *undoubted mark* of Grace. And if others that are *not converted*, may have no greater infirmities than some *that are*, the difference betwixt the one and the other must depend upon the *secret Powers of Grace*, giving check to these infirmities, and striving to mortify them: And this will be an *intricate* question. The Apostle, *Rom. 7. 15.* notes indeed *three* differences betwixt the Regenerate and Unregenerate, in this case of Sins of Infirmity. 1. *Hatred of the Sin before the commission of it; What I hate, that do I.* 2. *Reluctancy in the Act: what I would, that do I not.* 3. *Disallowance after the Act: that which I do, I allow not.* Yet seeing natural Light will afford some *appearances* of disallowance, and reluctance, it will still admit of further debate, Whether the *Principles, Motives, Degrees and Success* of these strivings, be such as may discover the Being and Power of real Grace.

While Satan doth insist upon Arguments from the Sins of Believers, for the proof of an unconverted estate, he only aims to make good this point, That *their Sins are reigning Sins*, and consequently that they cannot be in so good a condition as they are willing to think. And to make their Sins to carry that appearance, his constant course is to *aggravate* them all he can: this is his design, and the means by which he would effect it. His great *Art* in this case, is to heighten the Sins of the Regenerate; this he doth many ways. As,

1. From the *nature* of the Sin committed, and the *manner* of its commission: and this he chiefly labours, because his Arguments from hence are more probable, especially considering what he fixeth upon usually, is that which may most favour his Conclusion. A 1. If any have fallen into a *great Sin*, which a Child of God doth but rarely commit, then he argues against him, thus: *They that are in Christ, do mortify the Flesh with the Affections and Lusts, they cast away the works of Darkness: and these works of the Flesh are manifest,* Gal. 5. 19. *Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, &c.* Because of these things cometh the *Wrath of God upon the Children of Disobedience*. Be not therefore partakers with them, have no fellowship with the unfruit-

ful works of Darkneſs, Eph. 5. 6, 11. But thou haſt not put theſe away, nor mortified them, as thy preſent Sin doth teſtify, therefore thou art no Child of God. 2. If any do more than once or twice relapſe into the ſame Sin, (ſuppoſe it be not ſo highly ſcandalous as the former) then he pleads from thence, that they are *back-ſliders in Heart*, that they have *broken their Covenant* with God, that they are *in bondage to Sin*. Here he urgeth, it may be, that of 2 Pet. 2. 19, 20. *Of whom a Man is overcome, of the ſame is he brought in bondage;—The Dog is returned to his Vomit.* 3. Or if any have by any offence, more remarkably gone *againſt their Knowledge*, or *violated their Conſcience*, then he tells them, that *they ſin wilfully*, that *they reject the Counſel of the Lord*, that *they are the Servants of Sin*; for *his Servants ye are to whom ye obey*. Rom. 6. 16. And that *where there is Grace*, though they may fall, yet it is *ſtill againſt their wills*, &c. 4. If he have not ſo clear ground to manage any of the former charges againſt them, then he argues from the *frequency* of their *various miſcarriages*. Here he ſets their Sins *in order* before them, *rakes* them altogether, that he may oppreſs them by a *multitude*, when he cannot prevail by an accuſation from one or two acts: and his pleading here is, *Thou art nothing but Sin*, *thy thoughts are evil continually*; *thy words are vain and unprofitable*, *thy actions fooliſh and wicked*, and *this in all thy employments*, *in all relations*, *at all times*. *What duty is there that is not neglected or deſiled? what Sin that is not ſome way or other committed? &c.* Can ſuch an Heart as thine be the *Temple of the Holy Ghoſt*? For the *Temple of the Lord is Holy*, and his *People are waſhed and cleaſed*, &c.

Theſe are all of them ſtrong objections, and frequently made uſe of by Satan, as the complaints of the Servants of God do teſtify, who are made thus to except againſt themſelves; *If our Sins were but the uſual failings of the converted, we might comfort our ſelves, but they are great, they are back-ſlidings, they are againſt Conſcience, they are many; what can we judge, but that we have hitherto deceived our ſelves, and that the work of conversion is yet to do?* The Objections that are from *great Sins*, or from *recidivation*, or *wilful violation of Conſcience*, do uſually prevail for *ſome time*, againſt the beſt that are chargeable with them; they cannot determine that they are *converted* (though they might be ſo,) ſo long as they cannot deny the *matter of Fact* upon which the accuſation is grounded; till their *true repentance* give them ſome light of better information, they are in the dark and cannot answer the Argument. *Jonah being im-*
prisoned

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prisoned in the Whales Belly, for his stubborn rebellion, at first concluded himself a Cast-away: Jon. 2.4. *Then I said I am cast out of thy Sight*: Neither could he think better of himself, till upon his Repentance, he recovered his Faith and Hope of Pardon, *Yet will I look again toward thy Holy Temple*. Yea those objections that are raised from the multitude and frequency of lesser failings, though they may be answered by a Child of God, while his Heart is not overshadowed with the Mists and Clouds of Temptation, yet when he is confused with violent commotions within, his Heart will fail him, and till he can bring himself to some composure of Spirit, he hath not the boldness to assert his integrity. David was gruelled with this Objection, Psal. 40. 12. *Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the Hairs on my Head, therefore my Heart faileth me*.

2. He aggravates the sinfulness of our condition, from the frequency and violence of his own Temptations. 'Tis an usual thing for him to give a young Converts, incessant onsets of Temptation to Sin: most commonly he works upon their natural constitution, he blows the Coals that are not yet quite extinguished, and that have greater forwardness from their own inclination to kindle again; as Lust and Passion. The first motions of the one, (though it go no further, than those offers and risings up in the Heart, and is there damped, and kept down by the opposing principle of Grace) and the occasional out-breakings of the other, (which he provokes by a diligent preparation of occasion from without, and violent incitations from within) furnish him with sufficient matter for his intended accusations; and sometimes (being as it were wholly negligent of the advantages which our tempers give him, or not being able to find any such forwardness to these evils in our Constitution, as may more eminently serve his ends) he satisfies himself to molest us with earnest motions to any Sins indifferently; and all this to make us believe, that Sin is not crucified in us. Which some are more apt to believe, because they observe their Temptations to these Sins, to importune them more, and with greater vehemency than they were wont to do before: and this doth yet the more astonish them, because they had high expectations that after their conversion, Satan would fall before them, and their Temptations abate; that their natures should be altered, and their natural inclinations to these Sins wholly cease: but now finding the contrary

trary, they are ready to cry out, (especially when Satan violently buffets them with this objection) *We are yet in our Sins, and under the dominion thereof; neither can it be that we are converted, because we find Sin more active and stirring than formerly; 'tis not then surely mortified in us, but lively and strong.* Though in this case it be very plain that *Temptations* are only strong, and *Sin* weak, and that *Grace* is faithfully acting its part against the *Flesh*, arguing, not that *Grace* is so very weak, but that *Satan* is more busy than ordinary; the *Sins* are not more than formerly, but the *Light* that discovers them more is greater, and the *Conscience* that resents the *Temptation* is more tender. Yet all this doth not at first give ease to the fears that are now raised up in the *Mind*; they find *Sin* working in them, their expectations of attaining a greater conquest on a sudden, and with greater ease, are disappointed, (and the desire of having much, makes a Man think himself poor); and withal they commonly labour under so much *Ignorance*, or perverse credulity, that they conclude they consent to every thing which they are tempted to, insomuch that 'tis long before these *Clouds* do vanish, and the afflicted brought to a right understanding of themselves.

3. From some remarkable appearances of God, doth Satan aggravate our sinful condition. If God shew any notable act of *Power*, he makes the Beams of that act reflect upon our unworthiness with a dazzling *Light*. When *Peter* saw the *Power* of *Christ* in sending a great multitude of *Fishes* into his *Net*, (having laboured all *Night* before and caught nothing) it gave so deep an impression to the conviction of his vileness, that he was ready to put *Christ* from him as being altogether unfit for his Blessed Society, *Depart* (saith he) *from me, for I am a sinful Man.* If God discover the *Glorious Splendor* of his *Holiness*, 'tis enough to make the holiest *Saints* (such as *Job* and *Isaiah*) to cry out they are undone, being *Men of unclean Lips*, and to abhor themselves in *Dust* and *Ashes*. The like may be said of any discovery of the rest of the *Glorious Attributes* of God. Of all which *Satan* makes this advantage, that the Parties tempted should have so deep a consideration of their unworthiness, as might induce them to believe, (as if it were by a *Voice* from *Heaven*) that God prohibits them any approaches to him, and that they have nothing to do to take *Gods Name* within their Mouths. And though these remarkable discoveries of God (either by his acts of *Power* and *Providence*, or by immediate

Job 42. 6.
Isa. 6. 3.

diate impressions upon the Soul, in the height of contemplation) have ordinarily *great effects* upon the Hearts of his Children, but not of long continuance: yet where they strike in with *other Arguments* by which they were *already* staggered as to their Interest in God, they mightily strengthen them, and are taken for no less than Gods own determination of the question against them.

But this is not all the use that Satan makes of them; for from hence he sometimes hath the opportunity to raise *new accusations* against them, and to tax them with *particular crimes*, which in a particular *manner* seem to prove them Unregenerate. For what would seem to be a clearer Character of a Man dead in Trespases and Sins, than a *hard Heart*, that can neither be sensible of Judgments nor Mercies? This he sometimes chargeth upon the Children of God, from the great *disproportion* that they find in themselves, betwixt the *little sence* that they seem to have (and that which is *disproportionable*, they reckon to be *nothing*.) and the *vast greatness* of Gods Mercy or Holiness. I have observed some to complain of utter *unthankfulness*, and *insensibleness* of Heart (from thence concluding confidently against themselves.) because, when God hath remarkably appeared for them, in deliverances from dangers, or in unexpected kindnesses, they could not render a thankfulness that carried any proportion to the Mercy. While they were in the highest *admiration* of the kindness, saying, *What shall I render to the Lord?* they were quite out of the *sight* of their own sence and feeling, and thought they returned *nothing* at all, because they returned nothing *equivalent* to what they had received. Others I have known, who from the *confusion* and amazement of their Spirit, when they have been overwhelmed with troubles, have positively determined themselves to be *senseless*, stupid, past feeling, hardened to destruction: when in both cases any might have seen the *working* of their Hearts to be an apparent *contradiction* to what Satan charged them withal. For they were not *unapprehensive* either of Mercies or Judgments; but on the contrary, had only a *greater sence* of them than they were able to manage.

4. To make full measure, Satan doth sometimes aggravate the miscarriages of those whom he intends to accuse, by *comparing* their lives and actions with the *holy Lives* of some eminent Servants of God, especially such as they have *only* heard of, and not

not known personally. For so they have only their *Vertues* represented, without their *failings*. Here Satan takes a liberty of declaiming against them: and though he could never spare a Saint a good word out of respect; yet, that others might be put out of heart and hope, he will commend the holiness, strictness, care, constancy of dead Saints to the Skies. And then he Queries, *Art thou such an one? Canst thou say thou art any thing like them, for a heavenly Heart, a holy Life, a contempt of the World, a zeal for God, for good Works, for patient Suffering? &c.* (All this while not a word of their Weaknesses). *These* (saith he) *were the Servants of the Most High: their Examples thou shouldst follow, if thou expectest their Crown. Had they any more Holiness than they needed? And if thou hast not so much, thou art nothing.* What can Humility, Modesty, and sense of Guilt, speak in such a case? They go away mourning, their Fears increase upon them; and what God hath set before them (in the Examples of his Servants) for the increase of their diligence, they take to be as a *Witness* against them, to prove them Unconverted.

5. The last part of Satan's Sophistry, is to lessen their *Graces*, that so he may altogether deny them. In this he proceeds upon such Scriptures, as do assert the Fruits of the Spirit; and urgeth for his foundation, that none are the Children of God, but such as are led by the Spirit; and that he that hath not the Spirit of Christ, is none of his. The necessity of Faith, Love, Patience, Humility, with the Fruits of these and other Graces, he presses; but still in order to a Demonstration (as he pretends) that such are not to be found in those, whose Gracious state he calls into question; and consequently that they are not the Children of God.

The Rule by which he manageth himself in this Dispute, is this: *The more Graces are heightened in the Notions, that must give an account of their Nature and Beings; the more difficult it will be to find out their Reality in the Practice of them.* His design then hath these two parts. 1. He heightens Grace in the Notion, or Abstract, all he can. 2. He lessens it in the Concrete, or Practice, as much as is possible, that it may appear a very Nullity, a shadow and not a substance. I shall speak a little of both.

1. As to the first part of his Design, he hath many ways by which he aggravates Grace in the Notion. We may be sure if it lie in his way, he will not stick to give false definitions of Grace, and

and to tell Men that it is, what indeed it is not. He is a Liar, and in any case whatsoever he will lie for his *advantage*, if he have hope his Lye may pass for current; but he cannot always use a *palpable Cheat* in this matter, where the nature of any Grace is positively determined in Scripture, except it be with the *Ignorant*, or where the nature of Grace is made a business of *Controversie* among Men. I will not make Conjectures what Satan may possibly say, in belying the nature of Grace, to make it seem to be quite another thing than it is; but shall rather shew you the more usual plausible ways of Deceit which herein he exerciseth; and they are these that follow.

1. As the same Graces have different *Degrees* in several Persons, and these different Degrees have *Operations* suitable; some Acts being stronger, some weaker, some more perfected and ripened, others more imperfect, and immature: So when Satan comes to describe Grace, he sets it forth in its *biggest Excellencies*, and most glorious Attainments. You shall never observe him to speak of Graces at their *lowest pitch*, (except where he is carrying on a design for *Presumption*, and then he tells Men that any *Wishing*, or *Woulding* is Grace; and every formal [*Lord forgive me*] is true Repentance): but on the contrary he offers the highest reach of it, that any Saint on Earth ever arrived at, as *essentially* necessary to constitute its *Being*; and tells them if they have not *that*, they have *nothing*. Let us see it in the Particulars.

1. Grace sometimes hath its *Extraordinaries*; (as I may call them.) We have both Precept and Example of that nature in Scripture, which are propounded not as the *common Standard* by which the Being and *Reality* of Grace is to be measured, but as *Patterns* for imitation, to provoke us to Emulation; and to quicken us in pressing forward. Of this nature I reckon to be the Example of *Moses*, desiring to be blotted out of *God's Book* (whatever he meant by it) in his love to the People; and the like of the Apostle *Paul*, wishing himself to be *accursed from Christ for his Brethrens sake*. Of this nature also we have many Precepts; as *rejoyce evermore*, of *waiting* and *longing* for the Appearance of Christ, of *rejoycing* when we *fall into divers Temptations*; and many more to this purpose, All which are heights of Grace that do *rarely* appear among the Servants of God, at any time.

2. Grace hath sometimes its *special Assistances*; this is when the occasion is *extraordinary*, but the Grace befitting that occasion is

promised in *ordinary*, and ordinarily recieved. When God calls any to such occasions, though compared with that *measure of Grace*, which usually is acted by the Children of God upon ordinary occasions; it is a special assistance of the Spirit. Of this nature, is that *Boldness* which the Servants of Christ receive, to *confess* Christ before Men in times of Persecution, and to *Die* for the Truth, with Constancy, Courage, and Joy. 3. There are also singular *Eminencies* of Grace, which some diligent, careful, and *choice* Servants of God attain unto, far above what the *ordinary sort* arrive at. *Enoch* had his Conversation so much in Heaven, that he was said to *walk with God*. *David's* Soul was often full of *delight* in God. Some in the height of Assurance, rejoyce in God, with *joy unspeakable, and full of Glory*. *Moses* was eminent in *Meekness*; *Job* in *Patience*; the Apostle *Paul* in *Zeal*, for promoting the Gospel, &c. Now Satan, when he comes to question the Graces of Men, he presents them with these Measures; and if they fall short, (as ordinarily they do) he concludes them altogether Graceless.

2. Satan also can do much to heighten the *ordinary work*, and usual fruits of *every* Grace. His Art herein, lies in two things. 1. He gives us a description of Grace as it is in *it self*, abstracted from the Weakness, Dulness, Distraction, and Infirmities that are Concomitant with it, as it comes forth to Practice. He brings to our view Grace in its *Glory*, and without the *Spots* by which our Weakness, and Satan's Temptation, do much *disfigure* it. 2. He presents us with Grace in its *whole Body*, compleated with all its Members, Faith, Love, Hope, Patience, Meekness, Gentleness, &c. From both these, he sets before those whom he intends to discourage, a compleat *Copy* of an *exact* holy Christian: As if every true Christian were to be found in the *constant* Practice of *all these Graces at all times, on all occasions*, and that without weakness or Infirmity. Whereas indeed, a true Christian may be found sometimes *evidently* practising *one* Grace, and weak, or at present *defective in another*. And sometimes the best of his Graces is so *interrupted* with Temptation, so *clogged* with Infirmity, that its workings are scarce *discernable*.

3. He hath a Policy in heightning those *Attainments* and workings of Soul, in things relating to God and Religion, which are to be found in *Temporary Believers*; which because they sometimes appear in the Unconverted, as well as in the Converted, (though
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all Unconverted Men have them not) are therefore called *Common Graces*. This he doth that he may from thence take occasion to *disprove* the *Real Graces* of the *Servants of God*; of whom *better things, and things that accompany Salvation* (that is *special saving Graces*) are to be expected, *Heb. 6. 9.* His way herein is, 1. To shew the utmost *bravery* of these *Common Graces*, how much Men may have, how far they may go, and yet at last come to nothing. For *Gifts* they may have *powerful Eloquence, Prophecy*; understanding of *Mysteries*, faith of *Miracles*. For *good Works*; they may give their *Estates* to *relieve the Poor*: In *Moral Vertues*, they may be *Excellent*, their *Illumination* may be *great*; they may *taste the good Word of God*, and the *Powers of the World to come*, *Heb. 6. 4.* Their *Conversation* may be *without offence*, and their *Conscience Honest*, as *Paul's* was before his *Conversion*. 2. With these *heights* of common Grace, he compares the *lowest degree* of *Special Grace*. And because the *Principles, Motives*, and *Ends*, which constitute the difference betwixt these two, are (as it were) *under-ground*, more remote from *Sense* and *Observation*, and oftentimes darkned by *Temptation*: He takes the boldness to deny the *Truth of Grace*, upon the account of the small *inconsiderable appearance* that it makes, confidently affirming, that *Special Grace* must of necessity make a far greater *outward shew* than these *Common Graces*. In what manner, and to what end, Satan doth *heighten Grace* in the *abstract* we have seen: It remains that we discover,

2. How he doth *lessen Grace* in the *Concrete*; this is the center of his *Design*. He would not extol Grace so much, but that he hopes thereby to *condemn the Generation of the Just*, and to make it appear, that there are *few or none*, that are truly *Gracious*. When he comes to apply all this to the condition of any *Child of God*, he deals treacherously; and his cunning consists of three *Parts*.

1. He compares the *present state* of any one, with whom he deals, to the *highest attainments* and *excellencies* of *Grace*; allowing nothing to be *Grace*, but what will answer these *Descriptions* he had already given. Here the *Tempter* doth apparently make use of a *false Ballance*, and a *Bag of deceitful Weights*. For thus he puts them to it: *Thou sayest thou hast Grace, but thou dost altogether deceive thy self, for indeed thou hast none at all. Compare thy self with others, that were in Scripture noted, as undoubtedly*

*Gracious, and thou wilt see that in the Ballance, thou art lighter than Vanity. Abraham had Faith, but he believed above hope. Moses and Paul had love, but they manifested it by preferring their Brethrens happiness before their own. David was a Saint, but he had a Heart ravished with God. The Martyrs spoken of in Heb. 11. they could do Wonders; they were above fears of Men, above the love of the World; they loved not their Lives to the Death: How joyfully took they the spoiling of their Goods? How courageously did they suffer the sharpest Torments? Besides (saith he) all the Children of God are described as Sanctified throughout, abounding with all fruits of Righteousness, their Faith is Working; their Love still Laborious; their Hope produceth constant Patience: What art thou to these? That in thee which thou callest Faith, or Love, or Patience, &c. 'tis not fit to be named with these: Thy fears may tell thee, that thou hast no Faith, and so may thy Works; thy murmurings under God's Hand is evidence sufficient, that thou hast no Patience. The little that thou dost for God, or especially wouldst do, if it were not for thy own advantage, may convince thee that thou hast no love to him; thy weariness of Services and Duties, thy confessed unprofitableness under all, do proclaim thou hast no delight in God, nor in his Ways. He further adds, for the confirmation of all this: Consider how far Temporaries may go, that shall never go to Heaven. Thou art far short of them; thy Gifts, thy Works, thy Vertues, thy Illumination, thy Conversation, thy Conscientiousness are nothing like theirs: How is it possible then that such an one as thou (a pittiful contemptible Creature) shouldst have any thing of true Grace in thee? Thus he makes the Application of all the Discovery of Grace, which he presented to them. Though he needs not urge all these things to every one, any one of these particulars frequently serves the turn. When a trembling Heart compares it self with these Instances, it turns its Back, yields the Argument, and is ashamed of its former Hopes, as those are of their former Confidence, who flee from Battel. Hence then do we hear of these various Complaints: One saith, *Alas! I have no Grace, because I live not as other Saints have done in all exactness.* Another saith, *I have no Faith, because I cannot believe above Reason, and contrary to Sense, as Abraham did.* A third cries out, *He hath no Love to God, because he cannot find his Soul ravished with desire after him.* Another thinks, *He hath a hard Heart, because he cannot weep for Sin.* Another concludes against himself, because *He finds not a present chearful resolve (while he is not under any question for Religion) to suffer Torments for Christ.**

Christ. Some fear themselves, *Because Temporaries in some particulars, have much out-gone them.* You see how Complaints may upon this score, be multiplied without end; and yet all this is but Fal-lacy. Satan tells them what Grace is at the *highest*, but not a word of what it is at *lowest*: And so *unskilful* is a tossed, weak Christian, that he in examining his Condition, looks after the *highest Degrees* of Grace (as affording clearer Evidence) and not after the *Sincerity* of it; which is the safest way for Trial, where Graces are weak. In a word, this kind of Arguing is no better than that of Children, who cannot conclude themselves to be *Men*, because their present stature is *little*, and they are not as tall as the Adult.

2. Another part of his cunning in lessening the real Graces of God's Children, is to take them at an advantage, when their Graces are *weakest*, and themselves most *out of order*. He that will chuse to measure a Man's Stature while he is upon his Knees, seems not to design to give a faithful account of his Height. No more doth Satan, who, when he will make Comparisons, always takes the Servants of God at the worst. And indeed, many advantages do the Children of God give him, insomuch that it is no wonder that he doth so oft Baffle them, but rather a wonder that they at any time return to their Comforts. 1. Sometimes he takes them to task while they are yet *young and tender*, when they are but newly converted, before their Graces are grown up, or have had time to put forth any considerable Fruit. 2. Or when their Graces are *tired out*, by long or grievous assaults of Temptation; for then they are not what they are at other times. 3. When their Hearts are *discomposed*, or *muddied* with fear; for then their sight is bad, and they can so little judg of things that differ, that Satan can impose almost any thing upon them. 4. Sometimes he comes upon them, when some Grace *acts* his part but *poorly* (as not having its *perfect work*) and is scarce able to get through, sticking as it were in the Birth. 5. Or when the *progress* of Grace is small and *imperceptible*. 6. Or while in the *absence* of the Sun (which produceth Flowers, and Fragrancy, and is the time of the *singing of Birds*, Cant. 2. 11, 12.) it is forced to cast off its *Summer Fruits* of Joy, and sensible Delights; and only produceth *Winter Fruits*, of Lamenting after God, Longing and Panting after him, justifying of God in his Dealings, and Con-demning it self; all this while *sowing in Tears*, for a more plea-
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sing Crop. 7. Or while *Expectations* are more than *Enjoyments*, the Man it may be promised himself large incomes of greater measures of Comforts, Ease, or Strength, under some particular Ordinances, or Helps which he hath lately attained to; and not finding things presently to answer what he hoped for, is now suspicious of his case, and thinks he hath attained nothing, because he hath not what he would. 8. Sometimes Satan shews them his Face in this Glass, when 'tis foulest, through the spots of some Miscarriage. 9. Or he takes advantage of some *Natural Defects*, as want of *Tears*, which might be more usual in former times, but are now dried up; or from the *Ebbings* and uncertainty of his Affections, which are never sure rules of Trials. 10. Or in such acts that are of a *mixed* nature in the Principles and Motives, where it may seem to be *uncertain* to which the *Act* must be ascribed, as to the *true* Parent. The Heart of a gracious Person being challenged upon any of these Points, and under so great a Disadvantage, being called out to give a proof of himself, especially in the view of Grace set forth in all its Excellency and Glory, shall have little to plead, but will rather own the Accusation. And the rather, because

3. It is another part of Satan's cunning, to urge them (whilst they are thus at a stand) with a *Possibility*, nay, a *Probability* of their *mistaking* themselves, by passing too favourable an opinion formerly of their Actions. To confirm them in this apprehension: 1. He lays before them the consideration of the *deceitfulness* of the Heart, which (being so, above all things, and desperately wicked, beyond ordinary discovery) makes a fair way for the entertainment of a suspicion of *Self-delusion* in all the former hopes which a Man hath had of himself. Satan will plainly speak it: *Thou hast had some thoughts and workings of Mind towards God, but seeing they carry so great a disproportion to Rule and Example, and come so far short of Common Graces; 'tis more than probable, that such poor, weak, confused appearances are nothing. How knowest thou that thine adherence to, and practice of the Command and Services of God are any more, than from the power of Education, the prevalency of Custom, or the impressions of Moral swasion? How dost thou know that thy desires after God, and thy delight in him, are any more than the products of Natural Principles, influenced by an Historical faith of Scripture Doctrine?* 'Tis oftentimes enough for Satan to hint this: A suspicious Heart (as it were greedy of its own misery)

Jer. 17. 6.

fery) catcheth at all things that make against it : and hence complains ; That it hath no Grace because it sees not any visible Fruits, or makes not a sufficient appearance at all times, when opposed, or resisted ; or because it wants sensible progress, or gives not the Summer Fruits of Praises, Rejoycings, and Delights in God ; or because it seems not to meet with remarkable improvements in Ordinances ; or because it cannot produce Tears, and raise the Affections ; and because the Party doth not know but his Heart might deceive him, in all that he hath done. Which the Devil yet further endeavoureth to confirm, 2.* By a consideration of the *seeming* Holiness and Graces of such, as believed themselves to be the Children of God, and were generally by others reputed so to be ; who yet, after a glorious profession, turned Apostates. This being so great and undeniable an Instance of the Hearts deceitfulness, makes the poor tempted Party conclude, that he is certainly no true Convert.

Thus have we seen Satan's Sophistry in the management of those five grand Topicks, from whence he draws his false Conclusions against the Children of God, pretending to prove that they are *not Converted* ; or at least, if they be in a state of Grace, that they in that state, are in a very bad *unsuitable* condition to it. (For if his Arguments fall short of the *first*, they seldom miss the *latter* mark.) This was his first Engine. Now follows,

2. The other Engine by which he fixeth these Conclusions, which though it be not *Argumentative*, yet it serves to *sharpen* all his Fallacies against the Comforts of God's Children ; this is *fear*, which together with his Objections he sends into the Mind. That Satan can raise a storm and commotion in the Heart by fear, hath been proved before. I shall now only in a few things shew, how he doth *forward* his design, by astonishing the Heart with his frightful thundrings.

1. His Objections being accompanied with *Affrightments*, they pass for *strong* undeniable Arguments, and their Fallacy is not so easily detected. Fear, as well as Anger, *darkens* Reason, and disables the Understanding to make a true faithful *search* into things, or to give a right *judgment* : As Darkness deceives the Senses, and makes every Bush affrightful to the Passenger ; or as muddied Waters hinder the sight : so do Fears in the Heart disable a Man to discover the silliest Cheat that Satan can put upon it.

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2. They are also very *Credulous*. When Fear is up, any Suggestion takes place. As suspicious *Incredulity* is an effect of *Joy*, (the Disciples at first hearing that Christ was risen, *for Joy believed it not*) so suspicious *Credulity* is the effect of *Fear*. And we shall observe several things in the Servants of God, that shew a strange Inclination, as it were a *Natural aptitude* to believe the evil of their Spiritual Estate which Satan suggests to them. As 1. There is a great forwardness, and *Precipitancy* in the Heart, to close with evil Thoughts raised up in us. When jealousies of God's Love are injected, there is a violent *Hastiness*, forthwith (all calm deliberation being laid aside) to entertain a belief of it. This is more than once noted in the *Psalms*. In this case, *David* acknowledgeth this hasty Humour; *I said in my haste*, Psal. 31. 22. and Psal. 116. 11. This hasty forwardness to determine things that are against us, without due examination, *Asaph* calls a great weakness; *This is my Infirmary*, Psal. 77. 10. 2. There is observable in those that are under Spiritual Troubles, a great kind of *Delight*, (if I may so call it) to hear *Threatnings* rather than Promises; and such Discourses as set forth the misery of a Natural State, rather than such as speak of the Happiness of the Converted: Because these things, in their apprehension, are more suitable to their Condition, and more needful for them, in order to a greater measure of Humiliation, which they suppose to be necessary. However, thus they add fuel to the Flame. 3. They have an aptitude to *hide themselves* from Comfort, and with a wonderful nimbleness of Wit and Reasoning, to evade, and answer any Argument brought for their Comfort; as if they had been Volunteers in Satans service, to fight against themselves. 4. They have also so great a *blasting* upon their Understanding, that Satan's *tempting* them to doubt of their good Estate, is to them a sufficient reason to doubt of it; and that is Ground enough for them to *deny* it, because Satan *questions* it.

3. These Fears make all Satan's suggestions strike the deeper, they point all his Arrows, and make them pierce (as it were) *the Joynts and Marrow*; they poyson and envenom them to the great increase of the Torment, and *hinderance* of the Cure; they *bind* the Objections upon them, and *confirm* them in a certain belief that they are all true. We have now viewed Satan's Engines and Batteries against the Servants of the Lord, for the destruction of their Joy and Peace, by Spiritual Troubles; but these are but the

the *beginnings* of sorrows, if compared with those distresses of Soul, which he sometimes brings upon them. Of which next.

CHAP. IX.

Of his fourth way to hinder Peace, by Spiritual Distresses.

1. *The Nature of these Distresses, the Ingredients and Degrees of them. Whether all distresses of Soul arise from Melancholy?* 2. *Satan's method in working them, the Occasions he makes use of, the Arguments he urgeth, the strengthening of them by Fears.* 3. *Their Weight and Burthen explained in several Particulars. Some concluding Cautions.*

THe last sort of Troubles by which Satan overthrows the peace of the Soul, are *Spiritual Distresses*; these are more grievous Agonies of Soul, under deepest apprehensions of Divine Wrath, and dreadful Fears of everlasting Damnation, differing in nature and degree, from the former sorts of Troubles; though in these Satan observes much what the same General Method, which he used in Spiritual Troubles last mentioned. For which cause, and also that these are not so common as the other, I shall speak of them with greater Brevity. Herein I shall shew, 1. Their Nature. 2. Satan's Method in working them. 3. Their Weight and Burthen.

1. The Nature of Spiritual Distresses will be best discovered, by a consideration of those *Ingredients* of which they are made up, and of the different *degrees* thereof.

1. As to the Ingredients, there are several things that do concur for the begetting of these violent Distresses. As, 1. There is usually a *Complication* of several kinds of Troubles. Sometimes there are *outward* Troubles, and *inward* discomposures of Spirit arising from thence; sometimes *Affrightments* of blasphemous thoughts long continued, and usually *Spiritual* Troubles (in

which their State or Condition have been called to question) have gone before. *Heman* (who is as famous an Instance in this case, as any we meet withal in Scripture) in *Psal.* 88. seems not obscurely to tell us so much; his *Soul* was full of troubles, ver. 3. And in ver. 7. he complains that God had afflicted him *with all his Waves*: And that these were not all of the same kind (though all concurred to the same end) he himself Explains, ver. 8, 18. where he bemoans himself for the unkindness of his Friends: *Thou hast put away mine Acquaintance; Lover and Friend hast thou put far from me.* 2. These Troubles drive at a further end than any of the former; for their design was only against the present *Quietness* and Peace of God's Children, but these design the *ruine* of their hopes for the future; they are troubled, not for that they are not *Converted*, but for that they expect never to be *Converted*. This is a trouble of an high nature, making them believe that they are eternally *Reprobated*, cut off from God for ever, and under an impossibility of Salvation. 3. These troubles have the consent and belief of the Party. In some other troubles Satan disquieted the Lords Servants, by imposing upon them his own cursed suggestions, violently bearing in upon them temptations to Sin and Blasphemy, or objections against their state of Regeneration, while in the mean time they opposed and refused to give consent; but in these Satan prevails with them, to believe that their case is really such as their Fears represent it to be. 4. They are Troubles of a far higher degree than the former, the deepest Sorrows, the sharpest Fears, the greatest Agonies. *Heman*, *Psal.* 88. ver. 15, 16. calls them *Terrours* even to distraction: *While I suffer thy Terrours, I am distracted; thy fierce Wrath goeth over me, thy Terrours have cut me off.* 5. There is also God's deserting of them in a greater measure than ordinary, by withdrawing his Aids and Comforts. And (as Mr. Perkins notes) *If the withdrawing of Grace be joyned with the feeling of God's Anger, thence ariseth the bitterest Conflict, that the Soul of a poor Creature undergoes.*

Treat. of Descriptions.

2. As to the different degrees of Spiritual Distresses, we must observe: That according to the concurrence of all, or fewer of those Ingredients (for they do not always meet together, though most frequently they do) and according to the higher, or lower degrees in which these are urged upon the Conscience, or apprehended and believed by the troubled Party; these Agonies are more or less, and accordingly we may distinguish them variously. As,

1. Some

Some are desperate Terrours, of *curst* Reprobates under desperation. These terrours in them, are in the greatest Extremity, the very Pit of Misery, of the same nature with those of the Damned in Hell, *where the Worm that never dies*, is nothing else but the dreadful vexation and torment of an accusing Conscience. They are commonly accompanied with *Blaspheming* of God, and an utter *rejection* of all means for Remedy; and though they sometimes turn to a kind of *secure desperation*, (by which (when they see it will be no better) they *harden* themselves in their Misery, and seek to *divert* their Thoughts) as *Cain* did, betaking himself to the Building of Cities. And *Esau*, when he had sold his Birth-right, despised it, and gave himself up to the pursuit of a Worldly interest; yet sometimes these Terrours end in *Self-Murder*, as in *Judas*, who being smitten with dread of Conscience, went and hanged himself. We have many sad Instances of these desperate Terrours. *Cain* is the first we read of, and though the account the Scriptures give of him be but short, yet 'tis sufficient to let us see what his condition was, *Gen. 4. 11. to 16.* First, He was *curst* from the Earth. Of this part of his Curse, there were two Branches; 1. That his labour and toyl in Tillage should be *great*, and greatly unsuccessful; for thus God himself explains it, *ver. 12. When thou tillest the Ground, it shall not henceforth yield unto thee her strength.* The Earth was cursed with Barrenness before to *Adam*, but now to *Cain* it hath a double Curse. 2. That he should be a Man of uncertain abode in any place; *A Fugitive and a Vagabond shalt thou be in the Earth*: Not being able to stay long in a place, by reason of the terrours of his Conscience. His own interpretation of it, *ver. 14.* shews, that herein lay a great part of his Misery; *Thou hast driven me out this day from the face of the Earth.* By which it appears, that he was to be as one that was chased out of all Society, and as one that thought himself safe in no place. Secondly, He was *hid* from the Face of God; that is, he was doomed to carry the inward feeling of God's Wrath, without any expectation of Mercy. Thirdly, His mind being terrified under the apprehension of that Wrath, he cries out, That his Sin was greater than it could be pardoned; or that his Punishment was greater than he could bear. (For the word in the Original, signifies both Sin, and Punishment.) Take it which way you will, it expresseth a deep horror of Heart. If in the former sense, then it signifies

Ames cases of
Consc. lib. 1.
cap.

177.

Lightfoot
Harm in loc.

fies a Conviction of the greatness of his sin to *Desperation*; if in the latter sense, then 'tis no less than a blasphemous *Reflection* upon God, as unjustly Cruel. Fourthly, This horror was so great, that he was afraid of all he met with, suspecting every thing to be armed with Divine Vengeance against him; *every one that findeth me, shall slay me*. Or if that speech was a desire, that any one that found him might Kill him, (as some interpret) it shews that he preferred Death before that life of Misery. It seems then, that God smote him with such Terrour and Consternation of Mind, and with such affrightful Trembling of Body, for his bloody Fact, that he was weary of himself, and afraid of all Men, and could not stay long in a Place. By these Tokens (or some other way) God sets his *Mark* upon him, as upon a cursed Miscreant, to be noted and abhorred of all. Such another Instance was *Lamech*, of whom the same Chapter speaks. 1. The sting of Conscience was so great, that he is *forced to confess* his fault: (The interpretations of those, that take it Interrogatively; *Have I slain?* Or, *If I have, what is that to you?* &c. are upon many accounts improper; much more are those so, that take it Negatively). Which, whether it were the abomination of *Poligamy*, (as some think) by which Example he had destroyed more than *Cain* did; or if it were *Murder* in a proper sense (as the Words and Context plainly carry it) 'tis not very material to our purpose; however God smote him with Horror, that he might be a witness against himself. 2. He accuseth himself for a more grievous Sinner, and more desperate Wretch by far than *Cain*: *If Cain* (ver. 24.) *shall be avenged seven-fold, truly Lamech seventy and seven-fold*. Which is as much as to say, that there was as much difference 'twixt his Sin and *Cain's*, as betwixt seven, and seventy seven. 3. It seems also by his Discourse to his Wives, that he was grievously perplexed with *inward fears*; suspecting (it maybe) his very Wives (as well as others) might have private Combinations against him, for the prevention whereof, he tells them by *Cain's* example of God's avenging him. These two early examples of Desperation the beginning of the World affords, and there have been many more since, as *Esau* and *Judas*. Of late Years we have the Memorable Instance of *Francis Spira*, one of the clearest and most remarkable Examples of Spiritual Horror, that the latter Ages of the World were ever acquainted with; yet I shall not dare to be

be confident of his Reprobation, as of *Cain's* and *Judas's*, because the Scripture hath determin'd their case, but we have no such certain authority to determine his.

2. There are also Distresses from *Melancholy*, which may be further differenced according to the intenceness, or remissness of the Distemper upon which they depend. For sometimes the *Imagination* is so exceedingly depraved, the *fears* of Heart so great, and the *sorrows* so deep, that the Melancholy Person crying out of himself, that he is Damned, under the Curse of God, &c. appears to be wholly *besides himself*; and his Anguish to be nothing else, but a *delirious irrational disturbance*. There are too many sad Instances of this: Some I have known, that for many Years together, have laboured under such apprehensions of Hell and Damnation, that they have at last proceeded to Curse, and Blaspheme God in a most dreadful manner; so that they have been a Terrour to all their Friends and Acquaintance. And though sometimes they would fall into fits of *obstinate silence*, yet being urged to speak, they would amaze all that were about them, with the confident averment of their Damnation; with horrible out-crys of their supposed Misery and Torments, and with terrible rage against Heaven. Some in this Distemper, will fancy themselves to be in *Hell already*, and will discourse as if they saw the Devils about them, and felt their Torture. Such as these give plain discovery by their *whole Carriage* under their Trouble, and some *concomitant false Imaginations* about other things; (as when they fancy themselves to be in Prison, or Sentenced to Death, and that Torments, or Fire, are provided for them by the Magistrate, &c.) that 'tis only Melancholy (perverting their understanding) that is the cause of all their Sorrow. Others there are, who are not *altogether Irrational*, because in most other things their understanding is *right*; yet being driven into Melancholy upon the occasion of Crosses, or other outward Afflictions, they at last fix all their thoughts upon their Souls, and now their fancy becoming Irregular in part, the whole of the Irregularity appears only in that, wherein they chiefly concern themselves. Hence they misjudg themselves, and condemn themselves to everlasting Destruction; sometimes without any *apparent cause*, and sometimes they accuse themselves of such things as they *never did*; they fear and cry out they are Damned, but they cannot give a particular reason, why they should entertain these fears, neither can they shew any

any cause why they should refuse the Comforts of the Promises that are offered, but they say, they know, or are perswaded it is so; upon no better account than this, *It is so, because it is so.* Or if they give reasons of their Imagination, they are commonly either *feigned*, or *frivolous*, and yet in all other matters they are *Rational*, and speak or act like Men in their right Minds. Of both these kinds of Desperation I shall speak nothing further; 'tis enough to have noted that such there are, because the Cure of the former is *impossible*, and the Cure of the latter doth wholly depend upon *Physick*.

Quest.

Some may possibly *question*, Whether all extraordinary Agonies of Soul, upon the apprehension of *eternal Damnation*, be not the fruits of *Melancholy*? and if not, then what may the *difference* be betwixt those that proceed from *Melancholy*, and those that are properly the Terrours of Conscience?

Ans.

As to the first part of the Question, I answer, 1. That all Spiritual Distresses, are not to be ascribed to *Melancholy*. For, 1. There are some *Melancholy* Persons who are never more free from Spiritual Troubles (though frequently accustomed to them at other times) than when (upon the occasion of some special Trouble, or Sickness, threatening Death) there is *greatest cause* to fear such onsets upon the *increase* of *Melancholy*; some such I have known. 2. Sometimes these Distresses come *suddenly*, their Conscience smiting them in the very act of Sin; and these Persons sometime such, as are not of a *Melancholick Constitution*. *Spira* was suddenly thunder-struck with Terrours of Conscience, upon his Recantation of some Truths which he held; and so were some of the *Martyrs*. Sometimes Terrours that have continued long, and have been very fierce, are removed in a moment. Now, 'tis not rational to say, that *Melancholy* only occasioned all such Troubles, where in Bodies that are not *naturally* of that Complexion, (and some such have been surpris'd with terrours of Conscience): if we will take a liberty to suppose an *accidental Melancholy*, we must of necessity allow *some time*; and (usually) *some precedaneous occasion*, to mould them into such a Distemper. Neither do the fears of *Melancholy* cease on a sudden, but abate gradually, according to the gradual abatement of the Humour. To say that *Cain's*, or *Judas's* despair were the invasions of strong *Melancholy*, is not only beyond all Proof, but also *Probability*. Neither is it likely that *David* (whose ruddy Countenance, and Inclination to *Musick*, are tokens of a Sanguine Complexion)

plexion) was *always* Melancholick under his frequent complaints of Spiritual Trouble.

4. They that read the story of *Spira*, and observe his *rational* *serious* Replies, to the Discourses that were offered him for his Comfort, and his Carriage all along, will have no cause to conclude his Trouble to be *only* Melancholy; neither did the sober judicious By-standers ascribe his Distress to any such cause.

5. The Agony of *Christ* upon the Cross, under the sense of Divine Wrath for our Sins, (though it were *without* Desperation) is an undeniable Proof, that there may be *deep* sense of God's Displeasure upon the Soul of Man; which cannot be ascribed to Melancholy.

2. I answer, That it is not to be denied, but that God may make use of that Humour as his *Instrument*, for the increase and continuance of Terrours upon the Consciences of those, whom he thinks fit to Punish (for any provocation) with Spiritual Desertion. As he made use of that Distemper to punish *Saul* and *Nebuchadnezzar*. I speak not here of those Distresses which are *nothing* else but Melancholy, (such as those before mentioned, of which Physicians have given us frequent Histories) though in this

case, the secret ways of God's Providences are to be adored with humble silence; but of those Terrours of Conscience which have a mixture of Melancholy to help them forward, yet so, as that the Judgment and Reason are not thereby *perverted*. *Spira*, when his Case was hastily concluded, by an injudicious Friend, to be a strong Melancholy, made this reply: *Well, be it so, seeing you will needs have it so; for thus also is God's Wrath manifested against me.*

Which shews, 1. That he believed, God doth *sometimes* manifest his Wrath against Man by Melancholy. And, 2. That he denied this to be *his* condition: For he still concluded, that God sent the Terrours of his Wrath *immediately* upon his Conscience, as the Sentence of his just Condemnation, for denying Christ. Now when God doth make use of Melancholy, as his Instrument in Satan's hand, to make the Soul of Man more apprehensive of his sin and God's Wrath, (though he doth not always make use of this means, as hath been said) while he still preserves the Understanding from false *Imaginations*. The Distress is still *Rational*, and we have no cause to make any great difference betwixt these Troubles that have such a mixture of Melancholy, and such as have not. Neither must we say, That then 'tis in the power of

Vid. Fel.
Plateri observ.
lib. 1. in mentis alienatione.

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the *Physician* to remove, or mitigate such *Spiritual Distresses*. For if God see it fit to make use of *Melancholy* for such a purpose, he can *suspend* the power of *Physick*, so that it shall not do its work till God hath performed all his Purpose. And the *unsuccessfulness* of Remedies in this Distemper, (while it seems to be wonderfully stubborn, in resisting all that can be done for Cure) is more to be ascribed (in some cases) to *God's Design*, than every *Physician* doth imagine.

As to the *latter* part of the Question. How the *Terrours* of *Melancholy*, and those of *Conscience* are to be *distinguished*, I shall only say this: That (as I said) we are not much concerned to make *any distinction*, where the Distressed Party acts *rationally*. 'Tis true, *something* may be observed from these *mixtures* of *Melancholy*; and thence may some *Indications* be taken by the *Friends* of the Distressed, which may be of use to the Afflicted Party. *Physick* in this case is not to be neglected, because (though God may permit that Distemper in order to the Terror of the Conscience) we are not of God's Counsel, to know *how high* he would have it to go, nor *how long* to continue; but 'tis our duty (with submission to him) to use all means for help. However, seeing the *Physician* is the only *proper Judge* of the Bodily Distemper, it were improper to speak of the Signs of *Melancholy* in these *mixt cases*, to those that cannot make use of them. And as for these Distresses of *Melancholy* that are *Irrational*, they are of themselves so notorious, that I need not give any account of them. There is usually a *Constitution* inclining that way, and often the *Parents*, or *Friends* of the Party, have been handled in the same manner before; or if their *Natural Temper* do not lead them that way, there is usually some *Cross*, *Trouble*, *Disappointment*, or the like outward Affliction that hath first pressed them heavily, and by degrees hath wrought them into *Melancholy*, and then afterward they come to concern themselves for their Souls. (As that Woman in *Platers Observations*, who being long grieved with *Jealousie* upon Grounds too just, at last fell into grievous despair, crying out; *That God would not Pardon her; that she was Damned; that she felt Hell already, and the Torments of it, &c.*) Or there are some *Concomitant Delirium's*, *imagination*s apparently absurd, or false, &c. all which give plain discoveries of *Irrational Distresses*. And if there remained any doubt concerning them, the consideration of all *Circumstances* together,

Lib. I. dementis alienatione.

together, by such as are Sober and Judicious, would easily afford a satisfaction.

3. Having now confined the Discourse to the *Spiritual Distresses* of God's Children, that are not so oppressed with Melancholy, as to be misled with false Imaginations; I must next, concerning these Distresses, offer another observable *Distinction*, which is this: That they are either made up of *all the five* forementioned Ingredients, or only of *some of them*, and so may be called *Total*, or *Partial*; though in each of these there may be great differences of Degrees. 1. Sometimes then the Children of God may be brought into *Total Distresses* of Conscience, even with *Desperation*, and (that which is more hideous) with *Blasphemy*. If Mr. Perkins his Observation hold true, who tells us, *That they may be so over-charged with Sorrow, as to cry out they are damned, and to blaspheme God.* And we have no reason to contradict it, when we observe how far *David* went in his haste, more than once. And whatever may be the *private* differences betwixt these and the Reprobates, in their Agonies (as differences there are, both in *God's Design*, and *their Hearts*, though not visible) yet if we compare the Fears, Troubles, and Speeches of the one and the other together, there appears *little* or no difference which By-standers can certainly fix upon. If it seems harsh to any, that so horrid a thing as *Despair* should be charged upon the *Elect of God*, in the *worst* of their Distresses, it will readily be answered; 1. That if we *suppose not* this, we must suppose that which is *worse*. If we like not to say, that God's Children may fall into *Despair*; we must conclude (very uncharitably) that they *that fall into Despair*, are not God's Children. 2. 'Tis easie to imagine a difference betwixt *Partial* and *Total* Dispair, betwixt *Imaginary* and *Real*. The Children of God, under strong perturbation of Spirit, may imagine themselves to do what they do not, and so may bear *false Witness* against themselves; professing that all their hope of Salvation is lost, when yet the *Root* of their hope may still remain in their Hearts *undiscovered*. The *habit* may be there, when all visible *Acts* of it are at *present* suspended, or so disguised in a croud of confused Expressions, that they cannot be known. Or, if they have *real distrust* of their Salvation, yet every fit of real Diffidence, is not utter *Desperateness*; neither will it denominate a Man to be *totally desperate*, any more than every *Error*, even about *Fundamentals*, will denominate a Man an *Heretick*. For as

Treat. of De-
servious.

Ames cases of
consc. lib. 4.
cap. 9.

it must be a *pertinacious* Error in *Fundamentals* that makes an Heretick, so it must be a *pertinacious* Diffidence that makes a Man truly desperate. 3. But sometimes the Children of God have only *Partial* Distresses. That is, they may have a great measure of *some* of the Ingredients, without mixture of the rest. Particularly, they may have a great measure of the *sense of Divine Wrath* and *Desertion*, *without Desperation*. The possibility of this is evident, beyond exception, in the Example of our Blessed Saviour, when he cry'd out, *My God, my God, why hast thou forsaken me?* None can ascribe Desperation to him, without Blasphemy; and if they should, the very words, *My God, my God*, (expressing his full and certain *hope*) do expressly contradict them. Such an instance, of *Spiritual Distress without Desperation*, I take *Heman* to be. How high his Troubles were, is abundantly testified in *Psal.* 88. and yet that his hope was *not lost*, appears not only by his *Prayer* for relief in the general; (for Hope is not utterly destroyed, where the appointed means for help are carefully used,) but by the particular *avouchment* of his Hope in God, in the first verses of that Psalm, *O Lord God of my Salvation, I have cried day and night before thee.*

4. The last difference of *Spiritual Distresses* which I shall observe, is this; That some are more *Transient fits* and *flashes* of Terror, under a *present Temptation*, which endure not long; others are more *fixed* and permanent. The *less* durable Distresses may be *violent* and sharp, while they hold. Temptations of Diffidence may strongly possess a Child of God, and at first may *not be repelled*; and then before their Faith can recover it self, they vent their present sad apprehensions of their Estate, as *Jonah* did, *Jon.* 2. 4. *I said I am cast out of thy sight.* Many such fits *David* had, and in them, complained at this rate, *Why hast thou forsaken me? Why castest thou off my Soul?* *Psal.* 31. 32. *I said in my haste, I am cut off from before thine Eyes.* *Psal.* 116. 11. *I said in my haste, all Men are Lyars.* Which was a great height of Distrust, and too boldly reflecting upon God's Faithfulness, considering the *special Promises* that God had made to him. Such sharp fits were those of *Bainham*, and *Bilney*, Martyrs, whose Consciences were so sorely wounded for Recanting the Truth which they professed, that they seemed to feel a very *Hell* within them.

The more *fixed* Distresses, as they are of *longer continuance*, so they are often accompanied with the very *worst Symptoms*: For
when

when in these Agonies, *no Sun nor Star of comfort appears to them for many days, all hope that they shall be saved seems to be taken away; and being tired out with Complaints and Importunities, without any Answer, they at last reject the use of Means. Some have lain many Years (as the Paralytick Man at the Pool of Bethesda) without Cure. Some from their Youth up, as Heman complains. Some carry their Distresses to their Death-Bed, and it may be, are not eased till their Souls are ready to depart out of their Bodies, and then they often end suddenly and comfortably. Some, I could tell you of, who on their Death-Bed after grievous Terrors, and many Out-crys, concerning their miseries of Blackness and Darknes for ever, lay long silent; and then on a sudden brake out into Raptures of Joy, and adoring Admiration, of the Goodness of God, using that speech of the Apostle, Rom. 11. 33. O the depth of the riches, both of the Wisdom and knowledg of God! how unsearchable are his Judgments, and his Ways past finding out!* Others go out of the World in *Darkness*; without any appearance of Comfort: Such an Instance was Mr. Chambers, (as the story of his Death testifies) mentioned by Mr. Perkins, in his Treatise of Desertions, of whom this account is given; that in great Agonies he cried out, *he was Damned*, and so died. The case of such is surely very sad to themselves, and appears no less to others; yet we must take heed of judging rashly concerning such. Nay, if their former Course of Life hath been *uniformly good*, (for who will reject a fine Web of Cloth (as one speaks) for a little course Lint at the end,) especially if there be any obscure appearance of hope. (As that Expression of Mr. Chambers, [*O that I had but one drop of Faith!*] is by Mr. Perkins supposed to be); we ought to judge the best of them. We have seen the nature of Spiritual Distresses, in the Ingredients and Differences thereof. We are now to Consider,

2. Satan's method in procuring them: Which consists, 1. In the *Occasions* which he lays hold on for that end. 2. In the *Arguments* which he useth. 3. In the working up of their *Fears*, by which he confirms Men in them.

1. As to the Occasions: He follows much the *same Course* which hath been described before in Spiritual Troubles; so that I need not say much, only I shall note *two* things. 1. That it makes much for Satan's purpose, if the Party against whom he designs, have fallen into some *grievous sins*. Sins of common Mag-

nitude; do not lay a foundation suitable to the Superstructure which he intends; he cannot plausibly argue *Reprobation*, or *Damnation* from every *ordinary* sin; but if he finds them guilty of something extraordinary, then he falls to work with his Accusations. The most usual sins which he takes advantage from, are (as Mr. Perkins observes) those against the *Third*, *Sixth*, and *Seventh* Command; sometimes those against the *Ninth*. Murther, Adultery, Perjury, and the wilful denial of Truth against Conscience, are the Crimes upon which he grounds his Charge, but most usually the last. Upon this the distressed *Spira*, and some of the *Martyrs*. As for the other, the more *private* they are, Satan hath oft the *more* advantage against them, because God's secret and just Judgment, will by this means bring to *Light* the *hidden things* of *Darkness*; and force their Consciences to accuse them, of that which no Man could lay to their Charge, that he might manifest himself to be the *searcher of the Hearts*, and *trier of the Reins*. Thus have many been forced to disclose private Murthers, secret Adulteries, and to Vomit up (though with much pain and torture) that which they have by Perjury, or Guile, extorted from others.

2. Where Satan hath not these particular Advantages, he doth endeavour to prepare Men for Distresses, by *other* Troubles *long continued*. All men that are brought to despair of their Happiness, must not be supposed to be *greater Sinners* than others; some are distressed with fears of *Eternal Damnation*, that are in a good measure able to make *Job's* protestation in these cases: That their Heart hath not been deceived by a Woman: That they have not laid wait at their Neighbours door: That they have not lift up their hand against the Fatherless, when they saw their help in the Gate; that their Land doth not cry against them, nor the Furrows thereof complain; that when they saw the Sun when it shined, or the Moon walking in brightness, their Heart hath not been secretly enticed, nor their Mouth kissed their Hand; that they rejoiced not in the destruction of him that hated them, nor lift up themselves when evil found him, &c. Notwithstanding all which their Fears are upon, and prevail against them. But then before Satan can bring them to consent to such dismal Conclusions against themselves, they must be *extraordinarily fitted* to take the Impression; either tired out under great Afflictions, or long exercised with Fears about their Spiritual Estates, without intermixture of Comfort, or Ease, or their Faculties broken and weakned by Melancholy. Any of these give him

Job 31. 9 &c.

him an advantage *equivalent* to that of *great Sins*. For though he cannot say to these, your sins are so Enormous, that they are (considered themselves together with their Circumstances) *sad signs* of Reprobation; yet he will plead that *God's carriage* towards them, doth plainly discover that he hath wholly cast them off, and left them to themselves, without hope of Mercy.

2. As for the *Arguments* which he useth, they are much what from the same *Topicks* which he maketh choice of in bringing on Spiritual Troubles. Only as he aims at the Proof of a great deal more against God's Children, than that they are not Converted; so accordingly he scrues up his *Mediums* for proof to an higher pin. His Arguments are,

1. From *Scriptures wrested*, or misapplied. His choice of Scriptures for this purpose, is of such places as either seem to speak most sadly the dangerous and fearful Estate of Men, according to the *first view* and literal representation of them, through the unskilfulness of those that are to be concerned; Or of such places as do *really* signify the miserable Unhappiness of some Persons, who through their own fault, have been cut off from all hope, and the possibility of the like to some others for the future. So that in framing Arguments from Scripture, the Devil useth a *twofold* cunning. 1. There are some Scriptures which have the word *Damnation* in them, applied to some *particular Acts* and Miscarriages of Men; when yet their *intendment* is not such as the word seems to sound, or as he would make them to believe. Now, when he catcheth a Child of God in such acts as are there specified, (if he finds that his Ignorance, or Timorousness is such, as may render the Temptation feasible) he presently applies *Damnation* to them by the authority of those Texts. For instance, that Text of *Rom. 14.23.* hath been frequently abused to that end; *He that doubteth, is Damned if he eat.*— The word *Damned* there, strikes deep with a weak troubled Christian, that is not skilful in the Word of Righteousness. For whether Satan apply it to *Sacramental eating* (as sometimes he doth to the Ignorant, though contrary to the purpose of the Text,) or to *Doubting* in the general, he makes this conclusion out of it: *Thou doubtest, or thou hast eaten the Sacrament doubtfully, therefore there is no hope for thee; thou art Damned.* Whereas all this while, the Devil doth but play the Sophister in the abuse of the *signification* of words. For that Scripture evidently relates

to the *difference* that then was in the Church, about eating those Meats that were unclean by *Moses's* Law : In which case the Apostle doth positively declare, that the difference betwixt clean and unclean Meats, is taken away ; so that a Christian might with all freedom imaginable, eat those Meats that were formerly unclean, with this *Proviso*, that he were *fully perswaded in his own mind*. The necessity of which satisfaction, he proves from this, That otherwise he should offend his own Conscience, which in that case must needs *Condemn* him (and that's the Damnation that is there spoken of) ; as is more evident by comparing this Verse with the next foregoing ; *Happy is he that Condemneth not himself*. But he that doubteth, doth *Condemn* himself, because *he eats not of Faith* ; that is, from *full perswasion* of the lawfulness of the thing. This Scripture then hath nothing at all in it, to the purpose for which Satan brings it ; It doth not speak of any *finall sentence* of Condemnation passed upon a Man for such an Act ; all, and the utmost that it saith, is only this, That it is *a sin* to go against the perswasion of Conscience, and consequently it puts no Man further off Salvation, than any *other sin* may do ; for which, upon repentance, the Sinner may be pardoned.

Another Text which Satan hath frequently abused, to the very great prejudice of many, is that of 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself*. With this Scripture he insults over the humble fearful Christian, who is sensible of his unworthiness, of so great a Priviledg. Sometimes he keeps him off long from the Sacrament of the Lord's Supper, upon this very score ; That such an unworthy Wretch ought not to make such near and familiar approaches to Christ. And if at last he is perswaded to partake of this Ordinance, then (taking the advantage of the Parties Consciouness of his great Vileness, and the very low thoughts which he entertains of himself) he endeavours to perswade him, that now he hath *destroyed himself for ever*, and run upon his own irrecoverable Damnation. Thus he pleads it ; *Can any thing be more plain, than that thou hast eaten and drunken unworthily ? Thy own Conscience tells thee so : and can any thing be more positively asserted than this, that he that doth so, eateth and drinketh Damnation to himself ? What then canst thou think of thy self, but that thou art a damned Wretch ?* Neither do I speak barely, what may be supposed Satan *would say* in this matter, but what may be proved by many

many Instances he *hath said* and urged upon the Consciences of the Weak, who have from hence concluded (to the great distress of their Souls) that by unworthy receiving of the Sacrament, they have sealed up their own Condemnation ; and all this by abusing and *perverting* the sense of this Text. For the unworthy receiving, doth relate to the Miscarriages which he *had taxed* before, and it implies a *careless, prophane eating*; such as might plainly express the small, or unworthy esteem that they had in their Hearts for that Ordinance. And the *Damnation* there threatned, is not *small* and irrecoverable Damnation, but *Temporal Judgment* ; as the Apostle himself doth explain it, in the next Verses : *For this cause many are sickly. — And if we would judge our selves, we should not be judged.* — That is (as he further explains it) we should not be thus Chastised, or Afflicted ; and the word translated *Damnation*, doth signifie Judgment. At the furthest, if we should take it for the Condemnation of Hell, all that is threatned would be no more than this ; That such have *deserved*, and God in Justice might inflict the Condemnation of Hell for such an offence : Which is not only true of *this sin*, but of *all others*, which still do admit of the *exception* of Repentance. All this while this is nothing to the poor humbled Sinner, that judgeth himself unworthy in his most serious Examination, and greatest Diligence. Satan here plays upon the unexactness of the Translation, and the ignorance of the Party in *Criticisms* ; for 'tis not every one that can readily answer such *Captious Arguments*. 2. But he hath another piece of Cunning, which is this : He doth by a singular kind of Art, *threap* upon Men some Scripture that really speaks of Eternal Condemnation, without any sufficient evidence in *matter of Fact* for the due application of them, only because they *cannot prove* the contrary. His proceeding herein is to this purpose : First, (After he hath prepared his way, by forming their minds to a fearful suspicion of their Estate) he sets before them such Scriptures as these ; God *hardned the heart of Pharaoh* : He hath prepared *Vessels of Wrath, fitted for Destruction*. Christ prayed not *for the World* : And that concerning the *Jews*, He *hath blinded their eyes, and hardned their hearts*, Secondly, He confidently *affirms*, that they are such. Thirdly, He puts *them* to prove the contrary, and herein he sends them to the search of God's *Eternal Decrees* ; in which Art, Satan (like an *Ignis fatuus*) leads them out of the way. And though he cannot

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not possibly *determine* what he affirms, he shifts off the *positive* proof from himself, and leaves it upon them to make out, that they are not thus *determined* of by God's unchangeable purpose. And because the tempted (under so great a Cloud) have no such *persuasion* of their present Graces, as may enable them to make *sure* their Election, by the Fruits of their *Vocation*, they are beaten off from their hold and are brought to believe that the Argument is unanswerable: Because they cannot say *they are Converted*, they conclude they *must be Damned*; overlooking the true Answer that they might make, by keeping close to the *Possibility*, or *Probability* that they *may be Converted*, and so escape the Damnation of Hell. This *general hope* being of such high concern to the distressed, (for 'tis the first thing that must relieve them, till better Evidence come in) it is Satan's great policy to Cheat them of it, which he often doth by this Method now declared.

2. Satan doth mainly endeavour to *misrepresent* God to troubled Souls, and from thence he draweth out Arguments against them. In the former case of *Spiritual Troubles*, he misrepresents God, in that he represents only some Attributes of his, not only *distinct* from, but in *opposition* to others, by which he labours to conceal the sweet and beautiful *Harmony* that is among them; and also to make one Attribute, an Argument against the comfortable supporting Considerations, which another would afford. He insults upon God's Justice without respect of Mercy, upon his Holiness, without any regard of his Gracious Condescensions to the Infirmities of the Weak. But when it is his business to bring any under *Spiritual Distresses*, he then misrepresents God at an *higher rate*, and sticks not to asperse him with abominable *Falshoods*. There are two Lies which he commonly urgeth at this time.

1. He represents God as a *Cruel Tyrant*, of a rigorous unmerciful Disposition, that delights himself in the Ruine and Misery of Men. To this purpose he rakes together the *harsh*est passages of the Scripture, that speak of God's just *Severity* against the *wilful* obstinate Sinners, that stubbornly condemn his offers of Grace. God indeed hath cleared himself of this Alperſion, by Solemn Oath, Ezek. 33. 11. *As I live, saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live.* Yet the Tempted will sooner believe Satan's

Suggestion

Suggestion than God's *Oath*; partly because the sense of their *Vileness* doth secretly sway them to think, there is *Reason* that he should be so; partly because their *Fears* incline them to suspect the worst; and partly the uneasy tossings of their Mind long continued, reviveth the natural *frowardness* of the spirit against God. Which, how apt it is (when fretted with Vexation) to entertain harsh thoughts of God? May be seen in the answer of the slothful Servant to his Lord, who returned his Talent back again unimproved, with a *Reflection*: Importing that his Master was such as none could please; so Severe, that he was discouraged from making any attempt of serving him acceptably, *Mat. 25. 24.* He said, *Lord, I know thee that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not strawed.*

2. He belies God further, by representing him as *designing* the Ruine and Misery of the Tempted Person in particular. He would make him believe that God had a *particular spleen* (as it were) against him above other Men; and that in all his dealings with, or concerning him, he is but as a *Bear lying in wait, and as a Lyon in secret places*, ready to take any advantage to cut him off. And accordingly he gives no other Interpretation of all the Ways of God, but such as make them look like Tokens of *final* Rejection of those that are concerned in them. If there be upon them outward *Afflictions*, he tells them, these are but the *Forerunners* of Hell: If they lie under inward *sense of Wrath*, he calls that the *First-fruits* of everlasting Vengeance: If any particular *Threatning* be impressed upon their Consciences by the Spirit of God, in order to their Humiliation and Repentance; he represents it as God's *final Sentence*, and absolute Determination against them. If for Caution, God see it fit to set before them the *Examples* of his Wrath, (as it is very frequent for him to do, lest we should fall after the same example of Unbelief, 1 Pet. 2. 6. 1 Cor. 10. 6.) Satan perverts this to that which God never intended, for he boldly asserts, that these Examples *prognosticate* their Misery; and that God signifies by them, a Prediction of certain unavoidable Unhappinefs.

This must be observed here, That these misrepresentations of God, are none of Satan's *primary* Arguments; he useth them only as *fresh Reserves* to second others. For where he finds any Wing of his *Batalions* ready to be beaten, he comes up with these Supplies to relieve them. For indeed, these Considerations of

God's Severity in the General, or of his special Resolve against any in Particular, are not of force sufficient to *Attake* a Soul, that is within the *Trenches* of present Peace; they are not of themselves proper *Mediums* to produce such a Conclusion. Though we suppose God severe, (except we should imagine him to be an *hater* of Mankind *universally*) we cannot thence infer the final Ruine of this, or that *individual* Person. And besides, (that these are *unjustifiable* Falshoods) they cannot make the final Damnation of any one so much as *probable*, till the Heart be first *weakned* in its hopes, by Fears, or Doubtings, raised up in it upon other Grounds. Then indeed Men are staggered, either by the deep sense of their Unworthiness, or some sad continuing Calamity, and the seeming neglect of their Prayers. If Satan then tell them of God's Severity, or that (all his Providences considered) he hath set them up as a *Mark for the Arrows of his Indignation*, they are ready to believe his Report, it being so suitable to their present sense and feeling.

3. Satan also fetcheth Arguments from the *Sins* of God's Children, but his great Art in this is by unjust aggravations to make them look like those Offences; which by *special exception* in Scripture, are excluded from Pardon. The Apostle, 1 *John* 5. 16. tells us of a *Sin that is unto Death*; that is, a sin which if a Man commits, he cannot escape Eternal Death, and therefore he would not have such a Sinner prayed for. (That the Popish distinction of *Venial* and *Mortal* Sins is not here intended, some of the Papists themselves do confess). What he means by that sin he doth not tell us, it being a thing known sufficiently from other Scriptures. The note of *unpardonableness*, is indeed affixed to sins under *several Denominations*; the sin against the Holy Ghost, Christ pronounceth *unpardonable*, Mat. 12, 31. *Total Apostacy* from the Truth of the Gospel, hath no less said of it by the Apostle, when he calls it a *drawing back to Perdition*, Heb. 10. 39. Whether these be all one, or whether there is any other *Species* of sin irremissible, besides that against the Holy Ghost, 'tis not to our purpose to make enquiry. What-ever they are in themselves, Satan in this matter, makes use of the Texts that speak of them distinctly; as we shall presently see. But besides these, the Scriptures speak of some, that were *given up to vile Affections*, and to a *reprobate Mind*, Rom. 1. 26, 28. And of others that were given up to *hardness of Heart*, Mat. 13. 14. Acts 28. 26.

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Now, whosoever they are of whom these things may be justly affirmed, they are certainly miserable, hopeless Wretches. Here then is Satans cunning, if he can make any Child of God believe that he hath done any *such Act*, or Acts of Sin, as may bring him within the *compass* of these Scriptures, then he insults over them, and tells them over and over again, that they are cut off for ever.

To this purpose he aggravates all their sins. And, 1. If he find them guilty of any *great Iniquity*, he fixeth upon that, and labours all he can to make it look most *desperately*, that so he may call it the *Sin against the Holy Ghost*; and in this he hath a mighty advantage, that most Men are in the *Dark* about that sin: All Men being not yet agreed whether it be a *distinct Species* of Sin, or an *higher degree* of wilfulness relating to any particular Sin. Upon this score, Satan can lay the Charge of this sin, upon those that *Apostatize* from the Truth, and through Weakness have *Recanted* it. (Thus he dealt with *Spira*, with *Bilney*, with *Bainham*, and several others.) There is so near a resemblance in these sins of denying Truths, to what is said of the Unpardonable Sin, that these Men though they were *Scholars*, and Men of *good Abilities*, yet they were not able to answer the Argument that the Devil urged against them, but it prevailed to distress them. Upon others also, hath Satan the advantage to fix this Accusation: For let the *Species* of the sin be what it will, if they have any thing of that Notion, that the Sin against the Holy Ghost, is a *presumptuous Act* of Sin, under Temptation, they will call any *notorious Crime*, the Sin against the Holy Ghost, because of the more remarkable aggravating *Circumstances* that have accompanied such a Fact. 2. He aggravates the Sins of God's Children from the Wilfulness of their sinning. 'Tis a thing often too true, that a Child of God may be carried by a *violent Impetus*, or strong inclination of Affection to some particular Iniquity, where the *forwardness* of desires that way, by a sudden haste, do *stifle* those Reluctancies of Mind, which may be expected from one endowed with the Spirit of God; whose power upon them, doth ordinarily sway them, *to lust against the Flesh*. But it is more ordinary to find a Temptation to prevail, notwithstanding that an enlightned Mind doth make *some Resistance*; which (because 'tis too feeble) is easily born down by the strong *importunities* of Satan, working upon the inclinations

of the Flesh. Both these Cases are improved against them, over whom Satan hath got any advantage of doubting of their Estate. If they have resisted but *ineffectually*, or *not resisted* at all, he chargeth them with the *biggest* Wilfulness, and will so aggravate the matter that they shall be put in fear, not only that there can be *no Grace* (where Sin hath so much power as either to *controul* so much light and endeavours, or hath so *subjected* the Heart to its dominion, that it can command *without* a contradiction) but that they can have *no Hope*; that they that sin with so high an hand, should ever enter into God's Rest. And to this purpose he commonly sets before them, that Text of *Heb. 10. 26.* *If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for sins.* Or that of *Heb. 6. 4.* *It is impossible for those who were once enlightened — if they fall away, to renew them again to Repentance.* Both which places speak indeed, at least, such a *difficulty*, as in common use of speech, is called an *impossibility*, if not an utter *absolute* impossibility of Repentance and Pardon. But then the *sinning wilfully*, or *falling away*, there mentioned, is only that of *Total Apostacy*; when Men that have embraced the Gospel, and by it have met with such impressions of Power, and delight upon their Hearts, which we usually call *Common Grace*, do notwithstanding, reject that Gospel as *false* and *fabulous*, and so rise up against it, with Scorn and utmost Contempt; as *Julian* the Apostate did. If now the true intendment of those Scriptures were considered, by those that are distressed with them, they might presently see, that they were put into fear, where *no such cause* of fear was. But all Men have not this knowledge, nor do they so duely attend to the matter of the Apostles Discourse, as to be able to put a right Interpretation upon it; upon such Satan imposeth his deceitful gloss, and tells them: *Wilful sinners cannot be restored to Repentance, but you have sinned wilfully; when sin was before you, you rushed into it without any consideration; as the Horse into the Battel: or when God stood in your way with Commands, and advice to the contrary; when your Consciences warned you not to do so great wickedness, yet you would do it. You were as those that break the Yoke, and burst the Bonds.* Upon this supposition, that these Texts speak of *wilful* sinning in the General; How little can be said against Satan's Argument? How many have I known, that have been tortured with these Texts, judging their Estate fearful, because

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of their wilfulness in sinning? Who upon the breaking of the snare of Satan's *misrepresentation*, have escaped *as a Bird unto the Hill*. 3. When either of the *two* former Ways will not serve the turn, (that is, when he meets with such against whom he hath nothing of notorious wickedness to object, or such as have a better discerning of Scripture, than so to be imposed upon,) he labours to make a Charge against them, from the *number* of their Miscarriages. Here he takes up all the filth he can, and lays it upon one heap at their Door. 'Tis indeed an easie thing for Satan to set the Sins of a Child of God *in order* before him, and to bring to mind *innumerable* Evils, especially to one that is already awakened with a true discovery of the Corruption of Nature, and the Vileness of Sin. In which case, the more a Man considers, the more he will discover; and Sins thus set in *Battel Array*, (though they be not more than ordinary hainous, yet being many) have a very *dismal appearance*. Satan's design in this, is to bring Men under the Affrightments which seem most proper to be raised from a perverse Aspect of the *third* Rank of Scriptures; which a little before I pointed at. For the Word of God speaking of the Final Estate of Men, doth not only discover the hopeless condition of some as to Eternal Life from some particular *Acts* of Sin, but also the sad Estate of others from the *manner, degrees, and frequency* of sinning. The Heathens, because they improved not the Knowledge of God, which they had from the Works of Creation, neither making those *Inferences*, in matters relating to his Worship, which those Discoveries did direct them unto; nor behaving themselves in full compliance to those Rules of *vertuous Conversation*, which they might have drawn from these Principles, and unto which in point of Gratitude, they were obliged, *Rom. 1. 21. They glorified him not as God, neither were thankful*; therefore God gave them up to a *Reprobate mind*. And generally, concerning all others, the Scripture teacheth us, that a return to a prophane fleshly Life, after some Reformation, hath a greater hazard in it than ordinary; as appears by the Parable, in *Mat. 12. 45. Seven more wicked Spirits re-enter*; where one that was cast out, is received again; and, *the last state of that Man, is worst than the first*. So also, *2 Pet. 2. 20.* To this purpose is that of Solomon, concerning the danger of continuance in sin, after many Reproofs, *Prov. 29. 1. He that being often reprov'd, hardneth his Neck, shall suddenly be destroyed, and that without remedy.*

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These and many such like Scriptures, Satan hath in readines, which he plies home upon the Consciences of those that are troubled with the sense of Sin; telling them, *That their Hearts and Ways being continually evil, notwithstanding all the Courses that God hath taken to reclaim them; that they having so long neglected so great Salvation; or that after having seemed to entertain it, became more sinful than before.* (Which they will easily believe, because they are now more sensible of Sin, and more observant of their Miscarriages than formerly.) *There can be no question, but they are given up to vile Affections; and like the Ground that bears nothing but Briers and Thorns, they are rejected, and nigh unto Cursing, whose end is to be Burned.* The Wound that is made with this Weapon, is not so easily healed, as some others already mentioned; because (though Satan do *unduly* wrest these Passages, to such failures in the Children of God, as have *little or no affinity* with them, for they only speak, of falling into *open prophaneness with contumacy*, yet) they that have deep Convictions, accompanied with great Fears, do usually think that there are *none worse* than they are. And though they will grant, that some others have *more flagitious lives*, yet they think they have *Hearts* so desperately wicked, that they must needs be under as great hazards, as those whose Lives seem to be worse.

4. There is but one Argument more, that carries any probability of proof for everlasting Condemnation, and that is from an *hard and impenitent Heart*. How Satan will manage himself to make a Child of God believe, that he hath such an Heart; is our last observation relating to his *Sophistry*. And it is this, He unjustly aggravates the *discomposures* of the spirits of those that are troubled for Sin, and from thence draws his Arguments of irrecoverable Damnation; pleading that their Hearts are Seared, Hardned, uncapable of Repentance, and consequently of Heaven. That *final Impenitency* will conclude Damnation, is certain, and that some have been given up to such a *judicial* hardness long before Death, that they could not Repent; may not only be evidenced from the Threatning of God to that purpose, *Mat. 13. Make the Heart of this People fat, &c.* but also from the sad Instances of *Pharaoh*, (of whom 'tis said, that God hardned his Heart) and the *Jews* who were blinded, *Rom. 11. 8. God hath given them the Spirit of slumber, Eyes that they should not see, and Ears that they should not hear.* But still the Art lieth in this, How to make a Child of God

God believe that it's so with him. For this purpose he must take him at some advantage, he cannot terrifie him with this Argument at *all times*. While he is *acting* Repentance, with an *undisturbed* settled frame of Heart, 'tis not possible to make him believe he doth not, or cannot Repent; for this were to force him contrary to sense and experience. But he must take him at some season, which may, with some probability, admit of his Plea, and nothing is more proper for that design, than a *troubled Heart*; so that he hath in this case, *two* things to do.

1. He disquiets the Soul into as great an *height* of Confusion as he can: That, 2. When he hath *melted* it into heaviness, and torn it into pieces, he may work upon its *distractions*.

There are many things that fall out in the case of great anxiety of Mind, that are capable of improvement for the accomplishment of this design. As, 1. Distracting troubles bring the Heart under the *stupidity* of Amazement. Their thoughts are so broken and disjoynted, that they cannot unite them to a composed, settled resolution in any thing, they can scarce *joyn* them together, to make out so much as might *spell* out their *distinct* desires, or endeavours; they scarce know what they are *doing*, or what they *would* do. 2. They also *poyson* the thoughts with harsh apprehensions against God. Great distresses make the thoughts sometimes recoil against the Holy Lord, with unseemly questionings of his Goodness and Compassion; and this puts Men into a bad *fallen* humour of untowardness, from whence (through Satan's improvement) arise the greatest *plunges* of despair. 3. Most usually in this case, the greatest *endeavours* are Fruitless, and Dissatisfactory. Satan (though he be no friend to Duty) doth *unseasonably* urge them to Repent, and Pray, but 'tis because they cannot do either with any *satisfaction*, and then their Failures are matter of Argument against them. For if they resolve to put themselves upon a more severe course of Repentance, and accordingly begin to think of their sins, to number them, or to aggravate them, they are usually affrighted from the undertaking, by the hainous appearance of them; they cannot, they dare not think of them, the remotest glimps of them is terrible to an affrighted Conscience: the *raising* of them up again in the *Memory* (like the rising of a Ghost from the Grave) is far more astonishing, than the *first prospect* of them, after Commission. So true is that of Luther, *If a Man could see Sin perfectly, it would*

would be a perfect Hell. If they set themselves to beg their Pardon by earnest Prayer, they are so *distracted* and confused in Prayer, that their Prayers please them not; they come off from the Duty more wounded, than when they began. Or if in any measure they overcome these difficulties, so that they do pray, and confess their Iniquities, then they urge and force a sorrow, or compunction upon themselves, but still to a greater *dissatisfaction*: For, it may be (and this usually happens in greater Distresses) they cannot weep, nor force a tear, or if they do, still they judge their sorrow is not *deep enough*, nor any way suitable to the greatness of their sin. 4. To all these Satan sometimes makes a further addition of trouble, by injecting *blasphemous* thoughts: Here he sets the Stock, with an intention to Graff upon it afterward. When all these things are thus in readiness, then comes he to set fire to the Train, and thus he endeavours to blow up the Mine. *Is not thy Heart hardened to everlasting destruction? How canst thou deny this? Art thou not grown stupid, and senseless of all the hazards that are before thee?* (Here he insists upon the amazement, and confusion of their Spirit; and 'tis very natural for those that are drunk with the Terrours of the Almighty, to think themselves *stupid*, because of the *distracti*on of their thoughts. I have known several that have pleaded that very Argument to that purpose). Satan goes on: *What greater evidence can there be of an hardened Heart, than Impenitency? Thou canst not mourn enough? Thou hast not a tear for thy sins, though thou couldst weep enough formerly, upon every petty occasion; nay, thou canst not so much as pray for Pardon: Is not this, not only a Heart that doth not, but that cannot Repent? Besides (saith he) thou knowest the secret thoughts that thy Heart is privy to, do they not boyl up in thy Breast against God? Art thou not ready to tax him for dealing thus with thee? What is this untowardness, but desperate obdurateness?* And if with all these there be blasphemous Injections, then he tells him it is a clear case that he is judicially hardened; in that *he acts the part of the damned in Hell already*. By all, or some of these Deceits, the Devil doth often prevail so far with Men, that they conclude their Heart to be so obstinate, so stupid, that 'tis impossible that it should be ever mollified, or brought into a penitential frame, and consequently that there is no hope of their Salvation.

3. There is but one thing more, (besides the occasions which he takes, and the Arguments which he makes use of) relating
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to Satan's method for the procurement of Spiritual Distresses, and that is his endeavour to strengthen these Arguments, by the increase of *fears* in their Hearts.

What Satan can do in raising up misgiving, tormenting Fears, hath been said, and how serviceable this is to his design, I shall shew in a few Particulars, having only first noted this in the General; That as his design in these Distresses, is raised to express his *utmost* height of Malice against Men, in pushing them forward to the *greatest* mischief, by excluding them *totally* from the *lowest* degree of the hope of Happiness, and by perswading them of the inevitable *certainly* of their eternal Misery: So he doth endeavour by the *strongest* impressions of Fear, to terrifie them to the *utmost* degree of affrightful Amazement, and consequently the effects of that Fear are most powerful. For,

1. By this means, the Spirits of Men are *formed* and moulded into a frame most suitable for the belief and entertainment of the most dismal impressions, that Satan can put upon them. For strong fears (like Fire) do *assimilate* every thing to their own nature, making them naturally incline to receive the blackest, the most disadvantageous interpretations of all things against themselves; so that they have no capacity to put any other sense upon what lies in their way, but the very worst; hence are they possessed with no other thoughts, but that they are remediless Wretches, desperate Miscreants, utterly forsaken of God. They are brought into such a woful *partiality* against their own Peace, that they cannot *judg* aright of any Accusation, Plea, or Argument that Satan brings, for a proof of their Unhappiness; but being fill'd with strong prejudices of Hell, they *think* every *Sophism* a strong Argument, every *Supposition* a *Truth*, and every *Accusation*, *conclusive* of no less than their Eternal Damnation. Inasmuch that their Fears do more to *discomfit* them, than all Satan's Forces. A *dreadful sound* being in their Ears, their strength fails them at the appearance of any Opposition. As when fear comes upon an Army, they throw away their Weapons, and by an easie Victory, give their Backs sometimes to an inconsiderable Enemy.

2. Men thus possessed with fear, do not only receive into their own Bowels every Weapon which Satan directs on purpose, to the wounding and slaying of their Hopes; but by a strange kind of belief, they imagine every thing to be the *Sword of an*

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Enemy

Enemy. All they hear, or meet with, turns into Poyson to them, for they think every thing is against them; *Promises*, as well as *Threatnings*; *Mercies*, as well as *Judgments*; and that by all these (one as well as another). God (as with a *Flaming Sword*, turning every way) doth hinder their access to the *Tree of Life*. *Bilney* the Martyr (as *Latimer* in his Sermons reports of him) after his denial of the Truth, was under such horrors of Conscience, that his Friends were forced to stay with him Night and Day. No Comforts would serve: If any comfortable place of Scripture was offered to him, it was as *if a Man should cut him through with a Sword*. Nothing did him good, he thought that *all Scriptures made against him, and sounded to his Condemnation*. Neither is it so rare a thing for Fears to form the Imagination into such mishapen apprehensions, as that we should think such Instances to be only singular and unusual; but 'tis a common effect of Terrour, which few or none escape that are under Spiritual Distresses. The blackness of their thoughts, make the whole Scripture seem *black* to them: The unfit *medium* through which they look, doth discolour every Object. So that the *Book of Life* (as *Mrs. Kath. Bretterge*, in the like case, expressed her self, concerning the *Bible*) seems to be nothing else but a *Book of Death* to them.

Vid. Her Story
in Clarks
Lives.

3. From hence it follows, that no *Counsel*, or Advice, can take place with them. Excessive Fears do remove their Souls so far from Peace, that they will not believe there is any Hope for them, though it be *told them*. The most compassionate serious Admonitions of Friends, the strongest Arguments against Despair, the clearest discoveries of the Hopes that are before them, &c. effect but little; while they are spoken (it may be) they seem to relieve them a little, but the Comfort *abides* not with them, 'tis soon gone: Though they *cannot answer* the Arguments brought for them, yet they cannot *believe* them; as if their Souls were now deprived of all power to believe any thing for their good. Suitable to that Expression of *Spira*, in answer to his Friends that laboured to comfort him: *I would believe Comfort but cannot, I can believe nothing but what is contrary to my Comfort*. Nay, when they are told, that many others have been under the like dreadful apprehensions of everlasting Misery, who have at last been Comforted, (and by manifold Experience, we find, that it is *the greatest ease to distressed Souls; to hear* (especially

to speak with) some that have been in the like case; for this will oft administer some hope, that they also may at last be comforted, when the most comfortable Promises of the Scripture, are a Terror to them). Yet this doth not effect the least ease for them sometimes, because some are so wholly possessed with unalterable Prejudice against themselves; that they think none are, or ever were like them. They compare themselves to Judas and Cain, and think their Iniquity to be aggravated by many Circumstances, far beyond the pitch of them. Thus Spira judged of himself; I tell you (saith he) my case is mine own, 'tis singular, none like it.

4. Though Fears make the Soul unactive to any thing of Comfort, because they wholly destroy its inclination, and alter its Byas to Hope; yet on the contrary, they make it very nimble, and active to pursue the conclusions of Misery, which they have helped to frame. For the spring of all the faculties of the Soul are bent that way. Hence it is, that those who are possessed with these Agonies, will eagerly plead against themselves, and with an admirable subtilty, will frame Arguments against their Peace, coin Distinctions, and make strange Evasions to escape the force of any Consolation that may be offered to them; their understandings are, as it were, whetted by their Fears to an unimaginable quickness. Who would not wonder to hear the Replies that some will give to the arguings of their Friends, that labour to comfort them? What strange answers Spira gave to those that pleaded with him? How easily he seemed to turn off the Example of Peter denying Christ, and those Scriptures that speak of God's Love to Mankind, &c. may be seen at large in his Narrative.

5. Fears, by a strange kind of Witchcraft, do not only make them believe that they shall be unhappy, but also will at last perswade them, that they feel and see their Misery already. How astonishingly doth Spira speak to this purpose? I find, he daily more and more hardens me, I feel it. Answerable to this (I remember) was the case of one who was long imprisoned in deep Distresses: He told me, that he verily believed that Scripture of Isa. 66. 24. was fulfilled upon him, From one Sabbath to another, shall all Flesh come to worship before me, and

they shall go forth and look upon the Carcases of the Men that have transgressed against me: For their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring to all Flesh. To his own feeling, he had the torments of Conscience, and the sense of Divine Wrath was as a burning Fire within him; and to his apprehension, every look from others, was as gazing upon him as a monster of Misery, abhorred of all flesh.

The nature of Spiritual Distresses, and Satan's method in working them, being explained, the last thing promised, is now to be opened. This is,

3. The burthen and weight of these Distresses, which how grievous, how intollerable it is, may be sufficiently seen in what hath been already said, and may be further evidenced in the Particulars following.

1. Those that are wounded with these fiery Darts, do at first usually conceal their Wound, and smother their Grief, being ashamed to declare it; partly, because some great Transgression (it may be) hath kindled all this Fire in their Bosoms, and this they are unwilling to declare to others. Partly, because they suspect (though no one remarkable Sin hath occasioned these Troubles) that the discovery of their Case, will expose them to the Wonder and Censures of all that shall hear of them. By this means the Fire burns with greater vehemency: Their Sore runs continually, and having none to speak a word in season for the least Relief, it becomes more painful and dangerous. As Bodily Distempers concealed by a foolish modesty from the Physician, increase the trouble and hazard of the Patient. Here have they many struglings within themselves, many attempts to overcome their Fears, but all in vain; they sit alone and keep silence, they flee the company and society of Men; they labour after solitary Places, where they may weep with freedom, (if their Tears be not yet dried up) or at least where they may pour out their Complaints against themselves, they meditate nothing but their Misery; they can fix their Thoughts upon nothing else; they chatter as a Crane, or Swallow, they mourn as a Dove; they are as a Pelican in the Wilderness, as an Owl in the Desert, but still without ease. They are but as those that are snared in Dens, and Prison-Houses; who the longer they lie there, have the less Patience

Patience to bear the present Unhappiness, and the *less Hope* to be delivered from it.

2. When they are *tired* out with private Conflicts, and have no rest or intermission of Trouble, then at last they are forced to *Speak*; and having once begun to open their Troubles, they care not who knows it. If there be any heinous sin at the bottom, their Consciences are forced to *confess* it: Wickedness (that was once sweet in his Mouth) is *turned in his Bowels*, *it is the gall of Asps within him*. Thus doth God Job 20. 14, 15. make Men to vomit up what they had swallowed down. Terrors chase away all Shame, they can now freely speak against their Sin, with the highest Aggravations. And if their Consciences have not an heinous Crime to accuse them of in *particular*, yet in the *general* they will judg and condemn themselves, as the *most stubborn*, *sinful*, or *hardned* Wretches, justly branded with indelible Characters of the Wrath of God. However the Distress becomes greater, if they *truly* accuse themselves of any particular Sin, that Vomit is not without a *violence* offered to Nature, which otherwise would cover its Shame. It cannot be done without Sicknes, straining and torture; and when it is done, they take it for granted, that every one passeth the same judgment upon them, which they do upon themselves; And the *frequent* speaking doth *confirm* their Minds in their fearful expectations. For what Men do *accustom* themselves to assert, that they do more confidently *believe*. If they only complain of themselves in the general, with any intentions of procurement of Pity, (as is usual for the Distressed to do) yet while they cry out to others, *Is this nothing to you, all you that pass by? Is there any sorrow like to my sorrow? &c.* Still they think their *stroak* is heavier than their *groaning*, and their Cry to others, doth strongly fix this apprehension in themselves, that none can be more miserable than they. Thus are they brought to Job's condition, Job 16. 6. *Though I speak, my Grief is not asswaged; and though I forbear, what am I eased?*

3. All this while they are under an *expressible sense* of Divine Wrath. Heman speaks his apprehensions of it, under the Similitude of the most hideous, and dismal, comfortless *Imprisonment*, Psal. 88. 6. *Thou hast laid me in the lowest Pit, in Dark-*

Darkness, in the Deep. David, in *Psal.* 116. 3. compares it to the sorrows of Death, and (the highest that humane thoughts can reach) the pains of Hell: *The sorrows of Death compass me, and the pains of Hell gat hold upon me; I found Trouble and Sorrow.* Well might they thus judg, all things considered, for Sin (that then lies heavy upon them) is a great Weight, a Burthen (saith David) greater than I can bear; especially when 'tis pressed on by an heavy Hand, *thy Hand presseth me sore.* Sin makes the greatest Wound, considering the Conscience, which is wounded by it, is the *tendrest* part, and of exquisite sense. (Hence the Grief of it is compared to the pain of a running fretting Ulcer, that distempers the whole Body: (*My Wounds stink and are corrupted; my Sore ran in the Night and ceased not*) Or to the pain of broken and shattered Bones. *Psal.* 38. 3. *There is no soundness in my Flesh, because of thine Anger; neither is there any rest in my Bones, because of my Sin.*) The Instrument also that makes the Wound is sharp, and cuts deep, (*'tis sharper than a two-edged Sword*) but when the Weapon is poysoned (and Satan hath a way to do that) then it burns, making painful malignant Inflammations. The Wrath of God expressed to the Conscience, brings the greatest Terroure; *Who knows the power of thine Anger?* *Psal.* 90. 11. It is impossible for the most trembling Conscience, or most jealous Fears, to go to the utmost bounds of it, neither can we apprehend any Torture greater; the Rack, Tortures, Fire, Gibbets, &c. are all nothing to it. Hence is it that those who were afraid of suffering for Truth, when by this means they were brought under these Distresses, could then be willing to suffer any Torment on the Body; yea, and heartily wish to suffer much more, so that these Tortures might be ended. Thus it was with *Bainham* Martyr, who in the publick Congregation bewailed his Abjuration of the Truth, and prayed all his Hearers rather to Die by and by, than to do as he had done. But that of *Spira*, seems almost beyond belief; thus speaks he to *Vergerius*: *If I could conceive but the least spark of Hope of a better Estate hereafter, I would not refuse to endure the most heavy weight of the Wrath of that Great God, yea, for twenty thousand Years, so that I might at length attain to the end of that Misery.*— What dreadful Agonies were these, that

Act and Mon.
c. 8. p. 938.

that put him to these Wishes? But 'tis less wonder, if you observe what Apprehensions he had of his present Trouble, he judged it worse than *Hell* it self. (And if you would have a lively Exposition of *David's* expression, *The pains of Hell*, &c. you may fetch it from this Instance); *My present Estate* (saith he) *I now account worse, than if my Soul (separated from my Body) were with Judas and the rest of the Damned; and therefore I desire rather to be there, than thus to live in the Body.* So that if you imagine a Man *crusht* under the greatest weight, *wounded* in the most tender parts, and those Wounds provoked by the sharpest *Corrosives*, his Bones all *disjoynted* and broken, *pined* also with hunger and thirst, and in that case put under the highest *Tortures*; yet you have but a very *shadow* of Divine Wrath: Add to all these (according to *Spira's* with) *twenty thousand Years of Hell* it self, yet all is nothing to that which a distressed Mind supposeth; while the word *Eternity* presents the Soul with the *total Sum* of utmost Misery all at once. Oh unexpressible burthen of a Distressed Mind! Who can understand it truly, but he that feels it? How terribly is the Mind of Man shaken with Terrours, as the *Wilderness* by a mighty *Wind*! which not only produceth violent Motions, but also hideous Noise, Murmur, and Howling.

4. This burthen upon the Mind, forceth the Tongue to vent its Sorrow in the saddest accent of most doleful *Out-crys*, their whole language is Lamentation; but when the pangs of their Agonies come upon them, (for their Distresses have their Fits) then they speak in the bitterness of their Souls. Oh! (saith *Bainham*) *I would not for all the Worlds good, feel such an Hell in my Conscience again.* One (formerly mentioned) in these Distresses, cries out; *Wo, wo, wo! a woful, a wretched, a forsaken Woman!* It would surely have made a Man's Hair to stand upright for dread, to have heard *Spira* roaring out that terrible Sentence: *How dreadful is it to fall into the hands of the Living God?* Or to have heard his Reply to him that told of his being at *Venice*, *O cursed Day!* (saith he) *O cursed Day! O that I had never gone thither, would God I had then died!* &c. The like *Out-crys* had *David* often, *Psal. 22. 1. My God, my God, why hast thou forsaken*

Mrs. K. B.

ken me? *Why art thou so far from helping me, and from the words of my Roaring?* And Heman, *Psal. 88. 14. Lord, why castest thou off my Soul, why hidest thou thy Face from me?* 'Tis true, *David's* and *Heman's* words, have a better Complexion than those others last mentioned, but their disquiet of Heart seems (at sometimes) to have urged their Expressions with impetuous violence; as those Passages seem to say, *Psal. 38. 8. I have Roared by reason of the disquietness of my Heart. Psal. 32. 3. My Bones waxed old, through my Roaring all the Day long. Job 3. 24. My Roarings are poured out like Water.* If their Lamentations were turned into Roarings, and those Roarings were like the breaking in of a Flood, and that Flood of so long continuance, that it dried up the Marrow of the Bones, we may safely imagine, that they were not so much at leisure to order their words, but that their Tongues might speak in that *Dialect* which is proper to Astonishment, and Distress.

5. Though the Mind be the principal seat of these Troubles, yet the Body cannot be exempted from a Copartnership in these Sorrows. Notwithstanding this is so far from abating the Trouble, that it increaseth it by a *Circulation*. The pains of the Body, contracted by the trouble of the Mind, are communicated again to the Fountain from whence they came, and reciprocally augment the disquiet of the Mind. The Body is weakned, their strength poured out like Water; they are withered like Grass; pined as a Skin, become as a Bottle in the smoak: Thus David frequently complains, *Psal. 22. 14. he describes himself as reduced to a Skeliton: I am poured out like Water, and all my Bones are out of joynt: My Heart is like Wax, it is melted in the midst of my bowels; my strength is dried up like a Potsherd, my tongue cleaveth to my Jaws, and thou hast brought me to the dust of Death.* Neither is this his peculiar case, but the common effect of Spiritual Distresses, *Psal. 39. 11. When thou with Rebukes dost correct Man for Iniquity, thou makest his beauty to consume away like a Moth.*

6. Being thus distressed for their Souls, they cast off all care of their Bodies, Estates, Families, and all their outward Concerns whatsoever. And no wonder, for being perswaded that they have made Shipwrack of their Souls, they judg the rest are not worth the saving.

7. Giving

7. Giving all for lost, they usually cast about for some ease to their Minds, by seeking after the *lower* degrees of Misery, hearing, or supposing that all are not tormented alike, they endeavour to persuade themselves of a *Cooler Hell*. This if they could reach it, were but poor Comfort, and little to their Satisfaction; but as poor as it is, it is usually denied to them, for while they judge themselves to be the *greatest Sinners*, they cannot but adjudg themselves to the *greatest Torments*: And these Endeavours being frustrated, they return back to themselves, (as now hopeless of the least ease) worse than before. Now they fix themselves upon the deep contemplations of their Misery: *Oh* (think they) *how great had our Happiness been, if we had been made Toads, Serpents, Worms, or any thing but Men! For then should we never have known this Unhappiness; and this begets a thousand vain wishes. Oh that we had never been born! Or that Death could annihilate us! Or that as soon as we had been born, we had died! (As Job speaks) Job 3. 11, 12. Why died I not from the Womb? Why did I not give up the ghost, when I came out of the belly?) For then had we not contracted so much Guilt. Or that the Mountains and Hills could fall upon us, and cover us from the Face of our Judge.*

8. When all their Hopes are thus dashed, and (like a Shipwrecked-Man on a Plank) they are still knocked down with new Waves, all their endeavours being still frustrated; they seem to themselves to be able to hold out no longer; then they give over all further Enquiries, and the use of Means, they refuse to Pray, Read, Hear. They perceive (as *Spira* said) *that they pray to their own Condemnation*; and that all is to no purpose. They are weary of their Groanings, *Psal. 6. 6. Their Eyes fail with looking up; their Knees are feeble, their Hands hang down. And as Heman, Psal. 88. 4, 5. They count themselves with those that go down to the Pit, free among the Dead, like the slain that lie in the Grove, whom God remembreth no more.* Thus they lie down under their Burthen, and while they find it so hard to be born, 'tis usual for them to come to the utmost point of Desperateness. (Satan suggesting and forwarding them.) Sometimes they open their Mouths with complaints against God, and blaspheme. And (as the last part of the

Tragedy) being weary of themselves, they seek to put an end to their present *Misery*, by putting an end to their *Lives*.

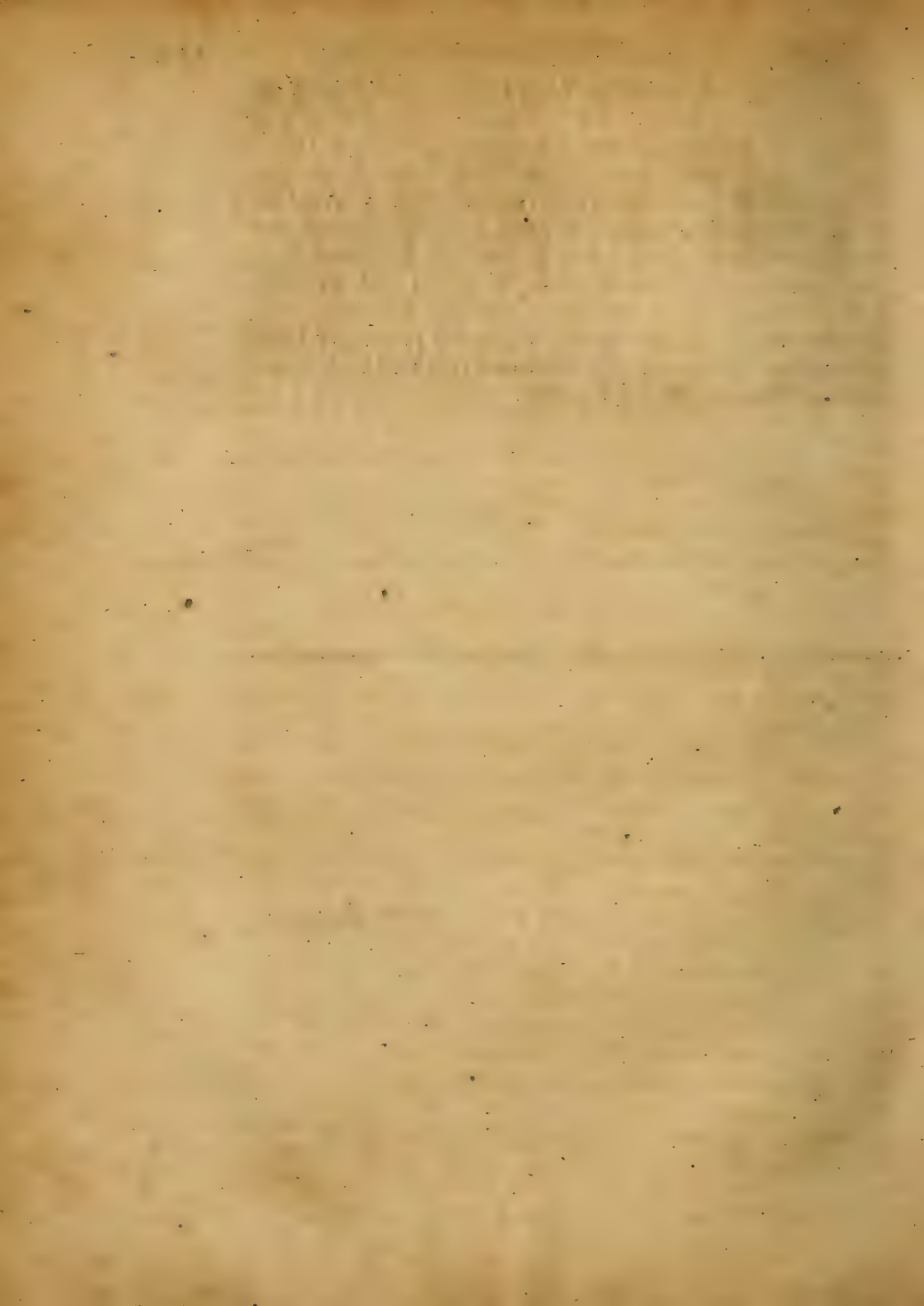
I have presented you with Satan's Stratagems, against the *Peace* of God's Children: the Remedies against these and other Subtilties of our grand Enemy, I shall not offer you, because many others have done that already, to whose Writings I must refer you. Some *principal* Directions I have pointed at in the way, and in the General have done this for the help of the Tempted, that I have endeavoured to shew them the *Methods* of the Tempter, which is no *small help to preserve* Men from being thus imposed upon, and to *recover* out of his Snare those that are. 'Tis a great preservative from Sickness, and no mean advantage to the Cure, to have a discovery of the Disease, and the Causes of it. I shall conclude these Discoveries with a Caution or two.

1. Let none think worse of the *serious Practice* of holy strictness in Religion, because these Spiritual Distresses do sometimes befall those that are conscientiously careful in the Ways of God, while the prophane and negligent Professors, are strangers to such Trials. These Troubles are indeed very sad; but a senseless, careless State is *far worse*: these Troubles often *end very Comfortably*, whereas the other end (except God make them sensible, by Conviction of their sin and danger) in that *real Misery*, the fears whereof occasion these Sorrows to God's Children. And the danger of Spiritual Troubles is not so great as is that of an *hardned Heart*, (nay, God frequently makes use of them to prevent eternal Ruine) *for one* that goes roaring to the Pit, there are *thousands* that go laughing to Hell.

2. Let none *slight*, or scoff at these Tremendous Judgments. 'Tis too common with Men, either to ascribe Spiritual Troubles to *Melancholy*, as if none were ever thus concerned, but such, as by too much seriousness in Religion, are become *Mad*, (a fair pretence for Carelessness) or to a whining *Dissimulation*: To the former I have said something before, and as for the latter, I shall only reply in the words of *Spira*, to one that objected Hypocrisie to him: *I am a Cast-away, a Vessel of Wrath, yet dare you call it Dissembling and Frenzy, and can mock*
at

at the formidable example of the heavy Wrath of God, that should teach you Fear and Terrour? But 'tis natural to the Flesh to speak (either out of malice or ignorance) perversly of the Work of God.

3. *Let none be afraid of this Goliah, let no Man's heart faint because of him. A fear of caution and diligence to avoid his Snares, is a necessary Duty, (Be sober, be vigilant, because your adversary the Devil, &c.) but a discouraging distrustful Fear, is a dishonourable reflection upon God's Power and Promises to help us, and upon the Captain of our Salvation, who goeth out before us: Let us hold on in the practice of Holiness, and not be afraid. The God of Peace shall tread down Satan under our feet shortly. Amen.*



DÆMONOLOGIA SACRA;
OR, A
TREATISE
OF
Satans Temptations.

The Third Part.

CONTAINING

An Account of the Combate betwixt Christ and Satan, in *Matth.* 4. Wherein the deep Subtilty of Satan, in managing those Temptations, is laid open, as the grand Instance of the Sum of his Policy in all his Assaults upon Men; Leading to a consideration of many Temptations in particular, and of special directions for Resistance.

By R. G.

Heb. 4. 15.

—*He was Tempted in all points like as we are, yet without Sin.*

London, Printed by J. D. for Richard Randel, and Peter Maplisden,
Bookfellers in New-Castle upon Tyne, 1677.

U. S. DEPARTMENT OF AGRICULTURE

OFFICE OF THE CHIEF OF BUREAU OF PLANT INDUSTRY

WASHINGTON, D. C.

REPORT OF THE CHIEF OF BUREAU OF PLANT INDUSTRY

FOR THE YEAR 1907

PRESENTED TO THE HOUSE OF REPRESENTATIVES

IN SENATE AND HOUSE OF REPRESENTATIVES

AT THE ANNUAL MEETING

OF THE HOUSE OF REPRESENTATIVES

IN SENATE AND HOUSE OF REPRESENTATIVES

AT THE ANNUAL MEETING

P A R T. III.

MATTH. 4. 1.

*Then was Jesus led up of the Spirit into the Wilderness,
to be tempted of the Devil.*

C H A P. I.

*The First circumstance of the Combate. The time when it
happened. The two Solemn Seasons of Temptation.
The Reasons thereof.*



Shall here consider the great Temptation which it pleased our Lord *Christ* to submit unto, as a most famous *Instance* for confirmation, and illustration of the Doctrine of Temptations already handled.

The first Verse sets down several remarkable circumstances of this Combate ; all of them matter of weight and worth. As

First, The *Time* when this fell out ; not as a loose and *accidental Emergency*, but as *particularly made choice* of both by God and Satan, being most fit, and proper for the *design* which each of them were carrying on. This is expressly noted in *Mat. 4. 1. Then was Jesus led up* : but more fully in *Mark 1. 12. Immediately the Spirit driveth him into the Wilderness* ; Manifestly directing us to expect something worthy of our Observation in that circumstance : Nei-

Numb. 4. 3.
 Vid. Lightfoot
 Temple-Ser-
 vice and Har-
 mony.
 Levit. 8. 6. 12.
 Luk. 3. 23.

ther can we miss of it, when the things unto which this directs us, are so fully related immediately before. For we find in both these Evangelists, (which speak so exactly of the time of these Temptations) that *Christ* was baptized of *John*; this was in order to the fulfilling the *Righteousness* of his Office. As the *Priests* under the Law when they came to be *thirty years old*, entered upon their Function, by Washings (or Baptizings) and Anointings: So *Christ* (that he might answer his Type) beginning to be about *thirty years of Age*, was solemnly inaugurated into the great Office of the *Mediatorship* by *Baptism*, and the extraordinary descending of the *Holy Ghost*; by which he was anointed with the *Oil of gladness above his Fellows*. To this solemn Instalment the Father adds an honourable Testimony concerning him; *This is my beloved Son, in whom I am well pleased*. Immediately after this was he carried to the place of Combate. Hence we may infer,

Obs. I.

That our entering upon a special Service for God, or receiving a special Favour from God; are two Solemn Seasons which Satan makes use of for Temptation. Often these two Seasons meet together in the same Person, at the same time. *Paul* after his rapture into the third Heaven, which (as some conceive) was also upon his entrance upon the Ministry, was buffeted by the Messenger of Satan.

2 Cor. 12. 2, 7.

Sometime these two Seasons are severed; yet still it may be observed, that the Devil watcheth them. When any Servant of God is to engage in any particular employment, he will be upon him. He Assailed *Moses* by persecution, when he was first called to deliver *Israel*. As soon as *David* was Anointed, immediately doth he enrage the Minds of *Saul* and his Courtiers against him. It was so ordinary with *Luther*, that he at last came to this, that before any Eminent Service, he constantly expected either a fit of Sickness, or the buffetings of Satan. He is no less sedulous in giving his Assaults when any Child of God hath been under peculiar Favours, or Enjoyments: The Church after an high entertainment with *Christ*, is presently overcome by a careless sleepy indisposition.

Cant. 5. 1, 2.

Though this may seem strange, yet the harshness of such a Providence on God's part, and the boldness of the attempt on Satan's part, may be much taken off by the consideration of the reasons hereof.

First, On Satan's part: It is no great wonder to see such an undertaking, when we consider his Fury, and Malice. The more we

Chap. I. Satan's Temptations.

5

we receive from God, and the more we are to *do* for him, the more doth he *malign* us. So much the more as God is Good, by so much is his Eye Evil.

Secondly, There are (in such cases as these) several *advantages*, which (through our weakness and imperfection) we are too apt to give him; and for these he lieth at the catch.

As first, *Security*. We are apt to grow proud, careless, and confident after, or upon such Employments and Favours; even as men are apt to sleep or surfeit upon a full Meal, or to forget themselves, when they are advanced to Honour. *Job's* great Peace and Plenty made him (as he confesseth) so confident, that he concluded he should *die in his Nest*. *David* enjoying the Favour of God in a more than ordinary measure, (though he was more acquainted with vicissitudes and changes than most of men) grows secure in this apprehension, that he *should never be moved*: but he acknowledged his mistake, and leaves it upon Record as an Experience necessary for others to take warning by, that when he became warm under the Beams of God's Countenance, then he was apt to fall into Security. And (this it seems was usual with him in all such cases) when he was most secure, he was nearest some trouble, or disquiet: *Thou didst hide thy Face*, (and then to be sure the Devil will shew his) *and I was troubled*. Enjoyments beget Confidence; Confidence brings forth Carelessness; Carelessness makes God withdraw, and gives opportunity to Satan to work unseen. And thus as Armies after Victory growing secure, are oft surprized; So are we oft after our Spiritual Advancements thrown down. Psal. 30. 6.

Secondly, *Discouragement*, and tergiversation is another thing the Devil watcheth for. By his Assaults he represents the Duty difficult, tedious, dangerous, or impossible, on purpose to discourage us, and to make us fall back. No sooner doth *Paul* engage in the Gospel, than the Devil is upon him, suggesting such hazards as he knew were most prevalent with our frail natures; if he had not been aware of him, and refused to hearken to what Flesh and Blood would have said in the Case. When God honoured *Moses* with the high Employment of delivering *Israel*; the hazard and danger of the work was so strongly fixed upon his thoughts, that he makes many excuses; one while pleading his *Inability* and *Insufficiency*; *Who am I, that I should go to Pharaoh?* Another while he urgeth *Israel's unbelief*, and a seeming *Impossibility* to satisfy Gal. II. 16. Exod. 3. 11.

Exod. 4. 1.

ver. 13.

satisfy them of his Commission; After that he deviseth another shift, *I am not Eloquent*, in the 10th verse. And when all these subtrefuges were removed, (Satan had so affrighted him with the trouble and difficulty of this undertaking,) that he attempts to break away from his duty; ver. 13. *Send by the hand of him whom thou wilt send*; That is, spare me and send another: and till the anger and displeasure of God was manifested against him, he submitted not. In *Jonah* the Temptation went higher. He (upon the apprehensions mentioned) *ran away* from his Service, and puts God to convince him by an extraordinary punishment. And when Satan prevails not so far, as *wholly* to deter men by such onsets; yet at least he doth *dishearten* and discourage them: So that the work loseth much of that Glory, Excellency, and Exactness, which a ready and chearful undertaking would put upon it.

Thirdly; The *Fall* or miscarriage of the Saints at such times is of more than ordinary *disadvantage*; not only to *others*, (for if they can be prevailed with to lay aside their work, or to neglect the Improvement of their Favours, others are deprived of the benefit and help that might be expected from them) but also to *themselves*. A prevailing Temptation doth more than ordinarily prejudice them at such times. The greatness of the disappointment under special Service, the unworthy neglect, and unanswerableness to special Favours are *Extraordinary Provocations*, and produce more than ordinary *Chastisements*; as we see in *Jonah's* Affliction, and the *Spouses* desertion.

Secondly; As we have seen the reason of *Satan's Keenneſs* in taking those Opportunities; So may we consider the reasons of *God's Permission*, which are these.

First, Temptations at such Seasons are permitted for more eminent *trial* of the upright. On this account was *Job* tempted.

Secondly, For an *increase* of diligence, humility and watchfulness. If these Priviledges and Mercies will not discourage Satan, what will? And if Satan so openly malign such Enjoyments, we may be *awakened* to hold them *faster*; and set a *double Guard* upon them.

Thirdly, For a plentiful *Furniture* of Experience. Temptation is the Shop of Experience. *Luther* was so great a gainer by this, that he became able so to speak to the *Consciences* and *Conditions* of his hearers, that the *thoughts* of their hearts were *manifested* by his speaking;

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speaking; as if he had had an *Intelligencer* in their own *Bosoms*. Hence did he commend *Prayer*, *Meditation*, and *Temptation*, as necessary requisites for the accomplishment of a Minister.

This may administer matter of Counsel to us in *both cases* afore-mentioned. If we be put upon eminent *Employments*, or receive eminent *Favours*. Applic.

First, We must not be so secure as to think Satan will be asleep that while, or that we are beyond danger. While we are receiving Kindnesses, he is *devising* Plots, and laying Snares. With Priviledges and Mercies expect Exercises and Hazards.

Secondly, in particular; We may receive something of advice from this consideration, in reference to *both Cases*. 1. If God is about to *employ* us in any Service, (1.) We have little need to be *confident* of our abilities, or performance, when we know that Temptations *wait* for us. (2.) We must not only be sensible of our weakness, that we be not *confident*; but we must be *apprehensive* of the *Strength* and *Power* of God to carry us through, that we be not *discouraged*. (3.) We must see our *Opposition*, that we may be *watchful*; and yet must we refuse to give it the least place of consideration in our *debates* of Duty; lest it *sway* us against Duty, or *dishearten* us in it. 2. If God be pleased to Honour us with peculiar *Favours*. Then (1.) Though we must improve them to the full, yet must we not feed on them *without fear*. (2.) We must not stay in the Enjoyment, or play with the Token; but look to the *tendency* of such Favours, and improve them to duty, as to their proper end.

CHAP.

C H A P. II.

The second Circumstance, Christs being led by the Spirit. What hand the Spirit of God hath in Temptations. And of running into Temptation when not led into it.

THe second Circumstance acquaints how Christ was carried to the Combate. In Solemn Combates and Duels, the Persons undertaking the Fight, were usually carried to the place with great Solemnity and Ceremony: Christ in this Spiritual Battel is described, as having the conduct of the Spirit, *He was led up of the Spirit, &c.* What this Spirit was, is (though by a needles and over-officious diligence) questioned by some: but we need not stay much upon it, if we consider the phrase of the Evangelists; who mention Spirit without any Note of Distinction: (which of necessity must have been added, if it had intended, either his proper Spirit as Man; or the wicked Spirit Satan) directing thereby, to understand it of him to whom the word Spirit is more peculiarly attributed; (*viz.*) the Holy Ghost. Or if we observe the close connexion in Luke betwixt that Expression of Christ's *being full of the Holy Ghost*, and his being *led by the Spirit*, it will be out of controversy, that the Holy Spirit is here intended. Hence was it that Beza translates it more fully; *Jesus being full of the Holy Ghost, was led, eodem Spiritu, of the same Spirit*; and the Syriack in Matthew doubts not to express it by the Holy Spirit: And what else can be imagined? When in this Text the Spirit that led him up, and the Devil that tempted, are mentioned in so direct an opposition. *He was led of the Spirit into the Wilderness to be tempted of the Devil.* The manner of his being carried thither is expressed by such words as signify (though not an External rapture like that of Philip) a strong inward Motion, and Impulse upon him. The Spirit driveth him, saith Mark. The Spirit led him, saith Luke, using the same word, by which the Scripture elsewhere expresseth the Power of the Spirit upon the Children of God; who are said to be led by him.

ἐν δὲ πνεύματι

ἵκετο.

Hence

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Hence note; *That the Spirit of God hath a hand in Temptations.* Obs. 2. Christ was led by the Spirit to be tempted. This must not be understood, as if God did *properly* tempt any to sin; either by *inciting* their hearts to evil, or by *moving* and suggesting wicked things to their minds, or by *infusing* evil *Inclinations*, or by any *proper compliance* with Satan to undermine, and delude us by any treachery or deceit; none of these can be imagined without apparent derogation to the holiness of God, *who tempteth no man, neither can be be tempted with evil*: But what we are to understand by the *Holy Spirit's* concerning himself in temptations, is included in these particulars.

First, God gives *Commission* to Satan; without which his hand would be sealed up under an impossibility of reaching it out against any.

Secondly, *Opportunities* and occasions do depend upon his *Providence*; without which nothing comes to pass. Neither we nor any thing else, do or can move without him.

Thirdly, The Spirit *oversees* the Temptation as to *Measure*, and *Continuance*; The length and breadth of it is ordered by him.

Fourthly, The *issue* and consequences of every Temptation are at his appointment; The ways of its working for our Exercise, Humiliation or Conviction, or for any other good and advantage whatsoever, they all belong to his determination.

So that it is not improper to assert, that God and Satan do concur in the same temptation; though the *ways* of proceeding, with the *aims* and *intentions* of both, be *directly* different and contrary. Hence is it, that the Temptation of David, 1 Sam. 24. 1. and 1 Chron. 21. 1. are upon *several regards*, attributed both to God and Satan.

This note is of use, to remove those harsh *Interpretations* which poor tempted Christians meet withal, commonly, from such as have not touched their burdens with the least of their Fingers. Men are apt in these cases to judge, Appl. 1.

First, The *Ways of Religion*, as being ways (at least in the more serious and rigid practice of them) of intolerable *hazard* and perplexity; and only upon an Observation, *That those who most addict themselves to a true and strict observance of Duty and Command, usually complain of Temptations*; and express sometimes their fears and distress of heart about them. This is your Reading, your Praying and Hearing.

ing. Such Preaching (say they) leads men to despair, and perpetual disquiet; And upon the whole, they conclude it dangerous to be religious above the *common rate* of those that prosecute it in a slow and careless *indifferency*.

Pfal. 71. 11.

Secondly, The like Severity of Censure do they use in reference to the *Spiritual State* of the tempted; as if they were *Vessels of his hatred*; and such as were by him given up to the power of this *Wild Boar* of the *Forrest* to devour and tear. All kind of distresses are obnoxious to the worst of misjudgings from malevolent minds. The Sufferings of *Christ* produced this censorious Scoff, *Let God deliver him, if he will have him*. *Dauids* troubles easily induced his Adversaries to conclude that *God had forsaken him, and that there was none to deliver him*. But in troubles of this nature (where especially there are frightful complaining against themselves) men are more easily drawn out to be peremptory in their uncharitable determinations concerning them. Because the trouble it self is somewhat rare, and apt to beget *hideous Impressions*: and withall the vent which the afflicted parties give by their bemoaning of their Estate, in hope to ease themselves thereby, is but taken as a *Testimony* against themselves, and the undoubted *Ecchoes* of their real feelings.

Acts 28. 4.

Pfal. 41. 8.

Luke 13. 4.

Thirdly, Their *Sins* are upon this Ground misjudged and heightened. *Unusual Troubles* with common Apprehension argue *unusual Sins*. The Viper upon *Paul's* hand, made the *Barbarians* confident he was a Man of more than ordinary Guilt and Wickedness. *David's* Sickness was enough to give his Enemies occasion to surmise that it was the punishment of some great Transgression. *An evil disease*, (say they) *cleaveth to him*. Those that were overwhelmed by the Fall of the Tower of *Sileo*, and those whose Blood *Pilate* mixed with their Sacrifices, were judged *greatest Sinners*. But in *inward* Temptations, this misjudging confidence is every way more heightened; and those that are *most molested* are supposed to have given *more way* to Satan.

Fourthly, Temptations are also misjudged to be *worse* than they are. They are indeed things to be trembled at; but they are not properly of an astonishing, amazing or despairing consideration: as men are apt to think that view the workings of them at a distance.

Against all those unrighteous surmises, the poor afflicted Servants of *Christ* may have relief from this truth in hand, That the *Holy Spirit* of God hath a *hand* in Temptations: and therefore it

is impossible, that every where they should be of such a *Signification*. Were they in themselves no way *serviceable* to God's Glory in the Gracious Exercise of his Children, the Spirit of *Wisdom* and *Holiness* would not at all have a *hand* in them. If under Satan's Assaults you meet with those that by such a harshness of Censure, would aggravate your troubles, and so grieve those whom God hath saddened; you may boldly appeal from them to him that judgeth righteously. And indeed if men would but consider in the saddest case of this nature, either 1. The *End* of the Lord in permitting Temptations which (if seen) would give an high justification of his dealing; and force men to applaud and magnify his *Wisdom*, rather than to censure it. Or, 2. If they could but see the *secret ways* of God's *Support*. How he acts his part, in *holding* them by the hand, in *counterworking* of Satan, and *confounding* him under the exercise of his highest malice; and also in the ways of his *preservation* and *deliverance*. Or, 3. If the *harmlessness* of Temptations when their *sting* is taken out were but weighed, men would change their minds as readily, as the *Barbarians* did, when they saw the *Viper* not effect that mischief they supposed upon *Paul*; And would see cause to stand amazed at the contrivances of *so much* Power and *Wisdom*, as can turn these to quite other ends and *uses*, than what they of *themselves* seem to threaten.

This Consideration will further express its usefulness, in *comforting* us under Temptations. It might have been *Paul's* great discouragement, that in his answer before *Nero* no man stood with him: But this was his support, that *God was with him*. The like encouragement we have under all Assaults of Satan, that we are not *left* to our selves, but the *Spirit of God* is with us; and that he concerns himself on a *design* to *over-see*, and *over-rule* his work, and to put a *check* upon him when there is need. So that he cannot tempt as he will, nor *when* he will, nor in *what* he would, nor as *long* as he would; but that in all cases, we may rely upon the great Master-contriver, for relief, help, mitigation, or deliverance; as there is need.

In that the *Evangelists* do not say that *Christ* cast himself upon a Temptation, neither did go to undertake it, till he was *led* to it, we note, That whatever may be the advantage of a Temptation by the *Spirits* ordering of it; or what security from danger we may promise to our selves upon that account, yet must we not run upon Temptations; though

though we must submit when we are fairly led into them. The reasons of this truth are these :

First, There is so much of the *nature* of evil in Temptations that they are to be avoided if possible. Good they may *accidentally* be, (that is beyond their proper nature and tendency) by the *overruling* hand of God ; but being in their own *natural constitution* evil, 'tis inconsistent with *humane* nature to *desire* them as *such*.

Secondly, To *run* upon them would be a dangerous *tempting* of God, (that is) making a bold and presumptuous trial (without call) whether he will put forth his power to rescue us or not. *Now he that runs upon a Temptation hath no promise to be delivered out of it.* And besides, runs upon so desperate a *provocation*, that in all probability he shall *miscarry* in it, as a just punishment of his *rashness*.

Quest.

But Enquiry may be made, When do men run (uncalled and) unwarrantably upon Temptation ? I Answer, many ways. As

Ans^w. I.

First, When men engage themselves in Sin and *apparent* Wickedness in the Works of the Flesh. For it can never be imagined that the Holy God should ever by his Spirit call any to such things as his Soul abhors.

Secondly, When men run upon the *visible* and *apparent occasions* and *causes* of Sin. This is like a man's going to the Pest-house, thus do they, that though they design not to be actors in evil, yet will give their *Company* and Countenance to Persons *actually engaged* in evil.

Thirdly, When men *unnecessarily* (without the conduct either of command, or urging an unavoidable Providence) do put themselves (though not upon *visible* and *certain* opportunities, yet) upon *dangerous* and *hazardous* occasions and snares. *Paer* had no errand in the High-Priest's Hall ; his curiosity led him thither ; he might easily have foreseen a probable Snare ; but confidently putting himself forward, where his *danger* was more than his *business*, he ran upon the Temptation, and accordingly fell. The like did *Dinah*, when she made a *needle's* Vagary to see the Daughters of the Land ; where she met with her Sin and Shame. Neither do they otherwise, who dare adventure themselves in *Families* (whilst yet they are free and may otherwise dispose of themselves) where they *see* Snares and Temptations will be *laid* before them. The Case indeed is otherwise to those that are under the *necessary* engagement of *relation*, *natural*, or voluntary, (if it be antecedent

Gen. 34. 1.

to

to the hazard) to live in such places or callings, they have a greater promise of preservation than others can lay claim to.

Psal. 91. 11.
Prov. 10. 29.

Fourthly, Those run upon Temptation, that adventure *apparently* beyond their *strength*, and put themselves upon actions good or harmless, disproportionably to their abilities. The Apostle gives the instance in *Marriage-Abstinence*, 1 Cor. 7. 5. which he cautions may not be undertaken at a *careless adventure*, for fear of a Temptation: and by this may we judg other things of like nature.

Fifthly, They are also guilty, that design an *adventure* unto the *utmost bounds* of lawful *Liberty*. Those that have a mind to try conclusions, how near they may make their approaches to Sin, and yet keep off from the defilement; such as would divide a *hair* betwixt good and evil, have at best but a *hair's breadth* betwixt them and Sin; But how easily are they brought over that. Like a man that walks upon the utmost *Verge* of a River's brink, oft-times meets with *hollow ground*, and a dangerous *slip* before he is aware.

Sixthly, Those also may be reckoned in the number of such as rush upon their danger, who go abroad without their *weapons*, and forget in the midst of *dayly* dangers, the *means* of preservation. *Thomas* by his neglect slid into a greater unbelief than the rest of the *Apostles*. *David's* unwatchful heart was easily smitten by the Intelligence which his Eyes brought him. They that would plead their Innocency against Temptation, had need to carry their arms, and preservatives still with them.

This truth is a sufficient caution against the rash *adventurousness* *Applic.* of those who forwardly engage themselves in matters of Temptation. As the former observation told us, Temptations are not to be feared; So this also tells, they are not to be *slighted*. The carriage of the *Philistines* when the *Ark* came among them, is matter of *Imitation* to us. We may tremble justly when we hear of their approach; but our Hazard should be the *Whet-Stone* of our Courage; and our danger should bring us to resolves of a more *stout* resistance, that we may *quit our selves like men*.

The Apostle, Gal. 6. 1. seems to imply (when he tells those that were more severe and careless of others, that *they may also be tempted*) that the best of men do little know what a *change* a Temptation may make upon them; a *small* Temptation may be too *strong* for them, and may carry them to what they never *thought* of;

of; nay, may break down the *strongest* of their resolves, and snap their purposes as a Thread in a flame. It did so with *Peter*, who was quickly *overcome* by that which he had with so much confidence *undervalued*.

CHAP. III.

The Third Circumstance, the place of the Combat. The advantage given to Temptations by Solitude.

THe Third Circumstance (next to be considered) is the place of this Combat, *the Wilderness*. To enquire what or where this Wilderness was, is not only impertinent and useless, (as to any thing we can observe from it in reference to Temptation) but also a matter of meer uncertain conjecture; Only they that would understand it of a place more thinly peopled, are expressly contradicted by *Mark* 1. 13. where 'tis said, *he was with the Wild Beasts*; noting thereby a desolate and dangerous Solitude, far remote from humane Society and comfort.

'Tis much more our concern to seek after the reasons of his choice of that place, or rather among these many that are given to satisfy our selves with, what may have the greatest appearance of Truth. They that think Christ hereby designed to shew the uncertain *changes* and vicissitudes of outward things in this Life; or to point at the future *low Estate* of his Church in the World, that it should sojourn in a Wilderness; or to direct those that have dedicated themselves to God, to *withdraw* from the blandishments and allurements of the Earth; with a great many more hints of Instruction, and document of that kind: they I say, that offer no other, seem not to attend to the *true design* of the choice of this place; which notwithstanding is evidently discovered to have been done in order to the *Temptation*. *He was led into the Wilderness to be tempted*. The place then was subservient to the conflict, as the proper *Theater* on which so great a Contest was to be acted; And if we shall but mind what special consideration was to be had

Spanhem dub.
Evan. in loc.

of such a place (an howling desolate Wilderness) which may with ease pitch upon these following reasons.

First, It pleased God to have an Eye to the *glory* of Christ's Conquest, when in a *single* Combat he should so remarkably foil the Devil without any the least advantage on his part; there being none that might be the least Support or Encouragement to him.

Secondly, The condition of the place, gave rise to the first Temptation. For in that he *hungred* in a *barren Wilderness*, it gave occasion to Satan to tempt him more strongly to *turn Stones into Bread*.

Thirdly, In the choice of such a place, God seems to offer Satan a special advantage in tempting; which was the *Solitude* and danger of his present condition.

To omit the two former Considerations (as not altogether so useful, further than what I shall be engaged to speak to afterwards) this last affords this Observation:

That Solitude affords a great advantage to Satan in the matter of Obs. 4. Temptation. This advantage ariseth from Solitude two ways:

First, As it doth deprive us of *help*. So great and many are the blessed helps arising from the Society and Communion of such as fear the Lord, (as Counsel, Comfort, Encouragement from their Graces, Experiences, and Prayers, &c.) that the Woe pronounced to him *that is alone*, is not groundless. Christians in an holy Combination can do more *work*; and so have a good *reward* for their Labour. They can mutually *help* one another when they *fall*; they can mutually *heat* and *warm* one another; they can also *strengthen* one another's hands to prevail against an Adversary. He then that is alone, being deprived of these advantages, lyeth more open to the stroke of Temptation. *Eccles. 4. 10.*

Secondly, Solitude increaseth *Melancholy*, fills the Soul with *dismal* apprehensions; and withal doth so spoil and alter the *temper* of it, that it is not only ready to take any disadvantageous *Impression*, but it doth also dispose it to *leaven*, and sowre those very considerations that should *support*; and to put a bad construction on things that never were intended for its hurt.

This may warn us, to take heed of giving Satan so great an *Applic.* advantage against us, as an *unnecessary* Solitude may do. I know there are *times* and *occasions* that do justly require it, to seek a solitary place for the *privacy* of Duty, or for *secret Lamentations*, as

Jeremiah

Jer. 9. 1, 2.

Jeremiah desired; or to avoid the trouble and snare arising from our mixing with an Assembly of treacherous and wicked men; This is no more than care and watchfulness. But when these reasons urge not, or some of like nature, but either out of *pettish* discontent, or a *mopish* reservedness, we withdraw from those aids and comforts which are necessary for our support; we do strengthen Satan's hands against us, and weaken our own.

C H A P. IV.

The Fourth Circumstance, The end wherefore Christ was led to the Wilderness. Holiness, Imployment, Privileges, Exempt not from Temptation. Of Temptations that leave not Impressions of Sin behind them. How Satan's Temptations are distinguished from the Lusts of our own Heart.

THE Fourth Circumstance was the *End*. There was no other design in the main of Christ's being led up, and into the Wilderness, but that he might be tempted. In this two things seem to be matter of equal wonder.

First, Why Christ would submit to be tempted. For this, many great and weighty reasons may be given: As

First, Thus was Christ evidenced to be the *second Adam*, and the Seed of the Woman. His being tempted, and in such a manner, doth clearly satisfy us that he was true man; and that in that nature he it was that was promised to break the Serpent's head.

Secondly, This was a fair prelude and earnest of that final conquest over Satan, and the breaking down of his power.

Thirdly, There was a more peculiar aim in God by these means of Temptation to qualify him with pity and power to help; For in that he suffered being tempted, he is able to succour them that are tempted. Heb. 2. 18. And having Experience of Temptation himself, he became a merciful High-Priest, apt to be touched with the feeling of our Infirmities.

Heb. 4. 15.

Fourthly

Fourthly, The *Consequence* of this experimental compassion in Christ, was a further reason why he submitted to be tempted, to wit, that we might have the greater *comfort and encouragement*, in the expectancy of *tender* dealing from him. Hence the Apostle, *Heb. 4. 16.* invites to *come boldly to the Throne of Grace* at any time of need.

Fifthly, A further end God seemed to have in this, *viz.* To give a signal and remarkable *Instance* to us of the *nature* of Temptations, of Satan's *Subtilty*, his *Impudency*, of the *usual* Temptations which we may expect; as also to teach us what *Weapons* are necessary for resistance; and in what *manner* we must manage them.

Secondly, It seems as strange that Satan would *undertake* a thing so unfeasible and hopeless, as the tempting of Christ. What expectation could he have to prevail against him, who was *Anointed with the Oyl of Gladness above his Fellows*? Some Answer,

First, That Satan might possibly *doubt* whether Christ were the *Son of God* or no. But the Improbability of this I shall speak of afterwards.

Secondly, Others attribute it to his *Malice*, which indeed is great, and might possibly blind him to a desperate undertaking. But,

Thirdly, We may justly apprehend, the *power of Sin* over Satan to be so great that it might *enforce* him to the bold attempt of such a wickedness. We see daily, that wicked men by the force of their own wicked Principles, are *restlessly hurried* upon Acts of Sin, though they *know* the Prohibition, and are not ignorant of the threatned Danger. Satan is as great a Slave to his own internal corrupt Principles as any. And whatsoever blind fury is stirred up in Man by the power of his lust, we may very well suppose the like in Satan.

Fourthly, There is a *Superior hand* upon the Devil, that *Sways*, *Limits*, and *Orders* him in his Temptations. He cannot tempt *when* he would; neither always *what* he would; but in his own cursed inclinations and the acting of them, he is forced to be *subservient* to God's Designs. And in this particular, (whatever might be Satan's proper End or Principle) it is evident that God carried on a Gracious Design for the *Instruction* and *Comfort* of his Children.

The End of Christ's going to the Wilderness, being that he might be tempted; if together with this, the *Holiness* and *Dignity* of Christ in respect of his *Person* and *Office*, be considered, we may note from it.

Obf. 5.

That neither height of Priviledg, nor Eminency of Employment, nor Holiness of Person, will discourage Satan from Tempting, or secure any from his Assaults. The best of men in the highest attainments may expect Temptations. Grace it self doth not exempt them.

For first, None of these Priviledges *in us*, nor Eminencies of Grace want *matter* to fix a Temptation upon. The weaknesse of the best of Men *are* such, that a Temptation is not rendred improbable, as to the Success, by their Graces: Nay, there are special *Occasions*, and *Inclinations* in them, to encourage Temptations of Pride, and Neglect. He found indeed nothing in Christ that might offer the least probability of prevalency; but in the Best of Men, in their best Estate, he can find some encouragement for his attempts.

Deut. 8. 16.

Secondly, None of us are beyond the *necessity* of such *Exercises*. It cannot be said that we need them not; or that there may not be holy ends wherefore God should not permit and order them for *our Good*. Temptations (as they are in God's disposal) are a necessary spiritual *Physick*; the design of them is to *humble us, to prove us, and to do us good in the latter End*. Nothing will work more of *Care*, Watchfulness, Diligence and Fear in a Gracious Heart, than a sence of Satan's designment against it. Nothing puts a man more to *Prayer*, breathing after God, desiring to be dissolved, and running to Christ, than the troublesome and afflictive pursuits of Satan; Nothing brings men more from the *love* of the World, and to a *delight* in the Ordinances of God, than the trouble which here abides them unavoidably from Satan. This discipline the best have need of; There are such *remainders* of Pride, and other Evils in them, that if God should not permit these *Pricks* and *Thornes* to humble them, and thereby also awaken them to laborious watchfulness; they would be careless, secure, and sadly declining. This made *Augustine* conclude that it was no way *expedient* that we should *want* Temptations; and that Christ taught us as much, when he directed us, not to pray that we should *not be tempted*, but that we might not be *led into the Power, and Prevalency of Temptation*.

Non nobis expedit esse sine tentationibus; non rogamus ut non tentemur, sed ne inducat in tentationem. *Aug. in Psal. 73.*

Thirdly,

Thirdly, The *Privileges* and Graces of the Children of God, do stir up Satan's *Pride*, *Revenge*, and *Rage* against them. And though he hath no encouragement to expect so *easy* a Conquest over these, as he hath over others, who are captivated by him at pleasure; Yet hath he encouragements to attempt them, for the singular *Use and Advantage* he makes of any *success* against them; the difficulty of the work being recompenced by the greatness of the booty. For the fall of a Child of God (especially of such as are noted above others) is as when a *Standard-bearer fainteth*; or as the fall of an Oak that bears down with it the lower Shrubs that stand near it. How the hearts of others *fail* for fear, lest they should also be overcome. How the Hearts of some grow thereby *bold* and venturesome; How a general *disgrace* and discredit thereby doth accrue to Religion, and the sincere Profession of it; are things of usual Observation. If such Men had not in them something of special *Prey* in case of Conquest, his *Pride* would not so readily carry him against the heads and chief of the People, while he seems to overlook the meaner, and weaker. Out-Houses, though more *accessible*, are not the Objects of the Thief's Design; but the Dwelling-House, though stronger Built, and *better Guarded* (because it affords hopes of richer Spoil) is usually assaulted. Neither do Pirates so much set themselves to take *Empty Vessels*, though weakly Manned; but *richly laden* Ships (though better able to make resistance) are the Ships of their desire.

First, This may be applyed for the *Encouraging* of those that *Aplic. 1.* think it *strange* that Temptations do so haunt them; Especially, that they should (in their apprehension) be *more troubled* by him, when they *fly furthest* from him. The consideration of this, will much allay these thoughts, by these Inferences which it affords:

First, There is nothing *unusual* befalls these Complainers. Satan frequently doth so to others; they cannot justly say, their case is *Singular*, or that they are alone in such disturbances; It is but what is *Common to Man*. If they urge the *uncessantness* of the Devil's Attempts; Christ and others have felt the like. If they object the peculiar *Strangeness* and *Horridness* of the Temptation: (as most unsuitable to the state of an upright Soul) Christ met with the like. He was tempted to *Self-destruction*, to *Distrust*, to *Blasphemy* it self in the highest degree.

Secondly, There is a good advantage to be made of them; they are *Preservations* from other Sins; that would otherwise grow upon us.

Tentationem
experiuntur
ac sentiunt hi,
qui ex animo
Pietati Stu-
dent. Muscu-
lus in loc.

Thirdly, These Temptations to the upright do but argue Satan's *loss of Interest* in them, and their greater *Sensibility* of the danger. The captivated Sinners complain not so much; because they are so *Inured* to Temptation, that they mind not Satan's frequent accessess. *He that studies Humility, is more sensible of a Temptation to Pride, than he that is proud.*

Secondly, this is also of use to those that are apt to be *confident* upon their Successes against Sin through Grace. Satan (they may see) will be upon them *again*; So that they must behave themselves as *Mariners*, who when they have got the Harbour, and are out of the Storm, *Mend* their Ship, and Tackling, and *prepare* again for the Sea.

Lastly, If we consider the unspotted Holiness of Christ, and his constant Integrity under these Temptations, that they left not the least of *Taint* or sinful *Impression* upon him; we may observe,

Obs. 6.

That there may be Temptations, without leaving a touch of Guilt or Impurity behind them upon the Tempted.

'Tis true, this is rare with Men, the best do seldom go down to the *Battel*, but in their very Conquests they receive some *wound*. And in those Temptations that arise from our *own* hearts, we are *never* without fault; but in such as do solely arise from Satan, there is a possibility, that the upright may so keep himself, that the *wicked one may not so touch him*, as to leave the print of his Fingers behind him.

Quest.

But the great difficulty is, how it may be known when Temptations are from *Satan*, and when from *our selves*?

Ansiv.

To Answer this, I shall lay down these conclusions.

First, The same Sins which *our own natures* would suggest to us, may also be *injected* by *Satan*. Sometime *we begin* by the forward working of our own thoughts upon *occasions* and *objects* presented to us from *without*, or from the *power* of our own *Inclination*, without the offer of external Objects, and then Satan *strikes in* with it; sometimes *Satan begins* with us, and by his injected motions endeavours to *excite* our Inclinations; So that the *same thing* may be sometime from *our selves*, and sometimes from *Satan*.

Secondly,

Secondly, There is no Sin so *vile*, but our *own heart* might possibly produce it without Satan, evil thoughts of the very worst kind, as of *Murthers, Adulteries, Thefts, False Witness, and Blasphemies*, may (as Christ speaks) be produced *naturally* from our own hearts; for *feminally* all Sins, the very greatest of all Impieties are there: So that from the *greatness* and *vileness* of the Temptation we cannot *absolutely* conclude, that it is from Satan, no more than from the *commonness* of the Temptation, or its *suitableness* to our Inclination, we can conclude *infallibly* that its first rise is from *our selves*.

Mar. 15. 19

Thirdly, There are many cases wherein it is very *difficult*, if not altogether impossible to determine, whether our *own heart*, or *Satan* gives the first life or breathing to a Temptation. Who can determine in most *ordinary* cases, when our thoughts are working upon Objects presented to our Senses, whether Satan or our own thoughts do run faster? Yea when such thoughts are not the *consequent* of any former occasion, it is a work too hard for most men to determine which of the Parents, Father, or Mother, our *own Heart*, or *Satan*, is first in the fault; they are both forward enough, and usually *joyn* hand in hand with such *readiness*; that he must have a curious Eye that can discover certainly to whom the first beginning is to be ascribed.

The difficulty is so great, that some have judged it altogether *Impossible* to give any *certain* marks by which it may be determined when they are ours, and when Satans. And indeed the discoveries laid down by some are not sufficient for a certain determination, and so far I assent, that neither the *suddenness* of such thoughts (for the motions of our own Lusts may be sudden) nor the *horridness* of the matter of them, are *sufficient* notes of distinction. That our own corrupt hearts may bring forth that which is unnatural and terrible, cannot be denied. Many of the Sins of the Heathens mentioned in *Rom. 1.* were the violent productions of Lust against natural Principles, and to ascribe these to the Devil as to the first Instigator, is more than any man hath warrant to do; Yet though it be confessed that in *some* cases it is impossible to distinguish, and that where a distinction may be made, these notes mentioned are not *fully* satisfactory, there may (I believe) be *some* cases wherein there is a possibility to *discover* when the motions are from Satan, and that by the *addition* of some *remarkable* circumstances to the forenamed marks of difference.

Capel. Tempt.
Part 1. C. 4.
§. 1.

Fourthly,

Capel. Temp.
Part I. c. 4.

Fourthly, Though it be true (which some say) that (in most cases) it is *needless* altogether to spend our time in disputing whether the motions of Sin in our minds are firstly from our selves or from Satan, our *greatest* business being rather to *resist* them, than to *difference* them; Yet there are *special* cases, wherein it is very *necessary* to find out the *true* Parent of a sinful Motion, and these are, when tender Consciences are wounded and oppressed with *violent* and *great* Temptations, as *Blasphemous Thoughts*, *Atheistical Objections*, &c. For here Satan in his furious molestations aims mainly at this, that such Afflicted and Tossed Souls should take all these Thoughts which are *obtruded* upon their Imaginations, to be the *Issue* of their *own* Heart. As *Josephs* Steward hid the Cup in *Benjamins* Sack, that it might be a ground of accusation against him: so doth the Devil first *oppress* them with such Thoughts, and then *accuseth* them of all that Villany and Wickedness, the Motions whereof he had with such Importunity forced upon them; and so apt are the afflicted to *comply* with Accusations against themselves, that they *believe* it is so, and from thence conclude that they are given up of God, hardened as *Pharaoh*, that they have sinned against the *Holy Ghost*, and finally that there is no hope of mercy for them. All this befalls them from their *Ignorance* of Satans dealings; and here is their *great* need to *distinguish* Satans Malice from their guilt.

Fifthly, Setting aside *ordinary* Temptations, wherein it is neither so *possible*, nor so *material* to busy our selves to find out whether they are Satan's or ours in *extraordinary* Temptations (such as have been now instanced); we may discover if they proceed from Satan (though not simply from the *matter* of them, not from the *suddenness* and *independency* of them, yet) from a due consideration of their *nature* and *manner* of proceeding, compared with the present temper and disposition of our heart As

First, When *unusual* Temptations *intrude* upon us with an *high Impetuosity* and Violence, while our *Thoughts* are *otherwise* concerned and taken up. Temptations more *agreeable* to our Inclination, though *suddenly* arising from Objects and occasions presented, and gradually proceeding, after the manner of the working of natural Passions, may *throng* in amidst other Thoughts, or
 Illæ plerumque suggerunt, quæ naturæ gratiora, idque placide & gradatim, ita ut mens sui compos maneat in ipso æstu, hæ autem impetu plusquam humano irruentes, fulguris instar, ocyus quam solent passionēs dianoeticæ, &c. *Arrowsmith. Tract. 1. lib. 2. c. 7. §. 6.*

Actions

Actions that have no *tendency* that way, and yet we cannot so clearly accuse Satan for them : but when things that have not the *encouragement* of our *Affections* are by a *sudden* violence enforced upon us, while we are otherwise concerned, we may justly suspect Satan's hand to be in them.

Secondly, While such things are born in upon us, against the *actual* loathing, *strenuous* reluctancy, and *high* complaining of the Soul, when the Mind is filled with *borrow* and the Body with *trembling* at the presence of such Thoughts. Sins that owe their first *original* to our selves, may indeed be *resisted* upon their first rising up in our Mind ; and though a Sanctified Heart doth truly *loath* them, yet are they not without some *lower* degree of tickling delight upon the Affections for the Flesh (in those cases) presently *riseth* up with its *lustings* for the sinful Motion : but when such unnatural Temptations are from Satan, their first appearance to the mind is an horror without any *sensible* working of *Inclination* towards them ; and the greatness of the Soul's disquiet doth shew, that it hath met with that which the Affections look not on with any amicable compliance.

Horrore sui si
implent ani-
mum, ut tan-
tum non spectus
ipsum expecto-
rare videantur,
dum ea perpeti-
tim dictitari
sentit, & dolet,
ad quoque
presentiam,
natura vel de-
pravatissima
contremiscet.
idem. ibid.

Thirdly, Our Hearts may bring forth that which is *unnatural* in it self, and may give rise to a Temptation that would be horrid to the thoughts of other men, but that it should of its own accord (without a Tempter) on a *sudden* bring forth that which is *directly* contrary to its *present* Light, Reason, or Inclination ; As for a man to be haunted with thoughts of Atheism, while he is under firm persuasions that there is a God ; or of Blasphemy, while he is under designs of honouring him, is as unimaginable, as that our thoughts should of themselves *contrive* our Death, while we are most *Solicitous* for our Life ; or that our thoughts should soberly tell us it is Night, when we see the Sun shine. Temptations that are *contrary to the present state, posture, light, and disposition of the Soul, are Satans*. They are so unnatural, as to its present frame, that the production of them must be from some other agent.

Fourthly, Much more evident is it that such proceed from Satan, when they are of *long continuance* and *constant* Trouble, when they so incessantly beat upon the Mind, that it hath no rest from them, and yet is under greivous perplexities and anxieties of mind about them.

Applic.

The Consideration of this is of great use to those that suffer under the violent hurries of strange Temptations.

Aliud est tentari, aliud tentationem recipere. Tentari & non in tentationem ferri non est malum. *Aug. de bono persever. l. 2. c. 6.* First, In that sometime they can justly complain of the *Affliction* of such Temptation, when they have no reason to charge it upon themselves as their *Sin*. 'Tis one thing to be *tempted*, and another to *Consent* or *Comply*; to be *tempted*, and not to be brought into *Temptation*, is not *Evil*. Satan only Barks when he Sug-
gests, but he then Bites and Wounds when he draws us to consent.

Mordet Satan cum ad consensum trahit, latrat solum cum suggerit. *Bernard.*

Secondly, That not only the *Sin*, but the *Degree* also (by just Consequence) is to be measured by the *Consent* of the Heart, if we consent not, the *Sin* is not ours, and the less degree of consent we give, the less is in the *Sin*.

CHAP.

MATTH. 4. 2.

*And when he had Fasted forty days and forty nights,
he was afterwards an hungred.*

CHAP. V.

*Of Christs Fast, with the Design thereof. Of Satans
tempting in an Invisible way. Of his incessant Importuni-
ties, and how he flies when resisted. Of inward Tempta-
tions, with outward Afflictions. Several advantages Sa-
tan hath by tempting in Affliction.*

I Am next to explain the *Fast* of Christ, the End and Design whereof (because 'tis not expressly mentioned) is variously conjectured; Not to insist in this Discourse, which is designed for Practice, on the Controversy about the Quadregesimal Fast, that which I shall first consider, is the Opinion of *Musculus*, who (upon this ground that his *Fast* was not the *Principal* thing, for which the Spirit led him into the Wilderness, for he was led not to *Fast*, but to be *tempted*, thereupon) concludes, that this was only a *consequent* of his Solitary condition in the Wilderness, and no other thing than what befel *Moses* and *Elias*, who being engaged by God to attend him in such a Service where the ordinary means of the Support of life were wanting, were therefore kept alive by him in an *Extraordinary* way without them: thus he thinks the Fasting was not (at least principally) designed, but that he being to undergo a Temptation in a desolate Wilderness where he had no Meat to Eat, there God restrained his hunger, so that he neither desired nor needed any. If we acquiesce in this, it will afford this Doctrine.

Musculus in loc.

Doct. I.

That when God leads forth his Children to such Services as shall unavoidably deprive them of the ordinary means of help or supply, There God is engaged to give extraordinary Support, and his People may expect it accordingly.

This is a great Truth in it self, and a great and necessary Encouragement to all the Children of God that are called out to Straits ; But I shall not insist on this as the Genuine product of this Fast.

If we look further amongst *Protestant Divines* ; we shall observe it taken for granted, that Christ fasted upon Design, and this is generally reduced to those two heads.

First, either for *Instruction* ; as to shew that he was *God*, by *Fasting so long*, and that under the *trouble* of molesting and disquieting Temptations ; whereas the Fasts of like date in *Moses* or *Elias* were accompanied with the *quiet* repose of their thoughts : Or to shew that he was *Man*, in that he really felt the *natural* infirmities of the humane nature, in being *hungry* : Or to teach us the *usefulness* of Fasting in the general, when fit occasions invite us there-to. Or,

Vid. *Lightfoot*
Harm. in loc.

Secondly, For *Confirmation* of his Doctrine, to put an Honour and Dignity upon his *Employment* ; as *Elias* Fasted at the *restoring* of Prophecy, and at the reformation ; as *Moses* Fasted at the *Writing* of the Law : So Christ *began* the Gospel of the Kingdom with *fasting*. However that these things cannot be spoken against, being Conclusions warrantably deduceable from this Act of Christs ; yet these seem not (in my apprehension) to come fully up to the proper end of this undertaking of his ; which seems not obscurely to be laid before us, in that Passage of *Luke 4. 2.* *being forty days tempted of the Devil, and in those days he did eat nothing* : where we see that his being *tempted forty days* was the *principal* thing, and that his *Fasting* had a plain reference and respect to his Temptation, Thus far (I suppose) we may be secure, that we have the design in the general, that his Fasting was in order to his Temptation. But then whether this was designed as an *occasion* of the Temptations, or as a *remedy* against them, 'tis not so easy to determine. That one of those (at least) was intended, cannot be denied by those that will grant that his Fast related to the Combat ; and it seems not to labour of any *repugnancy* or absurdity, if we say that tis possible that *both* these ends might be aimed at, and accordingly

ingly I shall proceed to observe upon them. There are only some other things to be first dispatched out of the way : As

The *continuance* of the Fast, why it was forty days, neither more nor less. Though some adventure to give reasons for it, not only *Papists* (who according to their wont, are ridiculous and trifling in this matter) but also *Protestants*, supposing that some regard (was or ought to be) had to his *fulfilling* the times of the *Fasts* of *Moses* and *Elias* ; Yet I think 'tis neither pertinent nor safe to determine any thing about it, only it observes to us that the continuance of this was a considerable time.

We are more concerned to enquire whether Christ was under any *conflict* of Temptation *all that time* : which though some deny, lest they should favour a seeming contradiction among the *Evangelists*, yet the words of *Luke* are so express, [*being forty days tempted of the Devil*] that no tollerable Evasion can be found to cast these Temptations to the end of the forty days ; for he tells us, he was not only tempted *after* the *Expiration* of the forty days, but that he was tempted *during* the continuance of the forty days beside ; only there was a difference in the *Kinds* of these Temptations in regard of the *way* wherein Satan managed them, and this also is fully set down by *Matth.* [*And when the Tempter came to him,*] which with the other Expression of *Luke* compared, shews us, that *during* the space of the forty days Satan *tempted* Christ, and yet *came not to him till afterward*, that is, he managed those Temptations in an Invisible way. Hence we may note,

That Satan doth usually tempt in an Invisible way and manner. Doct. 2.
To Explain this a little, I shall Evidence it by a few Considerations. As,

First, That he hath a hand in all Sins first or last, and then it must needs be in an *Invisible* way, his work is to tempt, to go about, laying Snares to draw men to Sin. *Wicked Men are of their Father the Devil*, and do his Works. Carnal desires are his *Lusts* ; giving way to Anger, is *giving place to the Devil*, and resisting of Sin is called in the General, *a resisting of the Devil* ; &c. In all this work of Satan, men do not see him ; when he puts evil Motions into their Hearts they do not perceive him, and therefore doth he his work in an Invisible way.

Secondly, We have sufficient discoveries of these *private* Paths of his : for (1.) Some time he tempts by *friends*, he tempted *Job* by his Wife, *Christ* by *Peter*. (2.) Sometime by *External* Ob-

jects, as he drew out *Achans* Covetousness, and *Davids* uncleanness by the Eye. (3.) Sometime by *Injecting* Thoughts and Motions to our Mind. (4.) Sometime by exercising an *Invisible Power* upon our Bodies, in stirring up the humors thereof, to provoke to Passion or Excessive Mirth. All these ways (of which I have discoursed before more largely) are Secret and Invisible, and by such as these he most usually tempts.

Thirdly, The Wiles, Depths, Secrets and Devices of Satan, which the Scripture tells us are his most familiar Ways and Courses, they in their own nature imply a studied or designed *secrecy* and *Imperceptibility*.

Fourthly, He hath peculiar *Reasons* of Policy for his Invisible way of dealing; for the *less visible* he is, the *less suspicious* are his Designs, and consequently the *less frightful*, and more taking. By this way he insinuates himself so into our Bosoms, that he gets a *party in us* against our selves, *before* we are aware; whereas in vain (he knows) he should spread his *Net*, if his Designs and Enmity were *discovered* to us.

Applic.

This must teach us to *suspect* Satan where we see him not, and so to converse with Objects and Occasions as still fearing that there may be *Anguis in herba*, a secret Snare laid for us to intrap us at unawares.

If we again cast our Eyes upon what hath been said, that Christ was tempted *all the Forty days*, It will then give us this Observation.

Obf. 3.

That Satan is sometime Incessant in Temptations, and sets upon us with continued Importunities.

Here we may note a distinction of Temptations (besides that of Invisible and Visible, of which I have spoken) that some are *movable* and *short fits*, and as it were *skirmishes*, in which he stays not long, and others are more *fixed* and durable, we may call them *Solemn* Temptations, in which Satan doth as it were *pitch* down his Tents, and doth manage a long *Siege* against us. Of these last sort is this Observation.

2 Cor. 12. 8.
Gen. 39. 10.

Thus he tempted *Paul*, continuing his Assault for some time before he departed. Thus also he dealt with *Joseph* who was solicited day by day for a long time together. Of these I shall note a few things. As,

First, Such Temptations are not without a *special Commission*. He cannot indeed tempt at all without leave, but in the ordinary course

course of his Temptations he hath a *general* Commission under such *restraints* and limitations as pleaseth the most High to put upon him, but in these he must have a *Special* Order, as we see in *Job's* Case.

Secondly, Such Temptations have also a *Special Ground*. Either the present *State* and Posture of our Condition is such as Satan apprehends highly *advantageous* for his design, and therefore he desires to have the *winnowing* of us at *such* a Season ; or there are more than *ordinary Dispositions* and Inclinations in our heart to what we are directly tempted to, or to *some other* consequent design : these animate and encourage him to high resolves of prosecuting us more closely, upon an expectation that a continued Sollicitation is most likely to prevail at the long run.

Thirdly, It is possible that such Temptations may *stand* out against the Endeavours of *many* Prayers, and that we shall find they are not so easily shaken off as the *Viper* that was upon *Paul's* hand. *Paul* (2 Cor. 12. 8.) prayed *thrice* against the Messenger of Satan, that is, (as *Estius* and others interpret) he Prayed *often* and fervently, and yet it departed not.

Fourthly, Such Temptations give *no rest* nor intermission, men are haunted and dogged by them, what way soever they go, they still hear the same things, and cannot command their thoughts to give an exclusion to his Motions, but still by *renewed* disputes and arguings, or by *clamorous* Importunities, they are vexed and tormented : which surely shews an high degree of earnestness and Impudency in Satan.

Fifthly, These are consequently very *burdensome*, exceeding *Irkesome* and *Tiresome* to us. *Paul* calls them *Buffetings*, for their trouble and molestation. Satan so molested *Job* in his Affliction by inward accusations and troubles of terror, that as an *overwearied* man he cries out he had no quiet, and that he was disappointed of his hope of ease, in sleep, because he was then *fear'd with dreams and terrified with Visions*.

Sixthly, These are also upon a special design *on God's part*, either to *find us work*, and to keep us doing, or to *prevent* Sin and Miscarriage ; to *keep down* our pride, lest we should be *exalted above measure* ; to *awaken* us from Slothfulness and Security, lest we should *settle upon our Lees* ; or to be an *occasion* of his Grace, and an *Evidence* of his Power in our preservation, satisfying us and others, that in the greatest Shocks of our Spiritual Battel, his Grace *is*

is sufficient for us. Upon these, and such like designs as these, doth the most wise God permit it.

Seventhly, Satan doth not attempt Temptations of this kind but upon a *special design*, and that either because he hopes by a violent and *pertinacious Impetuosity* at length to prevail, or that he would *please* himself to molest us; for surely the crys and complainings of Gods Children are Musick in his Ears; or at least, upon a design to *discourage* us in our Services, and to make way for other Temptations of *Murmuring, Blasphemy, Despair, &c.* Which are as a Reserve or Ambushment laid in wait for us. The Inferences from hence are these two.

Applic. I.

That the Children of God under such Temptations may be encouraged under a *patient expectation*, by considering that Christ did undergo the *like Assaults* from Satan: 'tis in it self tedious and disheartning, but they may see,

First, That this way of trouble is *usual*, and that to the *best*, and therefore they should not faint under it.

1 Cor. 10. 13.

Secondly, That Grace is *sufficient* to preserve from the *prevalency* of the most earnest Temptations, even there, where our Heavenly Father thinks it not fit to *preserve* us from the *trouble* of them. When *Paul* gives the highest Security that the Faithfulness of God can afford, that Temptations shall not be above *Strength*, or the Ability that shall be given them; he tells them they are not to expect always such aids as shall presently *drive away* the Temptation that it must immediately *Vanish*; or that their Temptations shall become *light and contemptible*, but that Gods Faithfulness will be no further engaged in the General, than (1.) to make their Temptations tolerable, that *they may be able to bear them* though not without much to do. (2.) That the *way of Escape* shall be *concurrent* with the *continuance* of the Temptation, that though the Temptation abide, yet we shall be aided under it. (3.) That yet he is as careful of our help in Temptations, as he is ready to commissionate them, when need requires, his resolves that we should be tempted, and his resolves that we should be succoured, they bear the same date. *With the Temptation be will make a way to escape.*

Thirdly, That such Temptations do not argue (1.) Either a *likelihood* much less a *necessity* that they should prevail; nor (2.) any *want* of care and love in God; nor (3.) do they *always* evidence a *more than ordinary* proneness and Inclination in us; for Christ (who was most averse to the least of Sin, who was highest in God's love, against

against whom there was no possibility he should prevail, yet) was thus tempted.

Secondly, In such continued Violences, it will concern us to *Applic. 2.* make *Stout* Resistances, according to the Counsel of *Jam. 4. 7. Resist the Devil, and he will fly.*

Object. But I have done so, and yet the Temptation is the *Object.* same, and still continues?

Ans. First, 'Tis not enough to *resist*, but we must *continue* to *Ans. 1.* do so. Some make *limited* resistances, as besieged Persons, that set a time for their holding out, and then if they be not relieved at that time, they yield; but we must resolve a *perpetual resistance*, as long as the Temptation *lasts*; when one hand is beaten off, we must hold by another; when both are beaten off, we must (as it were) hold by our Teeth.

Secondly, In a faithful resistance, we may *cast* the whole matter *upon God*, and engage him in the Quarrel, as *David*; *I will say unto God, why hast thou forsaken me?* &c.

Object. But how is it consistent with Truth that the Temptation should continue, when *James* tells us, that Satan *will fly* upon Resistance?

Ans. 1. It may be, the Resistance is not as it ought, and so *Ans. 1.* the blame is ours; If we be not *serious*, (as some who defie the Devil in words, and resist him by crossing themselves, things which doubtless the Devil laughs at) or if in the *Confidence* of a presumptuous *Bravado*, or if not with that *Humility* and Care that is requisite, It will be no wonder if he depart not.

Secondly, He doth *fly* at every resistance *more or less*, he doth give back, and is discouraged, and is a loser by every Opposition.

Thirdly, Though the Scripture say that he shall *flie*, (that is, sooner or later) yet it doth not say, that he shall do so *Immediately* (though most usually he doth so, where he is peremptorily rejected) but in some Cases time must be allowed, for the Devil (as it is in *Chrysostom's* Comparifon) stands like a *Fawning Dog* scratching and waving his Tail, and if any thing be given him, it makes him importunate for more; yet though we give him nothing, we cannot expect that the first or second denial should make him cease his trouble; as he hath been encouraged by former *Compliances*, so will he not be discouraged, but with *many* and *continued* denials.

Lightfoot
Harm. in loc.
Obs. 4.

If we consider the *Fast* of Christ, as an *occasion* designed by God for an *advantage* to the Temptation, and then look upon his condition in the Wilderness being under *hazards* from wild Beasts, in want of necessaries, and without a *possibility* of supplies in an usual way, and also under the *discomforts* of Cold and long Nights (for according to the conjectures of some this was about our *October* and *November*) Then we may observe,

That 'tis Satans way, to second outward Distresses and Afflictions with inward Temptations. We see the like carriage of Satan, toward *Job*. His Affliction was followed with many Temptations, all his Friends, in urging him with Hypocrisy, were no other than parties to Satans Design, though they knew it not apparently; his Wife is set on by the Tempter, (as the Serpent against Eve) to provoke him to curse God and die. Besides all this, who-soever shall consider, what inward workings of Heart, Spiritual trouble and conflict, his words frequently express: they will quickly find, that when God put *Job* into Satans hand, under that only limitation of not touching his Life, he gave Satan a Liberty to pursue him with inward Temptations, as well as outward Vexations. When *Israel* was pinched with the straits of the Wilderness, Satan was most busy with them, to put them upon Distrust, Murmuring, Revolt, disobedient Oppositions, Idolatry, and what not? *David* gives in his experience to confirm this Truth, he never met with outward Troubles, but he had also inward Temptations with them, as Fretting, Disquiet, sad Apprehensions of Gods Wrath, Hast, Distrust, Fear, &c. As the relation of his several straits do testify. And besides these, the generality of Gods Children find it so, outward Afflictions seldom pass alone; when they have frightings without, they have fears within usually; seldom have they a Sickness, or meet with a sad Providence, but they have Satan busy with their Souls, molesting their Peace, or endeavouring to ensnare them. Thus their Feet are never in the Stocks, but the Iron enters into their Soul. And for this reason is it, that outward Afflictions and Troubles are called Temptations in Scripture, because Temptations usually accompany them, and they are indeed the Solemn Seasons, that Satan desires to improve for that end; and for that is it that *Luke* expresseth that which we translate, a time of Temptation, by *καιρός πειρασμός*, which signifies an occasion or opportunity of Temptation.

Luk. 8. 13.
1 Pet. 1. 6.
2 Pet. 2. 9.

The Temptations that Satan drives on, upon the advantage of an Afflicted Estate ; are these.

First, To drive men upon *Impatient outbreakings* against God, as the *Israelites* in the *Wilderness*, turn upon *Moses* with this, *Hast thou brought us into the Wilderness to slay us ?* To this tended *Job's* Temptation by his Wife, *Curse God and die*, as 'tis in our Translation, which cannot in any wise admit of the excuse, that *Beza* makes for her, as if she gave wholesome advice, *to die, blessing of God* ; because he *reproves* her sharply, as having spoken *foolishly* and wickedly ; but at best, 'tis an Ironical Scoff at *Job's* Integrity, *Dost thou bless God while thou art killed by his displeasure ?* if it be not a direct suggestion of revengeful despite. At such times Men are too apt to entertain cruel thoughts of God, and sadly reflective upon his Mercy or Justice.

Secondly, In this posture of Affliction he strives to put them upon *direful conclusions* against themselves, as if God called solemnly their *Sin* to remembrance, and that they are *forsaken* of God, and marked out for destruction ; the pledg and earnest whereof, they take these troubles to be. We may observe that *David's* Afflictions awakened his Conscience, to object guilt and miscarriage, so that he is as earnest to deprecate the marking and remembrance of his Sin, as he is to pray against his troubles. For this see *Psal.* 25. 6, 7.

Psal. 38. 1, 4.

Thirdly, He pusheth them usually upon *contempt of Religion*, and abandoning the ways of God : We are too apt to blame Religion for all our Troubles ; and as we expect that our owning the ways of God should secure us from outward Affliction, so when we find it otherwise, we are too forward to say, *we have washed our hands in vain*, &c.

Fourthly, The Sin of *Distrust* is another evil that he drives at ; he would have Men conclude that God *cannot*, or *will not* deliver. *Can God prepare a Table in the Wilderness ?* said the *Israelites*, by the power of Temptation, when they were distressed.

Fifthly, Another Evil aimed at in such a case, is, to put us upon *indirect Courses* and ways to escape from our Troubles. *Saul* went to the Witch of *Endor*, when God answered him not. Distresses naturally prompt such things, and a little Temptation makes us comply, as is noted by the wise Mens desire, Give me not poverty, lest I put out my Hand and Steal ; Distresses of Poverty put men upon Theft and unlawful ways.

*Flectere si ne-
queo Superos,
&c.*

The Reasons of Satans tempting the Afflicted are these.

First, That outward Afflictions are a *load* and burthen ; this gives a probability, that his deligns may the better take place. 'Tis easy to *overthrow* those that are *bowed down*, to *break* those that are *bruised*, to *master* those that are *weary* and *weak-banded*.

Secondly, An Afflicted Estate is a *Temptation of it self*, and naturally dictates evil things : It is half of his design brought to his hand, it affords variety of matter for a *Temptation* to work on.

Thirdly, Such a Condition strongly *backs* a *Temptation*, and furnisheth many Arguments for a prevalency ; for Troubles are *serious* things, they speak to the Heart, and what they speak, they speak *fiercely* ; they represent things *otherwise*, than *common* discovery can do, and for the most part, they shew an Ingenuity in *multiplying* Fears, and *aggravating* Hazard, and *ascertaining* suspected Events, so that Satan can scarce desire a fairer Hit, than what these offer him.

Job 3: 23.

Fourthly, They also give him the advantage of *darkness* ; for to such, their *way is hid*, and God hath hedged them in, they neither know *where they are* ; whether their trouble by a *chastisement* of Sin, or for *Trial*, or for *prevention* of miscarriage, or to *make way* for more comfortable manifestations ; and as little know they *how to behave themselves* in their Trouble ; or *how* and *when* to get out of it. In such groping uncertainties, 'tis scarce possible, but they should be put wrong.

Job 4: 5.

Fifthly, An Afflicted condition brings on *weakness* and *Indisposition* to duty, it makes the hands weak, and the Knees feeble ; This made *Job* to faint, this dried up *Davids* Strength. The first Assault of an Affliction doth stound the Soul, and put it into such a confusion, that *hope* turns back, and *Faith* is to seek, and every *Grace* so out of order, that a man shall be unable to do any thing of duty, in a comfortable manner.

Job 9. 16.

Sixthly, In this case Men are apt to conclude their *Prayers are not heard* : *I cry in the day time and thou bearest not*, says *David*. *Hath the Lord forgotten to be Gracious* ? And with such seeming probability is this urged upon us by Affliction, that *Job* professeth, he could not believe his own Sence and Knowledg in such a case. *If I had called, and he had answered me, yet would I not believe that he had hearkened unto my Voice.*

Seventhly,

Seventhly, Afflictions strongly fix Guilt upon us, and represent God Searching out our Iniquities, and Enquiring after our Sin. Job 10. 6.

Eightly, They *Imbitter* the Spirit, and beget Impressions upon the mind, of very hard thoughts of God.

Ninthly, They violently push Men on to speak *unadvisedly*: there is such a swelling *Ferment* of the old *leaven* of Impatience and Distrust in the Mind, that 'tis matter of pain and difficulty to be silent, *their belly is as Wine that hath no vent; It is ready to burst like New Bottles*; and they are *weary with forbearing*, and cannot stay, and must speak *let come on them what will*. Job 32. 19.

All these advantages doth an Afflicted Condition bring to Satan; and who can think that he who is so Studious of our ruine, will be willing to miss so fair an opportunity?

First, This must teach us to have a *watchful* Eye over *Affliction*, though at all times we must expect Satans Stratagems, yet in Troubles especially prepare for them; according to the wise Mans advice, *in a day of adversity, consider*. *Aplic. I.*

Secondly, Seeing Satan takes advantage of the *sharp humours* of Impatience and Distrust, we must be particularly careful, not to touch too much upon the *harshness* of our Troubles, because this is that that sets fretting and distracting thoughts on work. Afflictions (like the Pillar of the Cloud and Fire in the Wilderness) have a *Light* and *Darkness*, and accordingly these that converse with the *dark side* of Troubles, *Invenome* their Imaginations, and *Poyson* their Thoughts with *dark and hideous conclusions*, and in a word, draw forth nothing but the *Wormwood* and the *Gall*; whereas those that Study and view the *light side* of them, are full of *praise* and *admiration*, for the gracious *mixture's*, comfortable *mitigations*, encouraging *Supports*, &c. which they observe. 'Tis Wisdom then to keep upon the right side of them.

Though it be the design of God to turn the *dark side* of the Cloud to us, Yet may we have a *competent Light* to guide us, if we would *improve* it; when the *Sun* is set, the *Moon* may be up. Nay 'tis our duty to strive to *recover* the right side of the Cloud; He *hides* that we may *seek*.

If this *Faith* of Christs be consider'd as a *remedy* against Temptations, then may we observe; *That Solemn Temptations are to be resisted with Fastings and Prayer*. Of this I shall forbear to speak, till I come to speak of Christs answer, and the repulse of Satan.

MATTH. 4. 3.

And when the Tempter came to him, he said, If thou be the Son of God, command that these Stones be made Bread.

CHAP. VI.

That Christs Temptations were real and not in Vision ; that Temptation is Satans employment, with the Evidences and Instances thereof. Of Satans tempting Visibly, with the Reasons thereof.

NEXT follows a particular Account of those more Eminent Temptations wherewith Christ was Assaulted by Satan. before I speak of these, I must necessarily remove this Stumbling-Block out of the way, (*viz.*) whether Christ was *really* tempted, or only in a *Vision*. That this was but visionary, hath been supposed; not only by some, whose conceits in other things, might justly render their Supposals in this matter less worthy of a serious consideration. But also by very grave and serious men, whose reasons notwithstanding are not of that weight, as to sway us against the *Letter* and *History* of these Temptations: which give us a full account of these things as *really* transacted, without the least *hint* of understanding them as done only in a *Vision*. For,

First, 'Tis a dangerous thing to depart from the *literal Sense* of what is historically related; If we take such a Liberty, we may as well understand other *Historical* Passages after the *same rate*, and so bring the History not only of Christs Suffering to a *visionary* and *Phantastical* Cross, but also of all the new Testament to a very nothing.

Hobs Leviathan c. 45. p. 354.

Calvin. Scultetus.

Teneson. Hobs Creed. Exam. p. 65.

Secondly

Secondly, The *Circumstances* of the Temptation are so particularly set down; as the Devils *coming* to him, *leaving* him, *taking* him to the Temple, &c. That if we may expect in any thing to secure our selves from a visionary Supposition, we may do it in this History. *Sp. anhem dub. Evan. in loc.*

Thirdly, This Imagination doth wholly *enervate* and make void the very end and *design* of Christs being *tempted*: for where were the Glory of this *Victory* over Satan, if it were only a visionary Temptation, and a visionary Conquest? or where were the *comfort* and encouragement which Believers (from the *Apostles* Authority, *Heb.* 2.18. & 4.16.) might reap from this, that Christ imagined himself to be tempted, when really he was not so? Nay how impossible is it, to make that expression of the Apostle, [*he was tempted in all points like as we are,*] to agree to an imaginary Temptation? except we also say, that we are only tempted *visionarily* and not really?

Fourthly, Neither is it a plea of any value against this Truth, that it seems to *derogate* too much from the *Honour* and Authority of our Saviour, that Satan should so impudently *assault* him, with Temptations to *worship* him, and should carry him at pleasure from place to place; when we find that he *voluntarily* submitted to *higher Indignities* from Satans Instruments, and *turned not away his Cheek* from those that *smote* him, *spit* upon him, and contumeliously *mocked* him, and at last submitted to *Death*, even the death of the Cross. *Non mirum est Christum premisisse se circumducta Diabolus, qui permisit se a Membris suis Crucifigi. Gregorius.*

As for those Objections from *πτερυγοειπς*, the *Pinnacle of the Temple*, upon which *Scultetus* thinks it was impossible for Christ to stand; As also the Objection of the *impossibility* to shew the *Kingsdoms* of the World from any *Mountain*: I shall answer them in their proper place, in the mean time I shall return to the Verse in hand, in which I shall first pitch upon the general *proæmium*, or Introduction to these special Temptations, which is this, *The Tempter came to him.*

In this we are to take notice of the *Name* given to Satan; and also the *Way* and *Manner* of the *Assault*, in that Expression, *he came to him.*

There are *three* distinct Names given to him in these Temptations. (1.) His Name *Satan*; shews his *Malice* and *Fury*, which is the Ground and Fountain whence all that Trouble proceeds, which we meet with from him. (2.) He is stiled the *Tempter*, and that

that signifies to us, how he *puts forth* this Malice, his Way and Exercise, in the exerting of it. (3.) He is called the *Devil* or *Accuser*, expressing thereby the End and Issue of all. From this Name then here given, we may observe,

Obs. I. First, *That it is Satans Work and Employment to tempt Men.* We need not here Dispute, whether it be proper to Satan to tempt, that is, *an soli, & semper competat*, whether it agree to him only, and always, which some indeed affirm in such a Sense as this, that *Aquinas Sum.* Part 1. Q 114. Men do tempt Men as *Satans Instruments*, the *World* tempts as it is the *Object*, and *Matter* of Temptations; but *Satan* tempts as the proper *Author* and *Engineer* of Temptations. Others there are that think, that Men can, and do properly tempt themselves, according to *Jam. 1. Every Man is tempted, when he is drawn away of his own Lust*; But the Question is altogether needless as to us, though we and others may be true and proper Tempters, yet this hindereth not but that it is most true, that Satan makes Temptation his very *Work and Business*. And therefore not only here, but in *1 Thes. 3. 5.* The Devil is described by his *Employment*; *Lest by any means the Tempter* (or he that tempteth) *bath tempted you*: which the ordinary *Gloss* doth thus explain, *Diabolus, cuius est Officium tentare.* This Name then is put upon Satan $\omega\delta\lambda\epsilon\gamma\omega\chi\mu$ by way of *Eminency*. Implying (1.) That though there be never so many Tempters, yet Satan is the *chief*. (2.) That he makes Temptation his *proper Employment*.

That Satan doth so, I shall evidence by these few Notes.

First, Temptation is in it self a *Business* and *Work*. For if we consider either the *Work* of any one Temptation (where Satan is oft put to it, after *Suggestion* to *perswade*, and after *perswasion* to *instigate* and *provoke*;) or if we consider what *Furniture*, *Tools*, *Means*, and *Instruments* are requisite, and what it may *cost* to bring all things together into *fit order* and *method*; or if we think of the *various* ways and manners of temptation; That some are *mediate*, some *immediate*; some *inward*, some *outward*; some *moveable*, some *fixed* and *solemn*; some *intiments* to *Evil*, some *affrightments* from *Duty*, others *invasions* of our peace and joy; or lastly, if we call to mind, what *Study*, what *Art*, what *fetches* and *contrivances* the Devil is sometimes put upon, we shall easily see, that it keeps him doing, and that *he eats not the bread of Idleness* that hath that *Employment* to follow.

Secondly,

Secondly, Satan gives up himself unto it, is wholly in it, he walks to and fro, goes about seeking advantages of this nature, compasseth Sea and Land to Proselyte men to his Slavery, useth all means, upon all men, at all times, with all diligence; Hence was it, that Latimer (in his homely way of speaking) called him, a busy Bishop in his Diocese, and excited the sluggish to learn laboriousness of the Devil.

Thirdly, He takes a delight in it, not only from a natural propensity, which his fall put upon him, whereby he cannot but tempt; as an evil Tree cannot but bring forth evil Fruits: But also from the power of an habit acquired by long exercise, which is accompanied with some kind of pleasure; and further, whatever pleasure may be supposed to arise from revengeful Pride or companionship in evil, he hath of that in full measure, pressed down, and running over.

Solamen miseris, &c.

Fourthly, All other things in Satan, or in his indeavours, have either a subserviency, or some way or other a reference and respect to Temptation. His Power, Wisdom, Malice, and other infernal Qualifications, render him able to tempt; his Labour and Diligence in other things are but the work of one that prepares Materials and Occasions; his other business of accusing, affrighting, destroying, tormenting, are but the ends and improvements of tempting.

Fifthly, He cares not how it goes on, so that it go on; as a Man that designs to be rich, cares not how he gets it; which shews, that tempting in general is his design. Of this we have many Instances, as (1.) he stick not to lie and dissemble, he will tell them of the Kingdoms of the World, and the Glory of them; and a thousand fair promises which he never intends. (2.) He will tempt for a small matter, if he can but gain a little, or but molest us, yet he will be doing. (3.) He will not give over for a foil or disappointment. (4.) He is not ashamed to tempt contradictory things, he tempted Christ against the work of Redemption, Master spare thy self. He tempted Judas to further it in betraying him. (5.) Any Temptation that he sees will hold, he takes up with; hence is it that he tempts not the Jews now to Idolatry, because he hath them fast in another snare, being strongly led to an opposition and contempt of Christ. (6.) He will sometime tempt where he hath not probability to prevail, even against hope. Thus he tempted Christ and Paul.

Applic.

The use of the Observation is this : If it be his *business* to tempt, it must be our work to *resist*.

First, To resist is a *labour*, 'tis not an idle formality, consisting in words of defiance, or a few ridiculous *Crossings*, and sprinklings of *Holy Water*, or *spitting* at the name of him, as Ignorant People are wont to do.

Secondly, We must *give up* our selves to this work, always fighting and opposing.

Thirdly, It will be necessary to make use of all *helps*, as Prayer, Fasting, the Counsel and Support of Holy and Experienced Men.

Neh. 13. 16.

Fourthly, We must also cast off all *hinderances*, whatsoever in us is apt to take fire, or give advantage, must be laid off; as *Pride* (which doth prognosticate a fall) and *Security*, which betrays the best; or *Presumption*, which provokes God to leave those of highest attainments.

Secondly, In this general *Introduction*, we may cast our Eye, upon the *way* and *manner* of the Assault; when 'tis said, the *Tempter came unto him*, we are unavoidably forced to suppose, *another* manner of coming, than that whereby he tempted him for *forty days* together. And when we call to mind, that at his coming here mentioned, he *carried* Christ to the *Temple*, and from thence to a high *Mountain*, and there propounded himself an Object of *Worship*; we can imagine no less, than that Satan here came *visibly* to him; but in what shape or manner of Appearance, it is altogether uncertain, though 'tis most probable, it was not in the form of a *Brute*, but in some lustre of Majesty or Glory, as an *Angel*; because a *deformed*, or base appearance, had been *unsuitable* to the Boast of giving the *Kingdoms* of the World, or to his desire that Christ should *fall down and worship him*. Hence we may observe:

Obs. 2.

That Satan sometimes tempts in a visible Appearance, and by Voice.

Discat. in loc.

First, The possibility of this, is evident from the *Apparitions* of Angels. Satan is still an Angel, and there is nothing of a *natural Incapacity* in him as to an outward *Appearance* to our Eyes and Sences, more than in glorify'd Spirits.

Secondly, In the *first* Temptation he did no less, when he used the *Serpent*, as a Trunc to speak through, and an Instrument to act by; In *possessions* he speaks audibly, and evidenceth a real presence.

Thirdly,

Thirdly undoubted *Instances* may be given of Satans tempting and molesting visibly. I deny not but there are a great many *Idle-Stories* of this kind, and a number of ridiculous *Figments*, but it would be unreasonable and highly prejudicial to the truth of *History*, and the common *Faith* of mankind, to refuse credit to the serious Accounts of *sober Men*, because of some foolish and unwarrantable Fables.

What is related of *Luther*, and his several Troubles from Satan this way, is evident in the Story of his Life. *Cyrellus* tells us of one *Eusebius* Disciple of *Hierom*, who when he was dying, cryed out of the Devils appearing to him. The like is storied of *St. Martin* and others; and of these, you may read more collected by Mr. *Clark*.

O Fratres adjuvate me, ne peream, nonne videtis Dæmonum agmina, qui me debellare, & ad Tartara ducere festinant, quid hic astas cruenta bestia? *Cl. Senardus* in *Epist. ad M. Bucerum, &c.* Tells of a Country Man, at *Tribury* in *Germany* to whom the Devil appeared in the shape of a Tall Man, claiming his Soul, and offering to set down his Sins in a Scroll.

If we would enquire into the reasons of Satans appearing thus, we cannot more fitly pitch upon any other than these.

First, Either he thinks a great *affrightment* necessary in some cases, and for that end appears: or,

Secondly, He sees his appearance needful, to give a greater Evidence and certainty to the reality of the pleasures of Sin which he promiseth; that is the common ground of his appearing in the ways and designs of *Witchcraft*.

Thirdly, Or in the height of rage, when he perceives other ways not available, and when he hath to do with Persons not ignorant of his devices, where he sees he hath no need of a *Visor*, or covert ways of dealing, then he sticks not (if permitted) to tempt or molest openly.

This must teach us not to wonder at such Temptations, much less to judge those that may be so molested, as if Satan had a greater share in them, seeing Christ was thus tempted.

C H A P. VII.

The general view of these Temptations. Of Satans Gradual proceeding in Temptations. Of reserving a great Temptation last. What a great Temptation is, in what cases to be expected. Of Satans using a common Road, in comparing these Temptations, with the ordinary Temptations of Men. Of the advantage Satan takes of natural Appetite, Sense, and Affections.

I Have done with the *proemium* to the Temptations. Yet before I open them particularly, I shall take a *general view* of them. First, By comparing these with the other Temptations of Christ during the forty days. Secondly, By comparing these with the Temptations of Men.

I. First, Then, if we compare these with the former Temptations, and observe that we have no *account* given us of those Temptations, but only in the general, that he was *tempted*, whereas these are *particularly* set down and recorded, we cannot apprehend less than this, *that these last Temptations were certainly greater and more remarkable Temptations.* Hence note,

Obs. 3. That 'tis Satans method to be *Gradual* in his Temptations, and that he keeps his greatest Temptations to the latter end.

That Satan is *Gradual* in his Temptations, this is true of him, if we regard,

First, the *manner* of his proceeding, That he drives *slowly*, *entreats gently*, and is very careful that he do not *overdrive* Men, but after they are *accustomed* to his way, he puts on *Imperiousness* and commands them.

Secondly, If the *matter* of Temptation be regarded, he is *Gradual* there also. He tempts to *little Sins* first, then to *greater*.

I shall illustrate both these particulars by the example of *Thomas Savage*, Apprentice to Mr. *Collins Vintener* at the *Ship-Tavern* in *Ratcliff*, who suffered in *Anno 1668*, for murdering his Fellow-Servant,

Servant : He confesseth that the Devil took this course with him ; he first tempted him to *neglect* of Duty, then to *contempt* of Ordinances ; and *Prophanation* of the Sabbath, then to *Drinking*, then to *Fornication*, then to *Rob* and *Steal* from his Master, and last of all to *Murther* ; and takes particular notice that in this last Temptation, to kill his Fellow-Servant, there was a *violent* and more than ordinary *Power* of Satan upon him, to instigate him to that Wickedness. All this you may read at large in the Printed Narration of his Life.

The reasons of his Gradual proceedings are,

First, He would discover *no more* of himself in any Temptation, than he is *necessitated* unto ; for the gaining his end, lest he cross his own design, and instead of drawing Men to Wickedness, scare or affright them from it.

Secondly, Sins are *mutually preparatory* to each other, smaller Proffers and Temptations do insensibly prepare, and incline the Heart to greater.

Secondly, That he keeps his *greatest* Temptations last, is a consequence of the former, for which (besides what is now spoken) these reasons may be given :

First, There is *provocation* given him, in refusing his *lesser Assaults*. His Head is *bruised* by every refusal, he is set at defiance, which calls him out to *stronger* opposition. He perceives by often repulses that those with whom he hath to do are not Subjects of his Kingdom, and that his *time is short*, and therefore no wonder is it, if he Assault most furiously, and with all his strength.

Secondly, There is also *Policy* in it, when he hath brought down our strength and weakned our courage, then a violent onset is fair to procure him a Victory.

But because I mention a *great* Temptation, it may not be amiss both for the further explaining of the Text, and Illustration of the matter, to shew what is a great Temptation. These were great Temptations to Christ, and there are several things remarkable in them, which where-ever they appear, they will denominate the Temptation great, and the *more* of them are conjoynd together, and in higher *degree*, it may justly be called still the greater. As,

First, In these Temptations, we may note there were *external Objects*, as well as insinuated *suggestions* ; Inward *motions* are real Temptations, but when they have the *Objects* and things presented

to the *Eye* or the *Senses*, then do they strongly urge. At this advantage the Devil tempted *Eve*, he urged her when the *Fruit* was within the view ; Thus he tempted *Achan*, when the *Gold* and *Garment* were in his *Eye*.

Secondly, These Temptations were *complex*, consisting of many various designs, like a snare of many cords or nooses. When he tempted to turn *Stones* to *Bread*, it was not one *single* design, but many that *Satan* had in prosecution. As *Distrust* on one hand, *Pride* on another, and so in the rest. The more complicated a Temptation is, 'tis the greater.

Thirdly, These were also *perplexing*, entangling Temptations ; They were *dilemmatical*, such as might ensnare, either in the doing, or refusal. If he had turned *Stones* into *Bread*, he had too much *honoured* *Satan* by doing it at his *Motion*. If he did not, he seemed to *neglect* his own *Body*, in not making necessary provisions for himself being now hungry.

Fourthly, These Temptations proceeded upon considerable *advantages*, his *Hunger* urged a necessity of turning *Stones* into *Bread*. His present *straits*, and the lowness of his condition seemed to speak much for the reasonableness of giving proof of his *Divine Nature*, by casting himself down from the *Temple*, and of doing any thing, that might tend to a more *plentiful* Being and support in the *World*. Advantages strengthen Temptations.

Fifthly, These Temptations were accompanied with a greater *Presence* and *Power* of *Satan*, he appeared *visibly* in them, and was permitted to touch and hurry the *Body* of *Christ*, and to depaint and set forth the *Glory* of the *World* (doubtless in the most taking way) to the *Eye* of *Christ*.

Sixthly, The matter of these Temptations, or the things he tempted *Christ* to, were great and *beinous* Abominations, (a distrust of *Providence*, a presumption of *Protection*, and a final renunciation of the *Worship* due to him, and transferring it to the most unworthy Object, *Gods* professed *Enemy*) and yet were they seconded by the *strongest*, most *powerful*, and most *prevailing* means, as his present *Straits*, his infallible Assurance of *Sonship*, *Pleasure*, and *Glory*. Where the *matter* is weighty, and the *medium* strong and pressing, there is the Temptation great.

Seventhly, All these Temptations pretended strongly to the advantage and *benefit* of *Christ*, and some of them might seem to be done without any *blame*, as to turn *Stones* to *Bread*, to
fly

fly in the Air. The more *kindness* a Temptation pretends to us, it is the stronger.

Eighthly, Satan urged some of them in a daring, provoking way; *If thou be the Son of God* ? as if he had said, I dare thee to shew thy self what thou pretendest to be. These kind of provocations are very troublesome to the most modest and self-denying, who can scarce forbear to do what they are urged unto at such times.

Ninthly, These Temptations seem to be designed for the *engagement* of all the *Natural Powers* of Christ, his natural *Appetite* in a design of Food ; his *Senses*, in the most Beautiful Object, the World in its Glory ; The *Affections*, in that which is most Swaying, Pride, and delight in extraordinary Testimonies ; of Divine Power and Love, in supporting him in the Air, &c.

Tenthly, Some of these warranted as *Duty*, and to supply necessary hunger, others depending upon the security of a *promise*, *He shall give his Angels charge*, &c. The greater appearance of Duty, or warrantableness is put upon Sin, the greater is the Temptation.

By these ten Particulars may we (as by a Standard) judg, when any Temptation is great or less.

Let us then take heed of *small* Temptations, or the *smoother* *Applic. 1.* proceedings of Satan, as we would avoid the *greater* attempts that are to follow. Where he is admitted to beat out our Lusts with a *Rod* or a *Staff*, he may be suspected to bring the *Wheel* over them at last.

Let us also after our Assaults, *expect* more and greater, because the greatest are last to be looked for. This holds true in three cases. (1.) In *solemn* Temptations where Satan *fixeth* his Assaults, there the utmost rage is drawn out last. (2.) In the *Continuance* and Progress of Profession, the further we go from him, and the nearer to God, be sure of the highest measure of his spite. (3.) At the *end* of our race: for if he miss his *prey* then, it is escaped for ever, as a *Bird* unto its Hill.

But some may say, I am but a Messenger of sad tidings ; and that by bringing such a report of *Gyants*, and *Walled Cities*, I may make the hearts of the People to *faint*. *Object.*

I answer ; This is bad news only to the *sluggish*, such as would *Answer.* go to Heaven with ease, and in a fair and easy way, but to the *laborious* resolute Souldiers of Christ this is no great discouragement : for (1.) It doth but tell them of their *work*, which as they are

are perswaded of, so it is in some measure their *delight*, as well as their *expectation*. (2.) It doth but tell them, Satans *Malice* and *Fury*, which they are assured of, and are most afraid of it sometimes, when it seems to lye Idle and as asleep. (3.) It doth tell them that Satans thoughts concerning them are *despising*, he fears they are going, or gone from him. If they were his willing Servants, there would be no hostility of this nature against them.

I have thus compared these special Temptations with those wherewith our Lord Christ was exercised during the forty days. I shall

Secondly, *Compare* these Temptations of Christ with those that usually befall his *Members*, in which there is so much suitableness and agreement, both in *matter* and *manner*, that it cannot be unuseful to take notice of it, which will the better appear in Instances.

First, Then let us consider the first Temptation of Eve. *Gen. 3. 6.* And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, &c. Here are all the Arguments and ways summed up, by which Satan prevailed upon her; It was good for Food, here he wrought upon the desire of the *natural Appetite*; It was pleasant to the Eyes, here he took the advantage of the *External Senses*. It was to be desired to make one wise, here he enflamed the *Affections*. Let us again call to mind the general Account of Temptations, in the *1 Joh. 2. 16.* All that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; where the Apostle designedly calls all off from a love of the World, because of the hazard and danger that we lye open unto, from the things of the World, striking upon and stirring up our *Lusts*; which he ranks into three general heads, according to the the various ways whereby these outward things do work upon us, in exciting our *natural* powers and apprehensions to sinful *lustings*: And these are so fully agreeing with those three in *Ever Temptation*, that I need not note the Parallel. Let us now cast our Eyes upon these Temptations, and the suitableness of Satans ways and dealings will immediately appear. When he tempted Christ to turn Stones into Bread, there he endeavoured to take advantage of the Lust of the Flesh (which in the *1 Joh. 2.* I understand in a more restrained Sense, not for the lustings of corrupt Nature, but for the lustings of the Body in its Natural Appetite, according to that expression of Christ, *the Spirit is willing, but the Flesh or body is weak*: And

And if we should not so restrain it in this place, the Lust of the Flesh would *include* the Lust of the Eyes, and the Pride of Life, contrary to the clear scope of the Text, for these are also the lustings of corrupt Nature.) When he further tempted him to *cast himself down*, he pushed him upon the *Pride of Life*; When he shewed him the *Kingdoms of the World and the glory of them*, he attempted to gain upon him by the *Lust of the Eyes*. From this proportion and suitableness of Temptation to Christ and his Members, observe,

That Satan usually treads in a beaten path, using known and experienced Methods of Temptation. 'Tis true, in regard of *Circumstances*, he useth unspeakable *varieties* in tempting, and hath many more Devices and Juggles than can be reckoned up, yet in the *General* he hath *digested* them into Method and Order, and the things upon which he works in us, are the same; thus he walks his round, and keeps much-what the same Track, not only in different Persons, but also in the same Men, using the same Temptations over and over, and yet this argues no *barrenness* of Invention, or *sluggishness* in Satan, but he hath these reasons for it : Obs. 4.

First, Because the same Temptations being suited to *humane Nature* in General, will with a small Variation of *Circumstance* suit all Men; their Inclinations generally answering to one another, as Face answers to Face in Water.

Secondly, These *standing* Methods are Famous with him, as generally powerful and taking, and it can be no wonder if Satan *practise* most with these things, that have the largest *Probatum est* of Experience to follow them.

Thirdly, The more *Experienced* he is in any Temptation, the more *dexterously* and successfully still he can manage it; so that we may expect him *more cunning* and able in what he *most practiseth*.

This may be some satisfaction to those that are apt to think of *Applic.* themselves and their Temptations; as *Elias* did in his perswasion, *I alone am left*. Where Satan useth any thing of Vigour and Fierceness, we are apt to say, *none are tempted as we*, none in *like case*, we are *singular*, they are *peculiar* and *extraordinary* Temptations, &c. But 'tis a mistake; even that of *Solomon* may be applied to these, *there is nothing new*, nor any thing befall us, which others have not undergon before us; and would but Christians be so careful, to *observe* the way of the Serpent upon their hearts, and as they might, and so *communicative* of their Experiences as they

they ought, the Weak and heavy Laden would not go so mourning under such apprehensions, as commonly affright them, that none were ever so tempted as they are ; It would be some *support* at worst, when the most hellish Furies do oppress them, to know that others before them were in these *deeps*, and as *fearful* of being overwhelmed, as themselves, and yet were *delivered* ; The *deliverances* of those that have escaped the danger, is ground of hope to those that are at present under it.

obj. 5.

The usual advantages that Satan takes against us, is from our natural Appetite, our external Senses, or our Passions and Affections. All these are usual ways by which Satan works against us, as appears from what hath been said, neither are any of them so mean and contemptible, but that we have cause to fear the Power and Influence of them. Hence the Scripture cautions descend to the Eyes, *Look not upon the Wine when 'tis Red in the Cup. Be Sober, be Vigilant, &c.* The Appetite is not so easily kept in, but that it may prevail to *Gluttony* and *Drunkenness* : and some are so powerfully carried by this, that they are said to *make their Bellies their God*. Of the power of Sense and Affection, elsewhere hath been spoken.

C H A P. VIII.

The rise of Christs first Temptation. Of Satans suiting his Temptations to the conditions of Men. Of tempting Men upon the plea of Necessity. The reasons and cheats of that plea. His pretences of friendship in tempting, with the danger thereof.

HAVING thus considered these Temptations as they lye before us in their general Prospect, I shall now speak of this first special Temptation in particular, in which (1.) the Rise, or Occasion, (2.) the Temptation it self, (3.) the Argument by which Satan would enforce it, are to be distinctly noted.

First, As to the *Rise* of it, It is questioned by some, why Satan begins with this First, the cause they assign, (in part at least) is from his first success against *Eve*, in a Temptation about *eating*, as if this were the chief and most hopeful Arrow in his Quiver. But we need not go so far, when the Evangelist is so punctual in setting it down, in the latter end of the former verse, *he was an hungred*. This the Devil took notice of, and from hence took the rise of his Temptation, that by *turning Stones to Bread* for the satisfaction of his present hunger, he might be induced to make way for the secret Stratagems which he had prepared against him on this occasion. Here I note,

That where Satan hath a design against any, he doth take the advantage of their Condition, and suits his Temptation accordingly. Thus, Obs. 6.
if Men be in Poverty, or in the enjoyments of Plenty, in Sickneſs or Health, if in Afflictions, under Wrongs, in Discontents, or carried to Advancements and Honours, or whatever else may be considerable relating to them, he observes it, and orders his designs so, as to take in all the advantages that they will afford. That 'tis his concern and Interest so to do, we may Imagine, upon these grounds:

First, Our *Consent* must be gained; this he cannot properly and truly force, but must *entice* and deceive us to a compliance with him.

G

Secondly,

Secondly, If our *Condition* speak for him, and lye fair for the furtherance of any device of his, our consent is upon the matter *half gained*; 'tis much, if so powerful an Advocate, as is our *present State*, do not influence us to an Inclination.

Thirdly, This doth his work *easily* and effectually, he more generally prevails by this course, and with less Labour.

Applic.

This Policy of Satan should advantage us, by suggesting fit *Memorials* to us, in our expectations of Temptation. Though we know not all Satans thoughts, yet may we know where and how he will usually make an onset, our *Condition* will tell us what to look for. The *Distressed* and Afflicted may expect a Temptation suited to their *Condition*, as of murmuring, repining, revenge, distrust, use of indirect means, dispairings, &c. They that have *Peace* and Plenty may be sure they shall be tempted *suitably*, to Pride, Boasting, Covetousness, Oppression, Contempt of others, Security, or whatever may be fit to be engrafted on that Stock; the like may be said of any other different condition. How fairly are we forewarned, (by an observation made upon Satans proceeding upon these advantages) where to expect him, and how to provide against him.

Let us proceed to a further enquiry, *How* the Devil managed this advantage of Christs hunger; he plainly urgeth him with a necessity of providing supplies for himself, spreading before him his desire to eat, and the impossibility of help, in a Barren and Desolate Wilderness, as if he had said, *The want of the Body is to be provided for, Nature and Religion consents to this; the Wilderness affords no help, ordinary means fail; there is therefore a necessity that some extraordinary course be taken, Therefore trun Stones to Bread; this is not unsuitable to the Condition and Power of him who is the Son of God.* At this rate he pleads.

Obf. 7.

Observe then, *That Satan usually endeavours to run his Temptations upon the plea of necessity, and from thence to infer a duty.*

When he cannot pretend a fair and direct way to irregular Practices, he would break a Door and force a way by *Necessity*.

Under this Notion of *Necessity*, the Devil marshals all those pretences, that seem to be of more than ordinary force, in their usual prevalencies. Thus he teacheth Men to think they are *neecessitated*, if they be carried by a strong *inelination* of their own, or if there be an urgency and provocation from others, or if they be in *straits* and dangers; and sometime he goes so high, as to teach Men that a necessity

necessity is included in the very *Fabrick* of their *natural principles*, by which they presumptuously excuse themselves in being sinful, because by *Nature* they are so, and cannot be changed without *special Grace*; scarce shall we meet any Man with seasonable reproof for his iniquity, but he will plead such kind of necessities for himself, *I could not help it, I was strongly carried, or, I was compelled; I must do so, or else I could not escape such a danger, &c.*

The Reasons of this Policy, are these.

First, He knows that necessity hath a *compulsive* force, even to things of (otherwise) greatest abhorrencies: A treasury of Instances is to be had in Famines, and besieged places, where 'tis usual to eat unclean things, not only Creatures that are vile, but even Dung and Entrails; nay so *Tyrannical* is Necessity, that it makes inrodes into, and Conquests upon Nature it self, causing the *tender and delicate Woman*,—which would not adventure the Sole of her Foot upon the ground for delicateness and tenderness, to have an evil Eye towards the Husband of her Bosom, towards her Son, and towards her Daughter. A like force doth it exercise upon the Minds and Consciences of Men, it makes them rise up against their *Light*, it engageth Men to lay violent hands upon their own *Convictions*, to stifle and extinguish them. How many mournful examples have we of this kind? How many have *apostatized* from Truth (being terrified by the urging necessities of danger) contrary to the highest *Convictions* of Conscience?

Secondly, Necessity can do much to the *darkning* of the Understanding, and *change* of the Judgment, by the strong Influence it hath upon the *Affections*. Men are apt to form their apprehensions, according to the dictates of Necessity; what they see to be *hazardous*, they are inclinable to judg to be *evil*; Men in straits not only *violate* their Reason, but sometime by insensible steps (unknown to themselves) *slide* into a contrary Judgment of things, directly cross to what they have *believed* and professed. Which perswasion they owe not to any further *accession* of Light, or new *discovery* of Argument, (for oftentimes, the *same* Arguments which in the absence of trouble they have contemned as *weak*, by the Appearance of danger put on another *Face*, and seem *strong*) but to the prevalence of their *fears*. And thus many in all Ages have altered their Judgments and thoughts, not because they *knew more*, but because they *feared more*.

The like Necessities do Men form to themselves from exorbitant

and greedy *hopes* and expectations of a better condition, compared to that wherein they at present are, and the like Influence it hath in the alteration of their Judgments. Let the *Bishop of Spalato* be an example of this, who loathed the *Romish* Religion first, and in *England* (whither he came for refuge) writ against its but saw a necessity (from the disappointment of expectation) to change his mind, returned to *Rome* again, and perswaded himself that that was *true* which he had formerly pronounced *false*; and so writ against the Church of *England*, as before he had done against the Church of *Rome*. To him we may add *Ecebolius*, of whom *Socrates* reports, that (according to the various appearances of hazards) he changed his Religion several times: Under *Constantine*, he was a *Christian*; under *Julian*, a *Pagan*; and under *Jovinian*, a *Christian* again.

Ecclef. Hist.

lib. 3. cap. 11.

Antiochus put
Eleazer and
the Macchabees
in mind of this
excuse, If it be
a Sin to do con-
trary to your
Law, Compulsi-
on doth excuse
it. Josephus on
the Lives of the
Macchabees.
Gen. 25. 32.

Thirdly, Necessity offers an *excuse*, if not a *Justification* of the greatest miscarriages. *Lot* offered to expose his Daughters to the raging Lust of the *Sodomites* for the preservation of his *Angel-Strangers*, which surely he would in no wise have done, but that he thought the present necessity might have excused him. *Esaú* profanely sells his Birth-right, but excuseth the matter so, *Behold I am at the point to die, and what profit shall this Birth-right do to me?* *Aaron* produceth a necessity, from the violent resolves of the people, in Justification of himself in the matter of the Golden Calf, *Thou knewest that this people are set on mischief.*

Fourthly, Necessity is an *universal plea*, and fitted to the conditions of all Men, in all callings, and under all extravagancies; The *Tradesman* in his unlawful gains or overreaching, pleads a necessity for it, from the hardness of the Buyer in other things; the *poor Man* pleads a necessity for *Stealing*, and the *Rich* pleads the same necessity for *Revenge*, and thus it serves all with a Pretext.

These considerations discovering this course so hopeful, as to this design of the Devil, he will be sure to put us to this pinch where he can. But besides this, we may observe *three* Cheats in this plea of Necessity.

First; Sometimes he puts Men upon *feigning* a necessity, where there is none. *Saul* sacrificed upon a needless Supposal that *Samuel* not coming at the time appointed, there was a necessity for him to do it. He spared also the Cattel upon the like pretence, that it was a necessary provision for Sacrifice. And thus would the Devil have perswaded Christ, that there was an absolute neces-
sity

sity to turn Stones to Bread, when in Truth there was no such need.

Secondly, Sometimes he puts Men upon a necessity of their own *sinful procurement*. Herod sware to gratify the Daughter of *Herodias*; and this is presently pleaded as a necessity for the cutting off *John Baptists* head. *Saul* forbad the tasting of Meat, and sealed the penalty by an Oath and Curse, and this is by and by made a necessity for the taking away of *Jonathans* Life, (who had tasted Honey not knowing his Fathers Curse) had not the People rescued him.

Thirdly, Sometime he *stretcheth* a necessity further than it ought; he knows that God hath such a regard to *real* necessities, that upon that ground, he will *dispence* with his Sabbath, and the present performance of Duty. These instances he lays before men, and endeavours to perswade them, that in like manner God will (upon a necessity) dispence with *Sins*, as well as with the present Opportunity of *Service*. What a covering (in all Ages) Men have made of necessity, for their highest outrages and extravagancies, and with what confidence they have managed such pleas, would be endless to relate.

This must warn us, not to suffer our selves to be *Imposed* upon, *Applic.* by the highest pretences of Necessity. Whatever it may dispense with (as in *some cases* it will suspend a present *Service*, and warrant the performance of a Duty, *besides* the common rule and way wherein it ought ordinarily to be managed) it must never be pleaded to give warranty to any thing in its *own nature* sinful. Necessity will not justify Lying, Stealing, Covetousness, Adulteries, &c. *Aug.*

Besides; we must be *wary* in judging what is a necessity. Men are apt to plead a necessity where there is none, and if we *give way* to a facile admittance of excuses of this kind, we shall presently *multiply* necessities, and have them to serve us at every turn. Some would warrant Sin by necessity, others would turn off Duty and rule by pretending a necessity where none is: both are to be avoided as *Snares* of Satan.

Once more (before we dismiss this rise of the Temptation of Christ in hand) let us observe that in perswading him to turn Stones to Bread, he seems to express a great deal of *care* and tenderness to Christ, with an *invidious* Reflection upon the Love and Providence of God; as if he should say, *I see thou art hungry, and this*
Wilder-

Wilderness affords nothing to eat, and God hath not taken care to spread a Table for thee, I therefore pitying thy Condition, as a Friend, advise thee to turn Stones to Bread.

Obs. 8.

Note, That Satan manageth his most cruel designs, under the highest pretences of Friendship. He did so with Eve, The Lord knoweth that ye shall be as Gods; as if he had a greater regard to them, than God himself. He tempted Christ in the Mouth of Peter to spare himself, under the shew of great kindness; and no less are his common pretences to all Men. This is a deep Policy, for by this means the mischief intended is the better concealed, and the less care and provision made against it; and besides, the Affections and desires are stirred up to an hasty imbracement of the Motion, and an eager swallowing of the Bait.

So great a Subtilty is in this manner of dealing, that those who affect the name of great Politicians in the World, have learned from Satan to shew greatest respects, and a most friendly countenance to those whom they most hate, and intend to ruine. Thus our Richard the Third of England constantly dealt with those for whose Blood he lay in wait: and the precepts of Machiavil are fitted to this, that tis Wisdom to hug those whom we desire to destroy. Ebul's Present made way for his Dagger. Joab's Sword could not so well have dispatched its errand upon Abner, if he had not ushered it in with a Kiss.

Applic.

Timeo Dana-
os & dona fe-
rentes.

This should make us most suspect those Temptations that offer us most kindness and advantage, and such as are most gratifying to our Humours and Desires. For can it be imagined in good earnest that Satan intends us a real good? Can the Gifts of Enemies pass for Courtesies and Favours with any, but such as are bewitched into a blockish madness? Satan is more to be feared when he flatters, than when he rageth; and though such offers may be looked upon by some as more benign, and less odious Temptations, (as some kind of Familiar Spirits are more kindly treated by some, under the notion of white Devils) yet may we say of them as Cornelius Agrippa speaks of some unlawful Arts and ways of Thurgia, *eo sunt pernitiosiora, quo imperitis diviniore*; They have the greatest danger that pretend the highest Friendship. Thus much for the Rise of the Temptation.

C H A P. IX.

A particular consideration of the matter of the first Temptation, what Satan aimed at, in bidding him turn Stones into Bread. Of Satans moving us to things good or lawfull. The end of such a Motion. How to know whether such Motions are from Satan or the Spirit. What to do in case they be from Satan. Of his various aims in one Temptation. What they are, and of his Policy therein. Of his Artificial contrivement of Motions to make one thing infer another.

NEXT follows the Temptation it self. Command that these Stones be made Bread. There is no great difficulty in the words. The Greek indeed hath a remarkable suitability to the Supposition, on which Satan insists, taking Christ to be the Son of God, 'tis very pertinently spoken, Say or Speak that these Stones be made Bread; for if God speak, it must be done.

ΣΤΕ.

'Tis not worth the while to insist upon so small a variety of expression, as is betwixt this Evangelist, who hath it [these Stones,] and Luke, who speaks it in the singular Number [this Stone:] for besides that (as some suppose) this Expression of Luke, might (for any thing that appears to the contrary) be Satans lowering his request to one Stone, when Christ had denied to turn many into Bread, upon his first asking) this one Stone in Luke, taken collectively for the whole heap, will signify as much as these Stones in Matthew, or the phrase (these Stones) in Matthew (by an imitation of a common Hebraism) may be no more but one of these Stones, or this Stone, as it is in Luke; as 'tis said, Jephthah was buried in the Cities of Gilead, that is, in one of the Cities.

Spanhem. dub.
Evan. in loc.

The thing urged, was the turning or changing the form of a Creature, which is a work truly miraculous and wonderful, and such as had neither been unsuited to the power of Christ, nor unlawful in it self. 'Tis from hence justly questioned, where the sting

Lightfoot
Harm. in loc.

of

of this suggestion lay, or in what point was the temptation couched. First, It was not in the *unlawfulness* or sinfulness of the thing mentioned. For Christ did as much as would amount to all this, when he turned *Water* into *Wine*, and when he fed Multitudes by a miraculous *multiplication* of a few Loaves and Fishes.

Secondly, It was not *unsuitable* to his condition, as *hungry*; for so it seemed a Duty to provide for himself, and which Satan took for granted.

Thirdly, Neither seemed it any *derogation* to his Power and Divine Nature, but rather an *advantage* and fit opportunity to give a full proof of it, to the *stopping* of Satans Mouth for ever.

Notwithstanding these, there was *Poyson* and Malignity enough in the *suggestion*, and under these Green *Leaves* of plausible pretences, lay hid many *Snakes*. For (1.) By this was he secretly tempted to admit of a *doubling* of the truth of the divine *Testimony*, lately declaring him to be the *Son of God*. (2.) As also further to *question* his Fathers Providence and Love; (3.) and unnecessarily to run out of the *ordinary* way of supply, and to betake himself to *indirect* means or extraordinary courses. (4.) And all this to the *abuse* and undervaluing of his power, in *prostituting* it to Satans *direction* or persuasion; and the Devil had gained a considerable advantage, if he could have prevailed with him to do such a thing by his instigation. (5.) It may be, he further thought this might entice to an high *esteem* of himself, and so make way for a vain *ostentation* of his power, and Interest in God. All or most of these seem to be the design that the Devil was driving forward. Several things are hence observable.

Obf. 9.

That where Satan doth not judge it his present Interest, to suggest to us things in their own nature sinful, he will move us to things good in themselves, in hopes thereby to lead us into evil. This way of tempting is from a more refined Policy, than down-right motions to Sin; and doubtless 'tis less suspected, and consequently more taking. The Evils that Satan would introduce by this Method, are such as these:

First, Sometime when he tempts us to that which is Good, it is, that he might *affright* us from it; his approbation is enough to put a discredit, and disgraceful suspicion upon any thing. Such a design had he, when he gave *testimony* for Christ, *That he was the Son of God*; or for the *Apostles*, that they were the
 Servants

Mat. 8. 29.

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Servants of the *most high God*. It was not his intention, to honour him or them, by bearing them witness, but to bring them under Suspicion, and Trouble. A^{ct}. 16. 17.

Secondly, There are a great *many ways* to miscarry in a *lawful* Action, either by propounding *bad ends*, or by *failures* in the manner of performance, or by a *misimprovement* of the whole. These miscarriages (and the possibility, and probability of them) Satan carries in his mind ; yet doth he not at first propound them, but moving us unto the thing, he hath an *expectation* that we will *slide* into them of our selves, or be *inclined* by some suitable touches of *suggestion* upon our minds ; together with the *tendency*, or improveableness of the thing or Action, to such evils as are properly consequent to it. Satan did not here tempt Christ to these sinful ends *directly*, but to an *Action* which he hoped might *insensibly* produce them.

Thirdly, Another Evil hereby aimed at, is the *hindrance* of a greater Good, not only as a *diversion* to turn us off a better or more profitable occasion, but also as an *unseasonable interruption* of something at present more concerning us : Thus he makes the *suggestion* of Good things, the *hindrance* of Prayer, or Hearing.

Some will say, This is a *perplexing* case, that in things good or Quest. lawful in themselves Men should be in such dangers, and will thereupon desire to know, how they may *distinguish* Satans *Contrivances* and *Motions*, from those that have *no dependance* upon him, or are from the Spirit of God ?

In answer to this. (1.) Let us (when we fear thus to be Answ. circumvented) look well to what *Impressions* are upon our Spirit, when we are moved to what may be *lawful*. For together with the motion (if it be Satans) we shall find either a corrupt *reason* and *end* privately *rising* up in our Mind ; or we may observe that our hearts are *out of order*, and perversly inclined ; this is oft unseen to our selves. When the Disciples moved Christ to bring down *fire from Heaven*, if they had considered the present *revengful* selfish frame of their Spirits, (which our Lord tells them, they were *ignorant* of) they might easily have known that the motion had proceeded from Satan.

Secondly, The *concurrent* Circumstances of the thing or Action, are to be seriously weighed ; for from thence we may take a right *measure* of the conveniency or inconveniency of the proceeding in it. What is from Satan, it will be either *unseasonable* as to

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the Time, Place, and Person, or some *other* thing will appear that may give a *discovery*. As here Christ refuseth to turn Stones to Bread, because not only the *way* and manner of the Proposal doth sufficiently lay open the *Design*, but also the *Circumstances* of Christ's condition at that time, shewed the motion to be *unseasonable* and inconvenient : for if Satan had urged the *necessity* of it for the satisfaction of his *hunger* ; Christ could have answered, that the *experience* that he had of Gods support for *forty days* together, was sufficient to engage him to *rely* yet further upon him. If he had urged farther, that by this means he might have had a full *proof* of Gods love and care, or of his *Sonship* : It was at hand to tell him, that it was needless to seek a further *evidence*, when God had given *one* so full a little before : If again he had pleaded it to have been an useful *occasion* to give a *testimony* of his Power to the satisfaction of others : He could have told him, that it had been *impertinent* to have done it then, when he was in the *Wilderness*, where none could have the benefit of it : So that nothing Satan could have propounded as a reason for that Miracle, but it might have been repelled from a consideration of his present condition.

Applic.

The Instruction that may be gathered from this, is, That we must not entertain thoughts of doing *lawful things*, without a due *enquiry* into the *temper* of our own Hearts, and a full consideration of all *Circumstances* round about, with the probable tendencies, and consequences of it.

Quest.

But (may some say) If I judge such a motion to be a thing *lawful*, which doth proceed from Satan, What am I to do ?

Answer.

I answer. (1.) Consider whether the Good be *necessary* or not : if it be necessary, 'tis a *duty* and not to be forborn, only the *abuses* are to be watched against, and avoided.

Secondly, If it be a *duty*, Consider whether it be *seasonable* or *unseasonable*, *necessary* or *not*, as to the present time ; if it be *not*, it may be *suspended*, and a fitter opportunity waited for.

Thirdly, If it be only *lawful*, and not *necessary*, we ought to *abstain* from it *wholly*, after the example of *David*, Psal. 39. 2. who *abstained even from Good*, (that is, from *lawful* bemoanings of himself, or complainings against *Absalom*, that had rebelled against him) because it was not necessary, and (the circumstances of his condition considered) very dangerous, lest *vent* and way being given, he might have been easily *drawn* to speak passionately, or distrustfully against God, and foolishly against Providences.

That

That the thing unto which Satan moved Christ was lawful, hath been noted. Next let us consider what *Ends* Satan might propound to himself in this Motion, and we shall see (as hath been said) that he did not so narrow and contract his design, as that only *one* thing took up his Intentions, but *several*. Hence have we this Observation;

That in one single Temptation Satan may have various Aims and Designs. Ob. 10.

Temptation is a complicated thing, a many-headed Monster. Satan hath always many things in his Eye. First, In every Temptation there is a *direct* and *principal* design, a main thing that the Devil would have.

Secondly, There are several things *subservient* to the main design, as steps, degrees, or means leading to it; the lesser still making way for the greater. If Satan design *Murther*, he lays the Foundation of his work in inward *Grudgings* and *Hatreds*; next he gives *Provocations*, by reproachful Words, or disdainful Carriages and Behaviours; (as our Saviour notes in the expressions of *Racha*, and *Fool*) and so by degrees enticeth on to Murther. The like we may observe in the lusts of Uncleanness, and other things. *Matth. 5. 22.*

Thirdly, Besides these there are usually *Reserves*, something in *ambushment* to watch our *Retreats*; for Satan considers what to do in case we repel, and refuse his motion, that so he may not altogether labour in vain. A contrary *extreme* watcheth those that fly from a Temptation; *Pride*, *Security*, *Self-Confidence*, and *Boasting*, are ready to take them by the *Heel*: So truly may it be said of Satan, that *he knoweth the way that we take; if we go forward, he is there; if backward, we may also perceive him; on the left hand, he is at work; and on the right hand, he is not idle.* All these we may particularly see in this Temptation in Hand: He had a main design (of which more presently:) he prepares means and seconds, to help it forward; such were those pleas of *necessity*, and *conveniency* which the hunger and want of Christ did furnish him withall, and there wanted not the *reserves* of *Presumption* and *Self-neglect* in case he resisted the motion.

The Reasons of this Policy are these.

First, When Satan tempts, he is not *certain* of his prevalency, even when the probabilities are the greatest, and therefore doth he *provide* himself with several things at once; that if the tempted Party *nauseat* one thing, there may be another in readiness that

may please his *Palat*. God gives this advice to the Spiritual Seedsmen, *In the Morning sow thy Seed, and in the Evening withhold not thine Hand; for thou knowest not what shall prosper, whether this or that*. Satan, that Seedsmen of the *Tares*, imitates this; and because he knows not what shall prosper, therefore doth he use variety.

Secondly, Where many things are at once designed, 'tis an hundred to one they will not all return empty; 'Tis much if many snares miss, he that hath broken one or two, may not only be inticed with a third Temptation, (as being either wearied out with the Assaults, or made *plyable* with the allurements of the former) but may also sit down *secure*, as having (in his supposal) passed all the danger, and so unawares fall into an unseen or unsuspected Trap.

Applic.

This may (1.) by way of Caution assure us that we have no cause to think that *all fear* is over, when we have avoided the more *obvious* and *conspicuous* designments of a Temptation, but rather to *suspect* some further train than we yet have discovered. (2.) That there is a necessity for us to be *circumspect* every way, and *Janus-like* to have an Eye before and behind, that we may make timely discoveries of what Satan intends against us.

As we have taken a view of the *various* designments of Satan in one Temptation, so 'tis also remarkable, that these various ways of his in this Temptation, do give *strength one to another*, and have as close a connection, as Stones in an Arch. Christ was pleased to commend the *wisdom* of the unjust Steward, though he intended not the least approbation of his *dishonesty*: So may we turn aside and observe the *cunning Artifice* of the Devil, in the management of this Argument against Christ, which is to this purpose, as if he had thus proceeded; *If thou art the Son of God, (as the Voice from Heaven lately testified) it can be no inconvenience, but every way an advantage to give a further proof of it: Thy present condition of want and hunger, seem to contradict it: for how strange and unbecoming is it, for the Son of God to be in such Straits? Yet if thou beest what thou sayest thou art, 'tis easy for thee to help thy self; God that made the World of nothing, by the power of his command, can much more change the forms of things that are made already; 'tis but speaking, and these Stones that are before thee will be turned into Bread; and besides that in so doing thou maist seasonably vindicate thy self from the Eclipse of thy present condition, Necessity and Duty (for 'tis Duty to supply*

the

the want of the Body, which cannot be supported without its proper nourishment) compel thee unavoidably to it, except thou fearest not to contract the Guilt of self-destruction; especially seeing I do not urge thee to provide Delicacies, but only Bread, and such as is needful to keep in the Lives of the poorest Men, in the poorest manner.

Hence note, *Satan in driving on a Temptation, useth such an Artificial Contrivement of Motives and things, that still one doth infer another, one strengthens another. Temptations are like a Screw, which if once admitted, will improve its first hold to draw in all the rest. By these Arts doth Satan, like a cunning Serpent, wriggle himself into the Affections of Men.* Obs. II.

C H A P. X.

Of Satans chief end in this Temptation, his Skill in making the means to Sin plausible. The Reasons of that Policy, with his Art therein. Men's Ignorance his advantage. Of the differences of things propounded to our use.

THe various aims of Satan, and their close dependance one upon another, having contributed to us their several Observations, it remains, that we ask after the *main* and chief thing that Satan *principally* intended. And to make way to this, it must be noted, that in *grand* Temptations *especially*, the *main* design of Satan comprehends these *two*; The chief *End*, and the chief *Means* conducing to that End. About these some Authors conjecture variously, whose differences we have no great occasion to mention, seeing the Text gives so great a satisfaction in this matter.

For First, The main *End* of Satan, we have (not obscurely) expressed to us in these words [*If thou be the Son of God:*] which if we compare with *Matth. 3. 17. This is my beloved Son, in whom I am well pleased*, we shall easily apprehend, that here Satan doth but *eccho* to that Voice which came down from Heaven; As he
did

did with Eve ; God had said, of the Tree in the midst of the Garden ye shall not eat, Satan (having as it were the sound of this yet in his Ears) in a clear reference to it, saith, *Yea, hath God said, ye shall not eat ?* So here is also an evident respect to God's Testimony concerning, Christ, as if he had said, *hath God said, thou art his Son ? If thou beest indeed such as he testified, give some proof of it ? &c.* By which it appears that his design was to *undermine* this Testimony, or some way or other to *defeat* it ; neither need it pass for an objection against this, that Satan doth not *directly* mention his doubt or distrust, nor *positively* suggest to Christ, a *questioning* or misbelief of his *Son-ship*, for it was not suitable to his Policy, so to lay open his main End, that must have been expected afterward, as the last in execution (if it had taken effect) though it were first in intention.

Secondly, The *chief Means* by which he would have brought this End about, may be understood from Christ's *Answer* to the Temptation: for it cannot but be imagined, that Christ knew the *bottom* of Satans Policy, and that his *Answer* must fully *confront* the *Means* by which Satan indeavoured to *ensnare* him. His Answer was, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* If we can then come to a certain understanding of this Scripture (which is not difficult) we shall evidently know the mind of the Temptation, to which this is a *direct Answer*.

These words are cited out of *Deut. 8. 3.* which some interpret to this Sense ; as if Christ had said, Man hath not only a Life of the *Body* (which is mentioned by Bread) to look after, but another life of the *Soul*, which is of so great concernment ; that the bodily life is to be neglected, rather than that of the Soul to be endangered. This is a truth in it self, but is apparently besides the meaning of *Deut. 8.* Neither doth it afford so full and particular an answer as (doubtless) Christ intended. But let us consider the Text, and we shall find more in it ; for *Moses* first sets down Gods dealing with *Israel* in the Wilderness, in that he suffered them to hunger, and took from them the *ordinary* means of Life, which (as the latter part of the verse shews) is to be understood of ordinary Bread, and then to supply that want, he fed them by an *extraordinary* means, (such as they had never heard of before) this was by *Manna*. Next he makes an *Inference* from this way of God's proceeding, improving this *particular* to a *general rule*, *That*

Vid. Lightfoot
Harmon. in
Matth. 4.
Pool Synopsi
in Deut. 8.

he might make thee know, that Man lives not by Bread only, but by every Word that proceedeth out of the Mouth of the Lord doth Man live: which is clearly of this Import, that Man lives not by ordinary means only, but that God can provide for his Life in an extraordinary way, by appointing any thing to that end, through his mighty and powerful Word, and good Pleasure; So that things never so unusual, or unfit in themselves for nourishment, will become strengthning to us, if he shall give out his command. Christ then applying this, in this Sense, did (as it were) thus say to Satan: *Though I want ordinary means of Life, which is Bread, yet I know God can make any thing which he pleaseth, to nourish me instead of it. So that I will not cast off a dependance upon the Providence of God in this strait, and without warrant run to an extraordinary course for supply.* Hence it is evident that to bring about his main End (which was to Distrust of his Relation to God) he used this means; that by reason of his strait, in the failure of ordinary supply, he should distrust Providence, and without warrant provide for himself. Observe,

That where Satan carries on a main Design and End, he bestows most Obs. 123
of his pains and skill in rendring the Means to that End plausible and taking. The End is least in mention, and the Means in their fit contrivance, takes up most of his Art and Care. The Reasons whereof are these:

First, The End is apparently *bad*, so that it would be a contradiction to his design to mention it, 'tis the snare and trap it self, which his Wisdom and Policy directs him to cover; His *ultimate* End is the destruction of the Soul, this he dare not openly avouch to the vilest of Men: he doth not say to them *destroy your Souls, bring eternal miseries upon your selves,* but only tempts them to that which will bring this misery upon them; and as for those *intermediate* ends, which are the formal acts of Sin, he useth also a kind of *modesty* in their concealment; he doth not usually say, *go and Murder, or commit Adultery:* But rather puts them upon *ways* or means that will bring them up to those Iniquities, except that he sometime have to deal with those that are so hardned in Sin, that they *make a sport to do wickedly,* and then he can more freely discover his Ends to such in the Temptation.

Secondly, The Means to such wicked Ends, have not only an *Innate*, and *Natural* tendency in themselves, which are apt to Sway and Byas Men that way, but are also capable of Artificial
Improve

Improvement, to a *further* inticement to the evils secretly intended, and these require the Art and Skill for the exact suiting and fitting of them. The *End* cannot be reached without the *Means*, and *Means* so ordered (without the aid of Grace) will scarce miss of the End.

Thirdly, The Means are capable of a *Varnish* and Paint, he can make a shift to set them off, and Colour them over, that the proper drift of them cannot easily be discovered, whereas the Ends to which these lead cannot receive, (at least so easily with some) such *fair* shews. 'Tis far easier to set off Company-keeping, with the pleasurable pretences of Necessity or *refreshing divertisement*, than to propound *direct* Drunkenness, (the thing to which Company-keeping tends) under such a dress.

Quer.
Answ.

If it be demanded, How and by what *Arts* he renders the Means so *plausible*? I shall endeavour a satisfaction to that *Quere*, by shewing the way that Satan took to render the Means he made use of in this Temptation, *plausible* to Christ, which were these;

First, He represents it, as a *harmless* or lawful thing in it self; Who can say it had been sinful for the Son of God to have turned Stones into Bread, more than to turn Water into Wine?

Secondly, He gives the Motion a further pretext of advantage or *goodness*, he insinuated that it might be an useful *discovery* of his Sonship, and a profitable *supply* against hunger.

Thirdly, He seems also to put a *Necessity* upon it, that other ways of help failing, he must be constrained so to do, or to suffer further want.

Fourthly, He forgets not to tell him, that to do this was but *suitable* to his *Condition*, and that it was a thing well becoming the *Son of God* to do a *Miracle*.

Fifthly, He doth urge it at the rate of a *Duty*, and that being in hunger and want, it would be a *sinful neglect* not to do what he *could* and *might* for his preservation.

The same way doth he take in *other* Temptations, in some cases pleading *all*, in some *most* of these things, by which the means conducing thereunto may seem plausible. If he presents to Men *occasions* of sinning, he will tell them ordinarily, that they may *lawfully* adventure upon them, that they are *harmless*, nay of *advantage*, as tending to the recreating of the Spirits, and health of the Body; yea, that 'tis *necessary* for them to take such a liberty, and that in doing so, they do but what *others* do that profess Religion.

Religion. And often he hath such advantage from the *Circumstances* of the thing, and the *Inclination* of our heart, that he makes bold to tell us. 'Tis no less then *Duty*, such did the outrage of *Demetrius* seem to him, when he considered, how much his livelihood did depend upon the *Diana* of the *Ephesians*; *Paul's* Zeal made him confident that *persecution* of Christians was his *Duty*; neither is there any thing which can pretend to any Zeal, Advantage or colourable *Ground*, but presently it takes the denomination of *Duty*.

If any wonder that such *poor* and shallow pretences are not seen through by all Men, they may know that this happens from a *fourfold* Ignorance.

First, from an Ignorance of the *thing it self*: how easily may they be Imposed upon, who know not the nature, or the usual Issues of things? as Children are deluded to put a value upon an useles, or hurtful trifle; so are Men deceived and easily imposed upon in what they do not understand. And for this cause, are Sinners compared to Birds; who are easily *inticed* with the Bait proposed to their *view*, as profitable and good for them, because they know not the *Snare* that lyes hid under it: this Ignorance causing the mistake mentioned, is not only a *Simple* Ignorance, but also that Ignorance which owes its rise to a *wilful* and perverse disposition, (for there are some that are *willingly Ignorant*) doth often lay those open to a delusion, who through *prepossession* or *idleness*, will not be at *pains* to make full Inquiries.

Secondly, This also comes to pass from an Ignorance of *our Spirits*: for while we either engage in the things proposed by Satan upon the *general warranty* of a *good* Intention, or that we have no *evil* meaning in it, we are kept from a *discovery* of the intended design. Hence *Paul* saw nothing, in his persecuting the *Church* of God, of what Satan aimed at; or while upon the *pretence* of a *good* Intention, our secret corrupt *Principles* do indeed move us *underhand* to any undertaking, we are as little apt to see the Ends of Satan in what he propounds to us. *Jehu*, and the *Disciples* Luke 9. 55. pretending a *Zeal* for God, but really carried on by their own *furious tempers*, did as little, as others see what the Devil was doing with them.

Thirdly, The means of a Temptation are rendred less suspicious, from an Ignorance of the *Circumstances*, and Concomitants that do attend them.

Fourthly, As also from an Ignorance of our own *weakness*, and *Inclination*, while we are *confident* of greater *strength* to resist, than indeed we have, of a greater *aversness*, than is in us, to the evil suspected; we *contemn* the danger of the means as below us, and so grow bold with the occasions of iniquity, as pretending no hazard or danger to us.

Applic.

This may teach us a piece of Wisdom, in the Imitation of the Devil; we see his *malice* appears in the bloody and destructive *aims* or intendments, which he discovers against us, but his *skill* and cunning in a suitable *disposal* and ordering of the *Means*. So should we learn to imploy all our *care* and watchfulness about those *plausible* ways or *introductions* to Sin, that Satan puts in our hand; and as his eager desire of gaining his end, makes him industrious about the offering of means fit to compass it, so our *fear* of his Design and End should make us *jealous* of every *overture* propounded to us. They that from *wilfulness* or *neglect* shall admit the *means* of Evil, cannot expect to avoid the *Evil* to which they lead, or if they may (unexpectedly) be rescued from the end, while they use the *Means* (by Grace interposing, as between the Cup and the Lip) 'tis no *thanks* to them, and often they come not off so clear, but that some *lameness* or other sticks by them.

Quest.

I may suspect this will be retorted back as an advice scarce *practicable*: for if all means leading to Sin are to be avoided, then can we use *nothing*, but rather (as the Apostle saith in another case) *we must go out of the World*, seeing every thing may lead to evil.

Ans.

I Answer, We are not by any *command* of God put into any such *strait*, things that are or may be *improvable* against us, may be used by us with due *Care* and Watchfulness; yet all things are not alike neither, for we must look upon things under a *threefold* Consideration.

First, If that which is propounded or laid before us, as a means to Sin, be in it self sinful, the *refusal* of both is an undoubted *Duty*.

Secondly, We must look upon things under the consideration of the *suspiciousness* which they carry with them of a further evil; some *Circumstances*, or *postures* of an opportunity and occasion offered, are of such a *threatning Aspect*, that they fairly warn us to hold off. To keep *company* with a Friend may be admitted, when
yet

yet that Society in a *suspicious* place, as *Tavern*, or *Whore-house*, is to be avoided.

Thirdly, We must further consider things as we are *free*, or *engaged* to them; and accordingly where there is *appearance* of danger, or the *fear* of it, we must keep at a distance, if we are engaged to such things either by the obligation of the *Law of Nature*, or *lawful Calling*, or *command of God*, or *unavoidable Providence*, or *Relation*, where these Ties are upon us, we cannot avoid the thing or action, but are the more concerned to take heed of being *overreached* or overtaken by them.

CHAP. XI.

Of the Temptation to distrust upon the failure of Ordinary Means. Of the Power of that Temptation, and the Reasons of its prevalency. Of unwarrantable Attempts for Relief, with the causes thereof. Of waiting on God, and keeping his way. In what Cases a particular Mercy is to be expected.

I Have particularly insisted upon the *aims* of Satan in this Temptation, in their *variety*, and also the cunning *connexion* and coherences of them: I have also singled out his *chief* design. I am now in the last place to present you with the *suitableness* and respects that the *subordinate* means carry to the *Principal*, and that proportion which may be found in all these to the end designed by them.

The *chief means* (in reference to the end designed) was a *distrust* of Providence; and the *subordinate* means to bring on that distrust, was the *failure* of ordinary means of supply: for so he endeavoured to improve his hunger, and want in the Wilderness, as a manifest neglect of Providence towards him, for which (as he tacitly suggests) there was no ground to wait or rely upon it any further, but to betake himself to another course. Hence Note,

That the failure of ordinary means of help, is by Satan improved as his special Engine to bring Men to a distrust of Providence, and from Obf. 13.

thence to an unwarrantable attempt for their relief in an extraordinary way.

That the failure of ordinary and usual supplies hath by the Devils subtilty brought a *Distrust* of Providence, and run Men beyond all hopes of help, is a thing commonly and notoriously known. When Men are afflicted, and brought unto unusual straits, and the ordinary ways of relief are out of sight, they are soon tempted to distrust God and Man, and to conclude they are cut off, and that their *hope is perished*, and that *their Eye shall no more see Good*. David distressed, proclaims all Men *Lyers*: Concludes, that he should at last be cut off. *Jonah* in the Whales Belly, thought that all hope was gone, and that he was cast out of Gods Sight. The Church of *Israel* in Captivity, forgot Prosperity (notwithstanding the promise of deliverance after seventy years) and thought no less, than that her *hope and strength was perished*; Lam. 3. 18. And from the Scriptures mentioned, we may also see the strength and prevalency of the Temptation, especially when 'tis reduced to particulars. As,

First, 'Tis not a thing altogether of no weight that such a Temptation should prevail against such Persons, as *David*, and *Jonah*, and the whole Church of *Israel*, that the manifold Experiences that some of them have had of Gods faithfulness in delivering, and the seasonableness of help at times of greatest hazard, the particular promises that all of them have had, (how dismal and black soever things have seemed) have given the fullest Assurances imaginable, that what he had spoken should certainly be performed; the gracious Qualifications of such Persons as eminently *Holy*, and skilled in the Duties of Trust, and in the Ways of Providence, and the special Advantage which some of them (as Prophets) have had above others, to enable them to improve that Skill, Experience, Knowledge, and Grace, to a firm adherence to such special Promises, that all these things should not be sufficient to keep them off distrust, (though at present the ways of deliverance were hid from them) seems strange.

Secondly, 'Tis also wonderful to what an height such a prevailing Temptation hath carried some of them; *David* seems to be a little outrageous, and did upon the matter call God a *Lyer*, when he said, *all Men are Lyers*, which (however that some interpret, as if it had been *David's* Trust in God, and his confident avouchment of his Enemies Prognostications of his ruine, to be but

Lyes,

Psal. 116. 11.

Psal. 31. 22.

Jon. 2. 4.

Psal. 116. 11.

Pool Synopsi
in loc.

Lyes, and that this he spake from his firm belief of the Promise, *I believed, therefore have I spoken* yet the acknowledgment of his *baile*, (which (compared with *Psal.* 31. 22.) is declared as his *weakness*) will force us to conclude it an ingenuous *Confession* of his *distrust* at the first: when he was greatly afflicted, (though he recovered himself afterwards to a belief of the promise) and that in that Distemper he plainly reflected upon *Samuel*, and calls the Promises of God given by him, *a very Lye*.

Thirdly, 'Tis strange also, that present *Instances* of God's Providences working out *unexpected Deliverances* should not relieve the hearts of his Saints from the power of such distrust, that when they see God is not unmindful of them, but doth hear them in what they feared, they should still retain in their minds the impression of an unbelieving apprehension; and not rather free themselves from their expectations of future ruine, by concluding, that he that *hath*, and *doth* deliver, will also yet deliver. *David* had this thought in his heart, that he should *one day perish by the hand of Saul*, even then when God had so remarkably rescued him from *Saul*, and forced *Saul* not only to acknowledg his Sin in prosecuting him, but also to declare his belief of the Promise concerning *David*. One would have expected, that this should have been such a *Demonstration* of the Truth of what had been promised, that he should have cast out all *fear*; and yet contrariwise, this pledge of God's purpose to him, is received by a heart strongly prepossessed with misgiving thoughts, and he continues to think, that for all this, *Saul* would one day destroy him. 1 Sam. 27. 1.

Fourthly, The pangs of this Distrust are also so remarkable, that after they have been delivered, and have found that the *Event* hath not answered their *fears*, they have in the review of their carriage under such fears, recounted this their *weakness* among other remarkable things, thereby shewing the *unreasonableness* of their unbelief, and their *wonder* that God should pass by so great a Provocation, and notwithstanding so unexpectedly deliver them. *David* in the places before cited, was upon a thankful acknowledgment of God's Love and wonderful Kindness, which he thought he could not perform, without leaving a record of his strange and unworthy distrust; as if he had said, *So greatly did I sin, and so unsuitably did I behave my self; that I then gave off, and concluded all was lost.* See Cap. 26.

To open this a little further, I shall add the Reasons why Satan strikes in with such an occasion as the want of means, to tempt to distrust, which are these :

First, Such a condition doth usually transport Men besides themselves, puts them as it were into an Extacy, and by a sudden rapture of Astonishment and Fear, forceth them beyond their settled thoughts and purposes. This *David* notes as the ground of his inconsiderate rash speaking ; *It was my haste, I was transported, &c.* Now as Passion doth not only make Men speak what otherwise they would not, but also to put bad Interpretations upon actions and things beyond what they will bear, and hasten Men to Resolves exceedingly unreasonable : So doth this state of the Heart (under an amazement and surprize of Fear) give opportunity to Satan to put Men to injurious and unrighteous thoughts of the Providence of God, and by such ways to alienate their Minds from the trust which they owe him.

Secondly, Sense is a great help to Faith. Faith then must needs be much hazarded, when Sense is at a loss, or contradicted, as usually it is, in straits.

That Faith doth receive an advantage by Sense, cannot be denied. To believe what we see, is easier than to believe what we see not ; and that in our state of Weakness and Infirmary, God doth so far indulge us, that by his allowance we may take the help of our Senses, is evident by his appointment of the two Sacraments, where by outward visible Signs our Faith may be quickned to apprehend the Spiritual benefits offered. *Thomas*, resolving to suspend his belief till he were satisfied that Christ was risen, by the utmost tryal that Sense could give, (determining not to credit the Testimony of the rest of the Disciples, till by putting his Finger into his Side he had made himself more certain) Christ not only condescended to him, but also pronounceth his approbation of his belief, accepting it, that he had believed because he had seen. But when outward usual helps fail us, our Sense (being not able to see afar off) is wholly puzzled and overthrown, the very disappearing of probabilities gives so great a shake to our Faith, that it commonly staggers at it ; and therefore was it given as the great commendation of *Abrahams* Faith, that he (notwithstanding the unlikelihood of the thing) staggered not at the Promise, noting thereby how extraordinary it was in him at that time, to keep up against the contradiction of Sense, and how usual it is with others to be beaten off

off all Trust by it. 'Tis no wonder to see that *Faith* (which usually called Sense for a *Supporter*) to fail when tis deprived of its *Crutch*. And he that would a little understand what *disadvantage* this might prove to a good Man, when Sense altogether fails his expectation, he may consider with himself in what a case *Thomas* might have been, if Christ had refused to let him see his Side, and to thrust his Finger into the print of the Nails, in all appearance had it been so; he had gone away confirmed in his unbelief.

Thirdly, Though Faith can act above Sense, and is employed about things not seen, yet every Saint at all times doth not act his Faith so high. Christ tells us, that to believe where a Man hath not had the help of Sight and Sense, is Noble and Blessed. *Joh. 20. 29.* yet withal, he hints it to be rare and difficult; *he that hath not seen, and yet hath believed,* implies, that 'tis but one amongst many that doth so, and that 'tis the Conquest of a more than ordinary difficulty. Hence it is, that to love God when he kills, to believe when means fail, are reckoned among the high actings of Christianity.

Fourthly, When Sense is non-plust, and Faith fails, the Soul of Man is at a great loss: having nothing to bear it up, it must needs sink; but having something to throw it down, besides its own propensity downward to distrust, it hath the force of so great a disappointment to push it forward; and such bitterness of Spirit heightened by the malignant Influence of Satan, that with a violence (like the Angels throwing a Millstone into the Sea) it is cast into the bottom of such depths of unbelief, that the knowledge of former Power and extraordinary Providences cannot keep it from an absolute denial of the like for the future. *Israel* in the Wilderness when they came to the want of Bread, though they acknowledged he clave the Rock, and gave them Water in the like strait, yet so far did their Hearts fail of that due Trust in the Power and Mercy of God, which might have been expected; that though they confessed the one, they as distrustfully question, and deny the other. *He clave the Rock, but can he provide Flesh? can he give Bread?* Strange unbelief! that sees and acknowledgeth Omnipotency in one thing, and yet denies it in another.

Fifthly, Providence hath been an old Question; 'tis an Atheism: that some have been guilty of, to deny that God ordereth all affairs relating to his Children here below, who yet have not so fully

extin-

extinguished their natural Impressions, as to dare to deny the *being* of God. *That God is*, they confess, but withal they think *that he walketh in the Circuit of Heaven*, and as to the *smaller concerns* of Men, neither doth *good nor evil*. This being an *old Error*, to which most are but too *inclinable*, (and the more, because such things are permitted (as the punishment of his Children, and their Tryals, (while others have all their heart can wish) as seem scarce consistent with that love and care, which Men look for from him to his Servants) they are apt enough to *renew* the thoughts of that persuasion upon their Minds (for which the failure of ordinary ways of help, seems to be an high probability) that he keeps himself *unconcerned*, and therefore there seems to be no such *cause* of *reliance* upon him. The Psalmist so expresseth that Truth, [*Men shall say, Verily there is a God that judgeth in the Earth,*] that it is discovered to be a special *retrivement* of it, (by many and signal convincing Evidences) from that *distrust* of God, and his Providences that Men usually *slide* into upon their *Observation* of the many *seeming failures* of outward means of help.

Gen. 16. 2.

Secondly, The other *Branch* of the *Observation*, *That from a distrust of Providence, he endeavours to draw them to an unwarrantable attempt for their relief*, is as clear as the former. *Sarai* being under a distrust of the promise for a Son, because of her Age, gave her Hand-maid to *Abraham*, that in that way (the Promise seeming to fail) she might obtain Children by her. *David* because of the many and violent pursuits of *Saul*, not only *distrusted* the Promise, thinking he might *one day perish* by him, but resolves to *provide* for his own safety, by a speedy *escape* into the Land of the *Philistines*; a course which (as appears by the Temptations and evils he met with there) was altogether *unwarrantable*. That from a distrust, Men are next put upon unwarrantable Attempts, is clear from the following Reasons:

I Sam. 27. 1.

First, The *affrightment* which is bred by such distrusts of Providences, will not suffer Men to be *idle*. Fear is *active*, and strongly *prompts* that something is to be *done*.

Secondly, Yet such is the *confusion* of Mens minds in such a case, that though many things are propounded, in that hurry of thoughts they are *deprived* usually of a true *Judgment* and deliberation, so that they are oppressed with a multitude of thoughts (as *David* on the like occasion takes notice, *in the Multitude of my thoughts within*

within me, &c.) and (as he expresseth the case of Sea-men in a Storm) they are at their wits end.

Thirdly, The *despairing* grievance of Spirit, makes them take that which comes *next to hand*; as a *drowning* Man, that *grasps* a Twig or *Straw*, though to no purpose.

Fourthly, Being once turned off their *Rock*, and the true *stay* of the Promise of God for help, whatever other *course* they take must needs be *unwarrantable*; If they once be out of the *right* way, they must needs *wander*, and every *step* they take, must of necessity be *wrong*.

Fifthly, Satan is so *Officious* in an evil thing, that seeing any in this condition, he will not fail to *proffer* his help, and in place of Gods Providence, to set some *unlawful Shift* before them.

Sixthly, And so much the rather do Men *close* in with such overtures, because a sudden fit of passionate fury doth *drive* them, and out of a bitter kind of *despite* and *crossness*, (as if they meditated a revenge against God for their disappointment) they take up an *hasty* wilful *resolve* to go that way that seems most agreeable to their *passion*, saying with King *Joram*, *What wait we upon the Lord any longer for?* We will take such a course, let come on us what will.

The Service which the Observation (well digested) may per- *Applic.*
form for us, is very fully contained in an advice which *David* gives on the like occasion, *Psal.* 37. 34. which is this, *Wait on the Lord, and keep his way.* Failures of ordinary means should not fill us with distrust, neither then should we run out of God's way for help. He that would practise this, must have these *three* things which are comprehended in it.

First, He must have *full persuasions* of the Power and Promise of God. I do not mean, the bare *hear-say*, that God hath *promised* to help, and that he is *able* to deliver, but these Truths must be *wrought* upon the heart to a *full Assurance* of them, and then we must *keep our Eye* upon them: for if ever we lose the *Sight* of this, when troubles beset us, our Heart will *fail* us, and we shall do no otherwise than *Hagar*, who, when her Bottle of Water was spent, and she saw no way of supply, fate down, gave up her Son, and self for lost, and so falls a weeping over her helpless condition. This was that *Sight* of God (in regard of his Power, Goodness, Heb. 11. 17. Faithfulness, and Truth, which are things *Invisible*,) which kept

King David from despairing.

up the Heart of *Moses*, that it sunk not under the pressure of his fears, when all things threatned his ruine.

Secondly, He that would thus wait upon God, had need to have an *equal Ballance* of Spirit, in reference to *second causes*; *Despise* or Neglect them he may not, when he *may have* them, for that were intollerable *presumption*, and so to center our Hopes and Expectations upon them, as if our *welfare* did certainly *depend* upon them, is an high *affront* to Gods *Omnipotency*, and no less than a sinful *idolizing* of the Creature; but the engagements of our *Duty* must keep carefully to the *first*, and the consideration of an *Interdependency* of an *Almighty Power*, as to any *subordinate* means or causes, must help us against the *other* miscarriage. When all means *visible* fail us, we must look to live upon Omnipotent *Faithfulness* and Goodness, which is not tyed to any thing, but that *without* all means, and *contrary* to the Powers of *second Causes*, can do what he hath promised, or sees fit.

Thirdly, There is no waiting upon God and keeping his way, without a *particular trust* in God, to this we are not only warranted by frequent *Commands*, *Trust in the Lord*, I say, *Trust in the Lord*; but highly encouraged to it, under the greatest Assurances of help. *Psal. 37. 5. Trust in him, and he shall bring it to pass. Trust in the Lord and do Good, and verily thou shalt be fed. ver. 3. The Lord shall help and deliver them, because they trust in him. And this we are to do at all times, and in the greatest Hazards, and with the highest Security. I laid me down and slept, I will not be afraid of ten thousands of People, that have set themselves against me round about.*

Psal. 3. 5, 6.

Quest.

But some (possibly) may say, Is it our Duty to sit still in such a case? when all the usual ways of supply fail us, must nothing be attempted?

Ans. I.

I Answer, First, At such times greater Care and Diligence is necessary in *outward* things; that what *one* lawful course cannot help, *another* lawful course may; and as to *spiritual Diligence*, it should be extraordinary, we should be more earnest and frequent in Prayer, Fastings, Meditations, and the exercise of Graces.

Secondly, While we are in the pursuit of *Duty*, and where the Substance of it may be preserved entire, if our *Straits* and *Wants* unavoidably put us out of the way, we may be satisfied to go on, though some *Circumstances* be necessarily waved and hindred. *Phineas* might kill *Zimri* and *Cosbi* upon the Command of *Moses*.

Numb.

Numb. 25. 5. And consequently in Prosecution of Duty, though (other Circumstances considered) it was in some respects extraordinary.

Thirdly, But let the *Strait* be what it will, we must not forsake Duty; for so we go out of Gods way, and do contradict that Trust and Hope which we are to keep up to God-ward.

But (it may be further urged) must we when all Means fail, *Quest.* positively Trust in God for those very things which we might expect in an ordinary way?

In some cases, our Duty is *submission* to his Will, and the particular Mercy neither positively to be expected, nor yet *distrusted*. Thus did *David* behave himself, when he fled from *Jerusalem* upon *Absolom's* Rebellion; *Let him do what seemeth him good.* *Ans. 1.*

But there are other Cases wherein 'tis our Duty to fix our Trust upon the particular Mercy or help. I shall name *four*, and possibly a great many more may be added. As,

First, When Mercies are expressly and particularly promised; as when the Kingdom was promised to *David*. When a Son was promised to *Abraham*. Whatever had been the *Improbabilities* of their obtaining the thing promised, it was their duty positively to believe. This is indeed not a general Case.

Secondly, When God leads us into straits by engaging us in his Service, as when *Israel* followed the Lord into the Wilderness, in order to an enjoyment of a further Mercy, which was the Possession of the Land of *Canaan*; when they had no Water to drink, nor Food to eat, and saw no natural possibility of supply in that Wilderness, they ought positively to have expected supplies from God in an Extraordinary Way, and it is reckoned up against them as their Sin that they did not believe. This was the very case of *Christ* under this Temptation, the Spirit led him into the Wilderness upon the prosecution of a further design; when there was no Bread there to satisfy his Hunger, he refuseth to work a Miracle for his supply, but leans upon an Extraordinary Providence.

Thirdly, When the things we want are common universal Blessings, and such as we cannot subsist without: if we have nothing to eat, and nothing to put on, yet seeing the Body cannot live without both, we must positively expect such supplies from Providence, though we see not the Way whence they should arise to us. This kind of Distrust (which reflects upon the general necessary Providence

Mat. 6. 30.

dence of God, by which he is engaged to preserve his Creatures in their Stations, *To cloath the Grass of the Field; to feed the Birds of the Air, &c.*) Christ doth severely challenge, *Shall he not much more cloath you, O ye of little Faith?* He hath little or no Faith, (and in that regard a very *Prodigy* of Distrust) that will not believe for Necessaries. Hence *Heb. 3. 17.* the Prophet resolves upon a rejoycing Confidence in God, when neither *Tree*, nor *Field*, nor *Flock* would yeild any *hope* in an ordinary way.

Fourthly, When God is *eminently engaged* for our help, and his Honour lies at Stake in that very matter; so that whether God *will* help or no, or whether he is *able*, is become the *Controversy*, upon which *Religion* in its Truth, or the *Honour* of God is to be tryed; then are we engaged to a *certain* belief of help. The three *Children* upon this ground did not only assert, that *God was able to deliver them*, or that their Death and Martyrdome they could bear (which is all that most Martyrs are able to arise up to) but they asserted positively, that *God would deliver them*, and that the Fire should not burn them: they saw evidently that the Contest, whether the *Lord* was *God*, was managed at so high a rate, that God was more concerned to *Vindicate* his *Honour* by their preservation, than to *Vindicate* their *Grace* and *Patience* by their Constancy in *Suffering*. Another Instance we have in *Matth. 8. 26.* where Christ rebukes his Disciples for unbelief, in their fears of Shipwreck in a great Storm (not that every Sea-man *ordinarily* lies under that charge, that gives himself up to the apprehensions of Danger:) the ground of which charge was this, that *Christ* was *with* them, and consequently it had unavoidably *contradicted* his *Design*, and *reflected* upon his *Honour*, if he had suffered his Disciples at *that time* to be drowned: their not minding how far Christ was engaged with them, and not supporting themselves against their Fears by that Consideration, made Christ tax them for their *little Faith*.

C H A P. XII.

Of Satans proceeding to infer Distrust of Sonship from Distrust of Providences. Instances of the probability of such a Design. The Reasons of this undertaking. Of Satan's endeavour to weaken the Assurance and Hopes of God's Children. His general Method to that purpose.

L Affly we are to consider the *suitableness* of the Means to the End; he had (as we have seen) fitly proportioned the *subordinate* Means to the *chief* and principal. The failure of ordinary Means of help, was shrewdly proper to infer a Distrust of Providence. Now let it be noted how fitly he improves this *Distrust* of Providence, to bring about the End he aimed at, which was a *Distrust* of his *Filial* Interest in God, as if he should have thus reasoned; *He that in straits is forsaken, as to all the usual supplies that may be expected in an ordinary way, hath no reason to rely on Providence; and he that hath no reason to rely on Providence for the Body, hath less cause to expect Spiritual Blessings and Favours for the Soul.* Hence note,

That 'tis Satan's endeavour, to make Men proceed from a Distrust of Providence, to a Distrust of their Spiritual Sonship, or Filial Interest in God. First, I shall evidence that this is Satan's Design, and next, I shall give the Reasons of it. The former I shall make good by these several Considerations. Obf. 14.

First, We see it is an *usual* Inference that others make of Men whose Heart fails them, under an absence or disappearance of all means of help in their Distresses. If Providence doth not appear for them, they conclude God hath forsaken them. *Bildad* thus concludes against *Job* chap. 4.6. *Is not this thy fear, thy Confidence, thy Hope, and the uprightness of thy ways?* Which must not only be understood as an *Ironical* Scoff at the *weakness* of his Confidence and Hope, as not being able to support him against fainting in his trouble,

trouble, but as a direct *accusation* of the *falseness* and Hypocrisy of his supposed Integrity, and all the Hopes and Confidence which was built upon it; and *ver. 7.* doth evidence, where he plainly declares himself to mean, that *Job* could not be Innocent or Righteous, it being (in his apprehension) a thing never heard of, that so great Calamities should overtake an upright Man; *Whoever perished being Innocent?* The ground of which assertion was from *ver. 5.* *It is now come upon thee, and thou faintest.* That is, Distresses are upon thee, and thou hast no visible means of help, but despair'st ever to see a Providence that will bring thee out; therefore surely thou hast had no real Interest in God, as his Child. *Eliphaz* also seconds his Friend in this uncharitable Censure; *If thou wert pure and upright, he would awake for thee;* that is, because he doth thus overlook thee, therefore thou art not pure and upright.

Job 8. 6.

If Men do thus assault the Comforts of God's Children, we have reason enough to think that *Satan* will; for besides that we may conclude they are set on work by the Devil, (and what he speaks by them, he will also by other ways promote, as being a design that is upon his Heart;) we may be confident, that this being a *Surmise* so Natural to the Heart of Man, he will not let slip so fair an advantage, for the forming of it in our own Hearts against ourselves.

Secondly, The best of Gods Children, in such cases, escape it very hardly (if at all;) which declares, not only the depth and Power of that Policy, but also how usual it is with *Satan* to urge the Servants of God with it. *Job, chap. 19. 25.* recovered himself to a firm persuasion of Sonship, *I know that my Redeemer liveth, &c.* but by the way his Foot had well-nigh slipped, when *ver. 10, 11.* he cries out, *He hath destroyed me on ever side, and I am gone; he hath also kindled his Wrath against me, and he counteth me unto him as one of his Enemies.* His earnest resolve, not to give up his Trust in God, and the Confidence of his Integrity, is sufficient to discover *Satan's* eager *Indeavours* to have him bereaved of it.

Thirdly, *Satan's* Success in this Temptation over the Saints of God, (who sometime have actually failed;) shews how much it is his work to cast down their hopes of Interest in God, by overthrowing their Trust in his Providences. If he attempts this, (and that successfully;) on such whose frequent Experiences might discourage the Tempter, and in probability frustrate his under-

undertaking; We have little cause to think, that he will be more *sparing* and gentle in this Assault upon those that are more *weak*, and less acquainted with those *Clouds* and *Darknesses*, that overshadow the ways of Providence. *David*, for all the Promises that he had received, and notwithstanding the manifold tryals that he had of seasonable and unexpected deliverances, yet when he was *distressed*, he once and again falls into a fear of his *Soul*, and a questioning of God's Favour. He complains as one utterly forsaken, *Why hast thou forsaken me?* In *Psal. 69.* He expresseth himself, *ver. 1. sinking in the deep Mire*, as a Man that had no firm ground to stand upon, and that his troubles had brought him to fear the state of his Soul, not only as *deprived* of God's Favour (and therefore *ver. 17.* begs that his *Face* may be no longer *hid*) but also as suspecting the loss of it, *ver. 18. draw nigh unto my Soul, and redeem it, Psal. 77.* upon the occasion of outward Troubles. *Asaph* falls into such a fit of fear, about his Spiritual Condition, that no consideration of former Mercies could relieve him, *He remembered God. ver. 3. but was troubled; he considered the days of old, called to remembrance his Songs in the Night.* But none of these were effectual to keep him from that sad outcry of Distrust, *ver. 7. Will the Lord cast off for ever? is his Mercy clean gone for ever? hath God forgotten to be Gracious? &c.* Which upon the review, in the composing of the Psalm, he acknowledgeth an unbelieving miscarriage; I said, *this is mine infirmity.* Psal. 22. 1.

Fourthly, 'Tis also a common and ordinary thing with most, to entertain *misapprehensions* of their Spiritual Condition, when they meet with *disappointments* of Providence: Hence the Apostle, *Heb. 12. 5, 6.* when he would quiet the Hearts of Men under the Lords Chastening, doth of purpose make use of this encouragement, that God *speaks* to them in the Rod, as to *Children*, and such as are under his Care and Love; *My Son despise not the Chastening of the Lord: whom the Lord loveth, he chasteneth, &c.* Which certainly tells us thus much, that 'tis ordinary for Men to doubt their *Son-ship* because of their *Afflictions*. We may conjecture what the *Malady* is, when we know what is prepared as a *Medicine*: This would not have been a common Remedy, (*that we may be Children, though we be scourged*) if the disbelief of this, had not been the usual interpretation of *Afflictions*, and a common *Dis-temper*.

Fifthly,

Fifthly, We may further take notice, that those *disquiets* of Mind, that were only occasioned by *outward* things, and seem to have no *Affinity* (either in the nature of the occasion, or present Inclination of the Party) with a *Spiritual* Trouble; yet if they continue *long*, do wholly *change* their Nature; they that at first only troubled themselves, for losses or crosses, forget these Troubles, and take up fears for their Souls.

Sometime this ariseth from a natural *softness* and timorousness of Spirit, such are apt to misgive upon any occasion, and to say, Surely, *If I were his Child, he would not thus forsake me; his fatherly Compassions, would some way or other work towards me?*

Sometime this ariseth from *Melancholly contracted* or heightened by outward Troubles. These when they continue long, and peirce deep, put Men into a *Spirit of heaviness*, which makes them refuse to be comforted. Here the Devil takes his advantage: *Unlawful Sorrows*, are as delightfully improved by him, as *unlawful pleasures*; they are *Diaboli Balneum*, his Bath in which he sports himself, as the *Leviathan* in the Waters. When for temporal Losses or Troubles Men fall into Melancholy, if they be not relieved soon, then their grief changeth its Object, and presently they disquiet themselves, as being out of God's Favour, as being estranged from God, as being of the number of the damned; such against whom the Door of Mercy is shut, and so cry out of themselves as hopeles and miserable. The Observations of *Physitians* afford store of instances of this kind. *Felix Platerus* gives one, of a Woman at *Basil*, who first grieved for the Death of her Son, and when by this means she grew Melancholly, that changed into an higher trouble; she mourns, that her Sins would not be pardoned, that God would not have Mercy for her Soul. Another, for some loss of Wheat, first vexeth himself for that, and then at last despairs of the Happiness of his Soul; with a great many more of that kind.

Sometimes a *desperate* Humor doth (from the same occasion) *Distract* Men into a *Fury*; of which *Mercennus* gives one Instance from his own Knowledg, of a Person who upon the Distresses which he met with, fell into a rage against God, uttering speeches full of Horror and Blasphemy, not fit to be related.

Quis est ille
Deus, ut ser-
viam illi? quid
proderit si o-
raverim? si
presens est cur
non succurrit?
non succurrit?
cur non me carcere,
inediâ, squalore
confectum liberat?
Ecce. Absit a me
hujusmodi Deus.

Mercennus ad *Gen. c. II. fol. 230.*

If there be such an *Affinity* betwixt distrust of Providence, and distrust of Son-ship, that the one slides into the other naturally. If this be *common* to all Men under troubles, to suspect their Souls; if the *best* do here actually miscarry; if those that do not yet *hardly* escape; and if *by-standers* commonly give this Judgment of Men in straits, that there is no help for them in their God; we cannot but *collect* from all this, that it is an advantage which Satan will not neglect, and that he doth very much imploy himself to bring it about :

The Reasons of it are these.

First, Distrust of Providence hath in it the very *formal* nature of distrust of Son-ship. If the Object of distrust were but changed, it would without any further addition work that way. He that trusts Providence acknowledgeth that God *knoweth* his wants, that he is of a *merciful* inclination to give what he sees he hath need of; that he hath manifested this by *Promise*, that he is so *faithful* that this Promise cannot be neglected, and that he hath *Power* to do what he hath promised. He that distrusts Providence *disbelieves* all these, *consequentially* at least; and he that will not believe that God takes any *care* of the *Body*, or that he is of a merciful disposition toward him, or thinks either he hath made no such Promise, or will not keep it, if any such were made; cannot believe (if that doubt were but once started) that God is his *Father*, or that he hath interest in the Priviledg of a Son, *Seeing it is impossible to believe a Sonship, while his Care, Mercy, Promises, and Power are distrusted*. In this then Satans work is very easy, it is but his moving the Question about the Lords Mercy to the Soul, and presently (as when new Matter is ministred to a raging Flame;) it takes hold upon it, and with equal, (nay greater) force it carries the Soul to distrust Spiritual Mercies, as before it disbelieved Temporal Kindnesses.

Secondly, The *same* Reasons, which any Man doth gather from the seeming neglect or Opposition of Providence; upon which he grounds his distrust of the Lords Kindness in reference to *outward* things, will also *serve* as Arguments for a distrust of *Spiritual* Favours. The distresses of Men seem to argue, (1.) That there is *Sin* and Provocation on their part, (2.) And that there is a manifestation of *Anger* on Gods part, (3.) And from these apprehensions ariseth *Bitterness*, Anxiety, Fear, and Dejection of Spirit, which *intercepts* all the Help and Consolation which might arise

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Dr. Reynolds
Serm. on Hosea
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from other *considerations* of the Lords *Promise*, or *Mercy*, for the quieting of the Heart, and fortifying it against such apprehensions; these same grounds, with the prevailing fears and perplexities, arising from them, are enough to make us suspect, that we are not yet under any such peculiar Favours, as may bespeak us his Children by Adoption; so that from the same premises Satan will conclude, that as he hath no *care* for our *Bodies*, so no *love* to our Souls; that we neither love God nor are beloved of him, betwixt the one conclusion and the other there is but a *step*, and with a small labour he can cut the Channel, and let in that very Distrust, to run with all its force against our Spiritual Interest in God.

Thirdly, To trust God for the Soul is an *higher* act, than to trust him for the Body, the Soul being of greater *excellency* than the Body; and the Mercy necessary for the happiness of it, being more *precious*, and *less visible*, it must require an *higher* Confidence in God, to assure of this, then satisfy us in the other; 'tis more easy to believe a *lesser* kindness from a Friend, than a singular or *extraordinary* Favour; he then that cannot trust God for *temporal* Mercies, shall be more unable to believe *Eternal* Blessings; If we run with *Foot-men*, and they have *wearied* us, shall we be able to contend with *Horse-men*? If the *Shallow* Brooks be too strong for us, what shall we do in the *swellings* of *Jordan*?

Fourthly, When Faith is weakned as to *one* Object, 'tis so *tainted* and discouraged, that it is generally weakned as to *all* other; if the hand be so weakned that it cannot hold a Ring, it will be less able to Grasp a Crown; when we are baffled in our trust for temporal Mercies, if Satan then put us to it not to believe for spiritual Blessings, how can we expect but to be much more at a loss in them? So that he is sure of the Victory before he Fights, and he that is so sedulous to take advantage against us, will not lose so considerable a Conquest for want of pursuit. There is indeed one thing that may seem fit to be objected against this, which is, that Men may retain their *Faith* in one thing, when yet they *distrust* in another, as the *Israelites* distrusted the Power and Goodness of God for *Bread*, and *Flesh* in the Wilderness, when yet they believed that as he had given *Water* out of the Rock, so he could do it again if there were need. *Psal. 78. 20. He smote the Rock, and the Waters gushed out, but can he give Bread*: as if they had said, we believe he can give Water, but 'tis impossible he should provide Bread.

Bread. But they that would thus object, may consider, that the reason of Mens Confidence in one thing, (while distrust is in other things prevailing) is not from any real *strength* of their Faith, but a present *want* of a Temptation; if such a confidence were put to it, it would quickly be seen that it were truly nothing. As confident as the *Israelites* were, that they could believe for a supply of Water, we find, that neither that experience, nor the other of supplying them with *Manna* and *Quails* were sufficient to keep up their trust in God, but that at the next strait all was to seek, *verse 32. For all this they sinned still, and believed not for his wonderful works.*

Fifthly, Besides all the forementioned Advantages that Satan hath in raising this Temptation, of distrusting Son-ship out of a distrust of Providence, we may suppose him the more earnest in this matter, because 'tis so *provoking* to God to distrust his Providence; that he often, (as a just chastisement of that evil) punisheth it; by giving them up to distrust him for their Souls; the height of the provocation may be measured by this, that 'tis not only a *denial* of God that is above, but usually a *vesting* some mean and contemptible thing, with those Attributes which only suit a God *Infinite* and *Eternal*. As *Israel* did not only forsake the Almighty by their distrust, but place their hopes upon *Asshur*, upon their own Horses and Warlike Preparations, and at last, upon the works of their hands, which they called their Gods. How offensive this is to the Lord, we may observe by that notable check which the Prophet gave *Abaz*. *Esay 7. 8, 13.* notwithstanding his complement of refusing a Sign, (which God offered him for the strengthening of his hope) upon a pretence that he would trust without it, (though indeed he absolutely distrusted him, as appears by 2 *Chron.* 28. 20.) that it was a *weaning* and tying out the Patience of a long-suffering God; *Is it a small thing for you to weary Men, but will you weary my God also?* God is so active and jealous of all *incroachments* of this kind, that they may expect he will give up such Offenders to be punished by the terrors of an higher distrust. He that is not owned as a God in his Providences, will not be owned as a Father for Spiritual Mercies; they that *will* not own him for the Body, *shall* not be able to lay hold upon him or his strength, to be at peace with him for their Souls, and by this piece of just discipline he often cures the distrust of Providence in his Children, who when they see themselves plunged into terrors

Hosea 14. 2, 3.

and fears about their everlasting Welfare, do not only call God Just, and accept of the punishment of their Iniquity, in distrusting him for smaller matters, but now wish with all their hearts, that they might have no greater thing to trouble them than what relates to the Body, or this Life.

To Sum up all these reasons in one word ; Satan hath from the forementioned considerations, a certain expectation of prevalency. For not only in this case doth God (as it were) fight for him, by giving them up, to distrust their *Filial* Interest, that have provoked him by a distrust of Providence ; and our Faith is also so weakened by the former overthrow, that 'tis not able to maintain its ground in an higher matter, but also this distrust carries that in the nature and grounds of it ; that will of it self work up to a disbelief of spiritual Mercies. He knows then that this piece of the Victory is an easy Consequence of the former, and we may say of it, as the Prophet *Nabum*, chap. 3. 12. of the Strong-holds of *Nineveh*, 'tis like a *Fig-tree* with the first ripe *Figs*, if they be shaken, they shall even fall into the mouth of the eater. This Temptation of distrusting our Son-ship falls into Satans Mouth with a little Labour, when once he hath prevailed so far, as to make us distrust the Providence of God in outward matters.

Applic.

This must warn and caution us against any unbeseeming unbelieving entertainment of jealousy against the Lords Providence; we are but too apt in our straits to take a greater liberty to question his Mercy and Power, not foreseeing how closely this borders upon a greater evil ; we may say of it, as the *Apostle* speaks of *babbling in Controversies*, that they lead to more ungodliness, and that such words eat as a *Canker*, so doth this distrust usually carry us further, and when we fall out with God for small matters, he will be angry in earnest, and withdraw from us our Consolations in greater. In the depth of your distresses when your fears are round about you, and God seems to compass you about with his Net ; when Lover and Friend forsakes, and when there is no appearance of help, endeavour (for the keeping hold of your Interest in God) to behave your selves according to the following directions.

First, Look upon the Providences of God to be as a great deep, the bottom of whose ways and designs you cannot reach; think of them as of a *Mystery*, which indeed you must study, but not throw away, because you cannot at first understand it. Providences are not to be dealt with as *Alexander* did by *Gordius* his knot, who

who when he could not loose it, he cut it. If you see not the end of the Lord, or cannot meet with a door of hope in it, yet lay your Hand upon your Mouth, speak not, think not evil of things you know not, but wait till the time of their bringing forth.

Secondly, You must keep up in your hearts *high* and honourable thoughts of God, yea, of his Mercy and Goodness, and where you cannot see your way, or God's way before you, yet (as it were by a kind of *implicit* Faith) must you believe that he is *Holy* and *Good* in all his ways.

Thirdly, Though you may read your *Sins*, or God's *displeasure* in them, and accordingly endeavour to humble your selves, and call your selves vile, yet must it be always remembered, that *Eternal Love* or *Hatred* is not to be measured by them.

Fourthly, *Restrain complainings*. 'Tis indeed an ease to complain; I will speak (saith Job) that I may be refreshed, notwithstanding a Job 32. 20. vent being given, 'tis difficult to keep within bounds. Our complainings entice us to distrust, as may appear in Job, who took a boldness this way, more than was fit; as Chap. 10. 3. Is it good unto thee that thou shouldst oppress? and that thou shouldst despise the work of thine hands?

All this hath been said in the opening of the Temptation it self; now must I consider the *motive* that Satan used to bring on the Temptation by; If thou be the Son of God, &c.

The *Question* that is here moved by some, is, whether Satan really knew, or truly doubted Christ to be the Son of God. Several Learned Men think that he was in *doubt*, * and the reasons are variously conjectured. Cyprian conceives that the unity of the two * Bezæ, Chemnitius. Natures in one Person did blind him, he knew it to be impossible that the Divine Nature should hunger, and might think it strange that the Humane Nature should fast so long. Serm. de jejunio & tempt. Christi. Unitas naturarum excacavit Satanam. Cornelius a Lapide thinks that Satan knew that there should be two Natures united in one Person, and that this occasioned Satans Fall, while he proudly stomacked the exaltation of the Humane Nature, but he imagines Satan's doubt arose from a *doubtful Sence* of that phrase, *This is my beloved Son*, as not knowing whether Christ were the *Natural*, or an *Adopted* Son of God.

But notwithstanding these apprehensions, others conceive that Satan knew very well who Christ was, and that being privy to so many things relating to him, as the *Promises* which went before and directly pointed out the time, the *Angels Salutation* of Mary

at his Conception, the *Star* that conducted the Wise Men to him, the *Testimony* from Heaven concerning him, with a great many things more, he could not possibly be ignorant that he was the *Messias*, and the Son of God by Nature ; Neither doth that expression, *If thou be the Son of God*, imply any *doubting*, seeing that that is usually expressive of the greatest *certainty* and assurance, as in the speech of *Lamech*, *If Cain shall be avenged seven-fold*, that is, as certainly he shall be avenged; so Satan might use it to this Sense, *If, or seeing thou art the Son of God*. Now whereas it may seem strange, that he should set upon Christ, if he knew who he was, I have answered that before, and shall here only add, that though Satan did believe Christ to be the Son of God, yet so strongly did the power of *Malice* work in him, that he would have had him to have doubted that he was not so. From all this, we have this Observation,

Obs. 15.

That the great design of Satan is to weaken the Assurance and Hopes of the Children of God, in their Adoption.

This is the Master-piece of his design, the very Center in which most of his Devices meet; we may say of him, as *Esau* said of *Jacob*, *is he not rightly called Jacob*, a supplanter; he first stole away our Birth-right at the Creation, and now he seeks to take away our blessing in Christ the Redeemer.

The reasons of this undertaking I shall not here insist on; 'tis sufficiently obvious, that the greatest perplexity and sorrow ariseth to the Children of God from hence, and that a troop of other Spiritual evils (as Impatience, Fury, Blasphemy, and many more) doth follow it at the Heels, besides all that inability for Service, and at last, plain neglect of all Duty. All I shall further do at this time, shall be to shew in a few particulars, (from Satans carriage to Christ in this Temptation) how and after what manner he doth manage that design, in which note.

First, That 'tis his design to sever us from the Promise, and to weaken our Faith in that; when *Eve* was tempted, this was that he aimed at, that she should question the good earnest of the prohibition, *Hath God said so? Was he real in that command, that you should not Eat at all*, &c. the like he doth to Christ, *Is it true? or can it be so as that Voice declared, that thou art the Son of God?*

Secondly, Though this be his design, yet his way to come to it, is not at first to deny it, but to question and enquire, yet after such a manner, as may imply and withal suggest a doubting or suspicion that

that it is not so; he doth not come to Christ thus, *Thou art not the Son of God; or, that Voice that gave thee that Testimony, was but a lye or a delusion*: but he rather proceeds by questioning, which might seem to grant, that he was so, yet withal might possibly beget a doubt in his mind.

Thirdly, Next he more plainly suggests something that may seem to argue the contrary; for thus he aggravates Christ's present condition of want, *Can it be that God would leave thee to these oppressing straits, if thou wert his Son?* At this rate he deals with us, improving the failure of outward means of help, the permission of Temptation, the want of Comfort, the continuance of Affliction, notwithstanding Prayers, &c. as probabilities that we belong not to God.

Fourthly, After this, he urgeth Christ to a sinful miscarriage, to distrust Providence, and to rely no longer on the Care of his Father; if Christ had been prevailed with in this, he would have made use of it, as an Argument to prove that he was not the Son of God indeed. 'Tis usual in his disputings with us about adoption, to put us upon something, which maybe as an Argument out of our own Mouths against us. Christ might have answered him in this, as the Man answered Joab, *If I should do so, then thou thy self wouldst set thy self against me.*

Fifthly, When at last, he hath gradually ascended to that Confidence as to deny our Adoption, then (at a very great disadvantage) he puts us upon the proof, in which he puts by the ordinary evidences, and insists on extraordinary proofs as necessary. The Servants of the Lord that are under this exercise, do find that in this case, the ordinary evidences of Repentance, Mortification, Love to the Brethren, &c. do nothing for them: Satan puts their Spirit upon clamouring for higher evidences; nothing will serve except they may view the Records of Eternity, and read their Names enrolled in the everlasting Decrees, or except God will speak from Heaven in an extraordinary way, to testify of them, as Thomas resolved, that no less should satisfy his doubt than the feeling and seeing of the print of the Nails; To this purpose some stand upon no less than a Miracle for proof of Son-ship. Of which we have two Instances of later years, the one Mrs. Honeywood, the other Mrs. Sarah Wight, See their Relations in Print... who in their distresses for their Souls were tempted by Satan to make an hasty Experiment, the one by throwing a Venice Glass, the other by throwing a Cup against the Wall with this or the like expression,

pression, *If I must be saved, then let not this Glass break*: a desperate Temptation! their manner of desiring satisfaction is so provoking, that it cannot be expected God will give an answer by it, but rather the contrary; and if he should not condescend, as he is not bound, (though he strangely preserved the Cup and Glass fore-mentioned from breaking) what a dangerous conclusion would Satan draw from it? Of this nature and design was that proposall of Satans to Christ, *Command that these Stones be made Bread*, that is, do it as a proof of thy Son-ship.

Applic.

By this we must learn this skill, not too *easily* to give up our hopes, or to be *Prodigal* of our Interest in Christ, so as to part with it *slenderly*. If Satan would *chiefly* rob us of this, we may learn thence, to put a *price* upon these *Jewels*, and to account that precious, and of singular concernment, which he useth so much cunning to bereave us of. Many of the Lords Servants may justly blame themselves for their *lavish unthriftiness* in this matter, who (as if it were a necessary piece of *humility* or *modesty*) will readily conclude against themselves, that they are not God's Children, that they are not yet converted, &c. Thus at *unawares*, they give up to Satan without a *stroke* all that he seeks for.

Quest.

But you will say, Must all Men be confident of Adoption?

Answer.

No, I mean not so, yet all Men must be *wary* how they cast away their hopes: particularly,

First, Though it be a dangerous *arrogancy* for a *sinful* wicked Creature to bear himself up in a *belief*, that he is *converted* and actually instated into the Adoption of Sons; yet 'tis as *dangerous* on the other hand, for that Man to cast off *all hope*, and to say he is *reprobated*, and such an one as cannot expect Pardon and Grace.

Secondly, Those that are converted, though they may and ought to *humble* themselves *deeply* for their *sinful miscarriage*, and sincerely *acknowledg* that they *deserve* not to be called his Children, yet must they be careful *not to renounce their Filial Interest*. They may say they are *Prodigal*, yet keep to this, that *they are Sons*; though they are *wandering Sheep*, yet must they stick here, that they are *Sheep* still, and that God is still a *Father* though a *provoked Father*, otherwise their *folly* will give more, then all his *fury* could get, at least so quickly and easily.

MATTH. 4. 5.

Then the Devil taketh him up into the Holy City, and setteth him on the Pinnacle of the Temple.

C H A P. XIII.

The preparation to the second Temptation. Of his Nimbleness to catch Advantages from our Answers to Temptation. That Satan carried Christ in the Air. Of his Power to molest the Bodies of God's Children. How little the supposed Holiness of places priviledgeth us from Satan. Of Satan's Policy in seeming to countenance imaginary Defences. Of his pretended Flight in such cases, with the reasons of that Policy. Of his improving a Temptation to serve several ends.

I Omit Christ's Answer to the first Temptation at present (purposing to handle his Answers to all the Temptations together.) And now the second Temptation is before us, in which, first, I shall observe a few things in Satan's preparation to the Temptation, which takes in (1.) the time, (2.) the manner of his carrying him, (3.) the Place where he acted it.

First, for the Time, That is noted in the word [*then:*] which (1.) points at the *immediate Succession* of this to the former Assault. The Evangelist *Luke* puts this Temptation last, but he only had respect to the substance of the Temptation, in his Narration; not regarding the order of them, which *Matthew* hath punctually observed, as appears by his close connecting of them, with the Particles, *Then and Again*, ver. 5, 8. Besides, whosoever shall consider, that in the first, Satan tempted Christ to distrust, (which he repelled,

pelled, by telling him that it was his duty (in the failure of outward means) to rely upon Divine Providence, seeing Man lives not by Bread alone, &c.) he will see so much of connection in the matter of the Temptations, that he will easily persuade himself that the second place belongs to this, for this is but (as it were) a fit and pertinent reply to Christ's refusal; as if Satan had said, *Since thou wilt rely upon the Help and Providence of God, in an extraordinary way of working, give an Experiment of that, by casting thy self down, which thou mayst with greater confidence do, because he hath promised an extraordinary help, and hath given his Angels charge concerning thee, &c.* Hence Observe,

Obs. 1.

That Satan is not discouraged easily, nor doth he always desist upon the first repulse, but frequently renews the Assault, when he is strongly and resolutely resisted.

This word [*then*] doth also (2.) tell us of Satan's Nimbleness, in catching a present advantage for a new Temptation from Christ's Answer, he declared his trust in Providence, this he presently lays hold on, as a fit opportunity to tempt him to presumption. Here note,

Obs. 2.

That when Satan is upon any design, if an occasional advantage occur, from our way of refusal, he will not let it slip, but improves it to what it may lead to, though it be contrary to that which he was first labouring for.

This was the Policy which Benhadad's Servants used in their address to Ahab, 1 Kings 20. 33. the Men did diligently observe whether any thing would come from him, and did hastily catch it: If any thing come from us, we are under his Temptation, he is diligent to observe it, and prosecutes it accordingly; which may serve to satisfy the wonder that some have, concerning the contrariety in the Temptations to which they are urged. They admire how it comes to pass that their Temptations should so suddenly alter, that when Satan seems to be so intent upon one design, he should so quickly change, and urge them presently to a different, or contrary thing; but they may know that the Devil watcheth the Wind, and spreads his Sayl according to the advantage which ariseth from our answer or repulse. So that if we would but plow with our own Heifer, and observe our frame of Spirit, we should easily find out this Riddle. For as it is in disputings and arguings of Men, Replies beget new matter for Answer, and so do they multiply one another; thus are Temptations altered and multiplied,

riplied, and out of the *Ashes* of one assault repelled, another doth quickly *spring* up.

The second Circumstance of preparation is, *Satan's taking him up, and setting him on the Temple.* That this was not a visionary or an imaginary thing hath been proved before. Yet granting it to have been real, (as in truth it seems to have been) it is disputed what was the *Modus*, the way and manner of it. Some think this was no more than Christ's voluntary *following* of Satan, who guided and conducted the way; partly because the words, *παραλαμβάνειν* and *ἔγειν*, are in Scripture accomodated to a Mans taking of any as a Companion under his guide, and conduct of the way, and to a disposal of them in any kind of station. Thus, where 'tis said, *Joseph took Mary, and the young Child to go to Egypt*, the same word is used: and when Christ tells his Disciples, that they shall bring the Ass and the Colt which they should find tyed; the same word which expresseth Christ's being set on the Temple, is there used. Partly also, they think it below the Dignity of Christ to be thus violently hurried.

*Spanhem. dabi.
E van. in loc.*

Mat. 2. 13.

Mat. 22. 24

Others think that Satan was permitted to take up the *Body* of Christ, and by his Power to have conveyed him in the *Air*. And indeed the whole series of the Narration, with all the Circumstances thereof are evident for it. The *distances* of places, the *quickness* and speediness of the removals, the more proper *applications* of the words, *taking* and *setting*, to Satan as the actor, and the *declaration* of his Power therein, as able to do great things; these make the matter so clear, that it seems to be an unnatural forcing of the Text, to give it any other Interpretation. Besides, the former opinion of Satans taking of Christ, as a *Manuductor* or Guide, seems every way unreasonable: for if Christ only followed Satan, then it must have been either by a *Land Journey* on foot, or in the *Air*. This latter it could not be; for if Christ had supported himself in the *Air* by his own Power, he had *anticipated* the Temptation, and it would have been folly and madness for Satan to have urged him to fly in the *Air*, after such an evidence of his Power; and who can imagine that Christ followed Satan on *Foot* from the Wilderness to the Temple, or that his *access* to the roof of the Temple was so easy, in such a way when the Temple was always so strictly Guarded? Note hence,

That Satan is sometime permitted to exercise his Power upon the Bodies of those that are dear to God. That he hath Power to carry

Obf. 3.

Equitatio cum
Diana aut He-
rodiade.

Bodin, p. 147.

New-Castle.

Applic.

Luke 5. 6.

the Bodies of Men in the Air, is sufficiently confirmed by what he doth frequently to Witches, who are usually carried (if we can give any credit to the Stories that are writ of them) in the Air, to places far remote from their dwellings. And that this Power is permitted him upon others, than such as are in compact with him, is as evident from what is testified of those, whose forward curiosity hath led to imitate Witches in their Anointings, who have thereupon been conveyed after them to their Assemblies, and when the Company hath been suddenly dismissed, they have been found many Miles distant from their dwellings; such instances we have in *Bodin*, and among other things, that of *Domina Rossa* mentioned by him, whom Satan would sometime bind to a Tree, sometime to a Table, or to a Beds-foot, or to a Manger; sometime one hand bound to another, the Devil thus molested her from eight years old, a long time. This Power of conveying Persons in the Air, is not usual, yet there are some in *this place*, that have known one frequently molested by Satan at this rate. However, if we take notice of his Power, to abuse the bodies of Holy Persons more generally, we shall find it frequent. *Mary Magdalen* was possessed, Christ mentions a Daughter of *Abraham* bowed down by him many years; *Job* was filled with Botches and Sores; and there are many Diseases wherein Satan hath a greater hand, than is commonly imagined. Physicians frequently conclude so much, while they observe some Distempers to elude such Remedies, as are usually successful upon other Persons under the same Diseases.

From this we may infer (1.) the great Power of Satan; who can tell the extent of it? doubtless (if he were permitted) we should see sad instances hereof daily. (2.) This discovers the wonderful Care and Providence of God over us in our preservation from his fury. (3.) We may further note, that the abuse of the bodies of Men by Satan, will be no evidence, that therefore God doth disregard them, or that they are not precious to him. Christ did undergo this abuse, to give such as shall be so molested, some comfort in his example.

The third Circumstance, which is that of *place*, is set down first in general; The *Holy City*, that is *Jerusalem*, for so *Luke* speaks expressly. *Jerusalem* was so called, because of God's *Worship* there established, and his *peculier* presence there; but that it should be called so, at this time may seem strange, seeing it might now

be lamented as of old, *How is the Faithful City become an Harlot ? Righteousness lodged in it, but now Murtherers.* In answer to this, we must know, that God having not yet given her a *Bill of Divorce*, He is pleased to continue her Title and Priviledg. This might be profitably improved ; but I will not suffer my self to be diverted from the matter of Temptation, -which is the only thing I propound to prosecute from hence. I shall here only Observe.

That the Holiness or Sanctity of a Place, will be no Priviledg against Obs. 4.
Temptations. He is not so fearful (as many imagine) as that he dares not approach a *Church-yard* or a *Church*, neither *Place*, nor *Duty* can keep him off. I do not believe the Popish Fiction of their *St. Bennets* Vision, wherein they tell of his seeing but one Devil in a Market, and ten in a Monastery ; yet I question not the truth of this, that the Devil is as busy at a *Sermon*, or *Prayer*, as at any other *Employment*.

But to search a little further into this matter. It seems undeniable, that Satan had a design in reference to the place, (of which afterward ;) and I see no reason to exclude our suspicion of a design from the *Name* and *Title* which the *Evangelist* here gives to *Jerusalem*. 'Tis an expression which (to my remembrance) we meet not with oft in the *New-Testament*. At the Suffering of Christ, when the bodies of the Saints arose out of their Graves, 'tis said, *they went into the Holy City* ; but 'tis evident, that it is there so styled upon special design, as if the *Evangelist* would by that point at the *staining of their Glory*, and that in a little time their boast of the Temple and Holy City should cease, and that all should be polluted with the Carcasses of the Slain ; and by the same reason may we suppose, that Satan (intending for Christ a Temptation of presumption, and backing it with the Promise of a Guard of Angels) had in his Eye the usual Confidence that the *Jews* had of that City, as a place where the presence of Angels might be more expected than elsewhere. So that it seems, Satan intended to *impose* upon Christ a *Confidence*, in order to presumption. From the priviledg of the *Place*, here observe,

That Satan is willing to gratify us with Nominal and Imaginary Obs. 5.
Priviledges and Defences against himself ; he will willingly allow us such defences, as are altogether insignificant and delusive, and his Policy here is centred upon these two things :

First, He doth industriously *prompt* us to *self-devised inventions*, such as were never appointed or blessed of God to any such use, but only found out by the bold superstitions of Men. Of this we have an instance in *Balack*, who carried *Balam* from place to place in his prosecution of his design of cursing *Israel*; neither can we imagine that a commodious prospect of *Israel* was all he aimed at, seeing he discovers his mind in this variation of places, *Per-adventure it will please God that thou maist curse them from thence*; clearly implying, that he had a confidence that the place might contribute something to his design, and that there was some inherent *virtue* in those *consecrated* places, and therefore did he begin with the high Places of *Baal*, and then to the Field of *Zophim*, and then to the top of *Peor*. Among the Papists we find too much of this, what Power they Attribute to *Holy-Water*, *Blessed-Salt*, *Sign of the Cross*, *Hallowed-Earth*, *Consecrated Places*, *Reliques*, *Baptized-Bells*, *Exorcisms*, and abundance of such Stuff, may be seen in many of their Writings, too tedious to be related.

Numb. 23. 27. at, seeing he discovers his mind in this variation of places, *Per-adventure it will please God that thou maist curse them from thence*; clearly implying, that he had a confidence that the place might contribute something to his design, and that there was some inherent *virtue* in those *consecrated* places, and therefore did he begin with the high Places of *Baal*, and then to the Field of *Zophim*, and then to the top of *Peor*. Among the Papists we find too much of this, what Power they Attribute to *Holy-Water*, *Blessed-Salt*, *Sign of the Cross*, *Hallowed-Earth*, *Consecrated Places*, *Reliques*, *Baptized-Bells*, *Exorcisms*, and abundance of such Stuff, may be seen in many of their Writings, too tedious to be related.

Numb. 22. 41. c. 23. 14. 28. Plurimum sunt preservativa locorum, hominum, & jumentorum, verba tituli triumphalis nostri Salvatoris, d. m. scilicet per quatuor partes loci, in modum crucis inscribuntur Jesus + Nazarenus + Rex + Judeorum, Ritibus Ecclesie servatis & veneratis, ut aquae benedictae asperationem per salis consecrationem & candelarum in die Purificationis & frondium in die palmarum consecratorum usum licitum vires Daemonis immuniunt, se muniant. *Spreng. Malleus Maleficarum Part 2. Q. 1.* licitum est aqua benedicta, quaeque honesta loca, hominum & jumentorum, in Salvationem hominum & jumentorum aspergere. *id. ibid.*

Secondly, He is also willing that Men use those *real defences* and helps which God hath commanded, so that they use them in a *formal manner*, which indeed deprives them of all the Life and Efficacy, that might be expected from an instituted means; thus he readily permits ignorant Persons without any disturbance or molestation, to use the repetition of the *Lords-Prayer*, *Ten-Commandments* and *Creed*, or any other Prayer, while they persuade themselves, that the very *saying* of the words, is a sufficient *defence* against the Devil all that day.

The reasons of Satan's Policy in such Gratifications are these:

First, While we are *kept doing* with these, we are *diverted* from that which might be really helpful; he puts a broken *Reed* into our hand, that we might be deprived of a *Staff*. Experience confirms this, those that with *greatest devotion* use these empty *Inventions*

ventions, are usually careless in the use of God's own Appointments.

Secondly, Besides that he thus betrays them by these lying helps, he doth by this means cast them on a further iniquity, of idolizing these foolish *Calves* of their own invention. In this case Men have a presumptuous expectation from such usages, of that which God never promised to do by them, neither ever entred into his heart so to do; seeing he answers them all with this, *Who hath required these things at your hands?* And accordingly their Consciences are more concerned for the Omission of one of these *Fooleries*, than for the neglect of the greater things of the Law; such are more troubled for the neglect of the *Sign* of the *Cross* or *Holy-Water*, than for their constant carelessness, and want of *Faith*, by which their Hearts should be guarded against their Enemy.

Thirdly, In the mean time, he makes work for his own Triumph over them, that dote upon these sottish Inventions. If we can suppose Satan to have Pleasure or Mirth at any thing, we may be sure he will laugh at such preparations, for a Spiritual Welfare; it being as truly ridiculous for any Man to go out with these *Weapons* against Satan, as for a Combatant to assail a *Gyant*, with a *Paper-Helmet*, a *Wicker-Shield*, and a *Wooden-Daggar*. And indeed when Satan counterfeits a Flight, or fear of such matters, (as for his advantage he sometimes doth, it is but in design to beget or confirm in Men a confidence of a *Vertue* or strength in these usages against his Power; that so they may fix upon them to the neglect of God's own Institutions, which he most dreads. Thus we read, that he cunningly ceased his *Oracle* at *Daphne*, upon a pretence of the silencing Power of the Bones of the Martyr *Babilas*, which were buried near the place; on purpose to lead unwary Christians to the adoration of *Saints* and their *Reliques*. Many such instances we have in *Sprenger* of the Devils feigned Flight at the *Sign* of the *Cross*, the sprinkling of *Holy-Water*, the Angelical *Salutation*, *St. Bernards Staff*, or certain *Words* and *Verses* hung about the Neck, and a great deal of such stuff we may meet with in most of their Writers; all which are but cunning contrivances of Satan, to advance a belief of the vertue of these things, and so to stop Men there, to the neglect of those Spiritual *Weapons*, which the Scripture recommends.

Zozomen, Ecclef. Hist. l. 5. cap. 18.

Mal. Malific. Part II. Q. II. cap. 1, 3.

These

These we have observed from the place in general, the Holy City : Let us go on to the place in particular, where Satan acted all this ; *the Pinnacle of the Temple*. Various are the conjectures of Men about this, whether it were some *Fane*, or the top of some *Spire*, or the place whence the *Apostle James* was thrown down, or the top of the *Kings Porch*, which was erected to a great height, over a deep Valley, or some *Battlement*, &c. But we are not concerned in such inquiries, only here I shall take notice of *Scultetus*, who supposing the place to be the top of a Fane or Spire, and reading in *Josephus*, that the points of such Broaches were so sharp, that a Bird could not rest upon them, without piercing its Foot ; was therefore willing to conclude, that these Temptations were not really, and *historically* acted, but in *Vision* only ; all this ariseth from a wrong interpretation of *πτερυγιον*, which our *English* renders *Pinnacle*, whereas it properly signifies any *Battlement*, or *Angular* prominence, jutting out over the rest like a Wing, which would afford a sufficient footing and support.

'Tis more profitable to enquire after Satans *Reason* for the choice of such a place ; no question but it was upon design ; for else he might with *equal* convenience, have tempted Christ to cast himself down from some *Tree* or *Precipice* in the Wilderness ; but then what that design was, is not so easy to determine, it seems plain, that he might suppose that Christ might be the rather *animated* to the undertaking of flying in the Air, by the hopes of *Glory*, which might be expected from such a performance, before so many *Spectators*. But some think that he had a design also upon the Men of *Jerusalem*, and intended some delusion to the *Jews*, which I am not unwilling to close with, partly because the Experiences that we have of his devices, assure us that in *one* Temptation, his ends are oft *manifest*, and I cannot but think that Satan would make all things *sure*, and provide (in his projecting Mind) against allevents ; for if Christ should have yielded and evidenced so great a *Power* in the sight of all the People, it might have been a *conviction* general, that he was the *Messias*, about that time universally expected ; and partly I am ready to think so, because (in case Christ had done so) it lay so fair, to confirm the *Jews* in a *misapprehension* of the personal coming of *Elias*, of whom they understood the Prophecy of *Mal. 3. 1.* Behold, I will send my Messenger, and he shall prepare the way before me ; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant.

In *Delic.*
Evang.

Spanhem. dub.
Evan in loc.

Lightfoot
Harm. in loc.

Dr. Kimchi. in
loc.

If the *Jews* expected *Elias* to come from Heaven to the Temple, how strongly would they have been confirmed in this opinion, if they had seen a Man fly from the Temple in the Air, and by this means *John the Baptist* (who was the *Elias* that was to come) should have been neglected, and *Christ* himself (though honoured as *Elias*) not owned for the *Messias*.

Observe then, *That Satan's designs are large, and that he projects the ensnaring or deluding of others, by such Temptations, as seem only to concern those that are under the immediate trouble of them.* He tempts *Christ* to cast himself down, and also by it (at least) intends a delusion to the *Jews*, he tempts one Man upon the back of another, one is tempted to *Errour*, another by that Mans Temptation, is tempted to *Atheism*, and rejecting of all Religion. One Man is tempted to *Prophaneness*, another is tempted by that to an uncharitable disrespect of him; 'tis Easy to multiply Instances of this.

C H A P. XIV.

That presumption was the chief design of this Temptation. Of tempting to extreams. What presumption is. The several ways of presuming. The frequency of this Temptation, in the generality of Professors, in Hypocrites, despairing Persons, and in the Children of God. The reasons of Satans Industry in this Design. His deceitful contrivance in bringing about this Sin. Preservatives against it.

NEXT to the preparation which Satan made for the second conflict, (already explained) the Temptation intended offers it self to our view, which is this: *Cast thy self down.* What Satan chiefly intended by it, we may collect from *Christ's* answer, as well as from the thing it self, for he thus replys; *It is written, thou shalt not tempt the Lord thy God.* *Christ* doth not use this Scripture to any such sense as this, that he should hereby prohibit *Satan* to

tempt him, because he was Satan's Lord and God, but he mentions this Scripture as a rule of Obedience, as if he should say, *I may not cast my self down, and so rely on extraordinary help, seeing I can go down another way,* for the neglect of ordinary means, when we have them, is a tempting of God, which may not be done. So that it appears by this, that Satan here tempted Christ to presumption. There is only this objection in our way; that *Deut. 16. 16.* (the place by Christ cited) refers to the Temptation of the Israelites in *Massah*, mentioned *Exod. 17. 2.* where they chide with Moses for Water; and there it would seem their tempting the Lord, was rather in despairing of his power and help, than presuming in the neglect of the ordinary means. I Answer, though the occasion and matter of that Temptation be different from this of Christ's, yet the presumptuous Experiment that they there made of God's Presence and Power was the same with this which Satan designed: for *ver. 7.* (where the account of that tempting is given) 'tis said, *because they tempted the Lord, saying, Is the Lord among us or not?* they put it to this issue, that the Being and Power of God should be tryed by the giving or not giving of Water. The manner then of that Temptation being so agreeable to this, Christ very pertinently applies that command to it, presumption being the thing which Christ was tempted to. It might occasion some wonder in us to see Satan take such strange steps: He was before tempting him to despair, now to presumption, but 'tis no Argument of his lightness or uncertain roving in his way of tempting, but rather of his depth and subtilty. Note then,

Obs. 7.

That 'tis Satans Policy in tempting, to run from one extream to another. The Corinthians were first tempted to a sinful compli-
 ciance with the adulterous Person, and were averse to his Excommunications; afterwards they were tempted to the contrary severity, and were as backward to receive him again. The same Men that have been overcome by Prodigality and Excess; when they begin to see the Evil of that, are oft tempted to Worldiness or Covetousness, the contrary disposition. Reasons of this Policy are,

First, The avoiding of one Extream gives the Soul such a swing, (if care be not used to prevent it) that they are cast more than half way upon the other. Peter in an Extream of Modesty, refused the washing of his Feet by Christ, but when he understood the danger, then he runs as far wrong another way, *Not my Feet only, but my Hands and my Head.* Thus some are so for purity of Churches
 that

Joh. 13. 9.

that they exclude the Weak ; others so for *Unity*, that they admit the open Scandalous and Prophane.

Secondly, While Men avoid one Extream by running into another, they carry with them such strong *Impressions* of the Evil they would avoid, and such *fierce* Prejudices, that 'tis not an ordinary conviction will bring them *right*, but they are apt to be confident of the Goodness of the way they take, and so are the more bold and fixed in their miscarriage.

Presumption being the great Design of Satan in this Temptation, we may further observe,

That as Distrust on the one hand, so Presumption on the other, is one Obs. 8.
of his grand Designs. Of these two, we may say as it was said of the Sword of *Hazael* and *Jehu*, that of all those that are slain by the Devil, whosoever hath escaped the Sword of *Distrust* and despair, the Sword of *Presumption* hath slain. To explain this I shall,

First, Shew what Presumption is. 'Tis in the General, *a Confidence without a Ground.* First 'tis made up of *Audacity*, (which is a bold and daring undertaking of a thing) and *Security*.

Secondly, The Ground of it is an *Error of Judgment*, (a blind or a misled Judgment doth always nourish it;) and this is either a mistake of the *Nature* of such means on which we rely for Assistance, (as when a Man lays as much stress upon a Thred as upon a Cable, or expects as much Nourishment from a Stone, as from Bread;) or a mistake of the *Will* of others, from whom we expect aid and help, without a *warrant* for such a Confidence.

Reynolds on
Passions c. 23.
p. 238.

Thirdly, In its way of working, 'tis directly *opposite* to Distrust, and is a kind of *excessive* (though irregular) Hope, not that in this case a Man believes or hopes over-much, (for there can be no excess properly in the exercise of Divine Graces) but that he hopes too *rashly* or lightly, without a solid *Foundation* or Reason. Hope hath for its Object that which is *Good*, under the considerations of *futurity*, *possibility*, and *difficulty*; on the one side desperation looks upon that good as *future*, but under so great a *difficulty*, that it forgets the *possibility* of it, and thereupon *surceaseth* all indeavours: Presumption on the other hand is so *keenly* apprehensive of the *possibility*, that it never regards the *difficulty*, and so thrusts forward into *irregular* endeavours or expectations. The Nature of this

Non ideo peccatur quia nimis sperat in Deum — Sed quia nimis leviter ac temere sine ullo fundamento.
Ames. Medul.
l. 2. c. 6. §. 33.

will be better understood when the particular Instances of Presumption are before us.

First, Then 'tis Presumption, when from *External* or *Subordinate* Means, Men expect that for which they were never *designed* nor appointed of God. To expect *Grapes of Thorns*, or *Figs of Thistles*, would be a Presumption, because God never design'd them for such Fruits; and no less is it, when in any other case Men look for high and *extraordinary* things, from any *created* Good, *above* what God hath put into it, by the *Law* of *Creation*.

Secondly, When Men do expect those Fruits and *Effects* from any thing, unto which it is appointed, in *neglect* or *opposition* to the *Supreme* Cause, without whose concurrent Influence they cannot reach their proper ends. That is, our hopes are wholly centered upon means, when in the mean time our Eye is not upon God. Thus, *to make Gold our hope*, Job. 31. 24. *to make Flesh our Arm*, Jer. 17. 5. *to make Ashur a Saviour*, Hof. 14. 3. or to trust to any Creatures whatsoever, is in Scripture condemned as a presumptuous *reliance*, and (in regard of the necessary disappointment) a *trusting in a Lye*; in which Sence, 'tis said that *every Man is a Lye*, Psa. 62. 9. The like Presumption it is, when we boast great things of our selves, and (as *Peter*) make confident engagements, (in our own strength) that we will avoid such a Sin, or perform such a Duty: for we are but frail, and all our sufficiency is from the Lord, so that it can be no less than intollerable arrogance, to promise any thing of our selves without him; neither can Men promise to themselves the *continuance* of that Good or Advantage, which they have already received from second Causes (if their confidence builds it self upon that sole consideration) without a just blame. *Job* had said he should *die in his Nest*, and *David* that *he should never be moved*, but both of them afterward noted these confidences to have been no other than deceitful Presumptions.

Thirdly, 'Tis a Presumption to expect things above the *reach* of our present *state* and condition; as for a *mean* Man, to beg of God *Authority*, and *Rule*, or to expect to be set with *Princes*; or for *ordinary* Christians to look for *Miracles*, *Signs* from Heaven, *Visions*, *Revelations*, *extraordinary* Answers to Prayers, and the like, all which expectations are groundless, and the issue of a presumptuous Pride.

Sperare non
Speranda.

Fourthly,

Fourthly, When Men expect things *contrary* to the Rules that God hath set for his *dispensations* of Mercy, they boldly presume upon his *Will*. God hath promised preservation to his Children, while they are in *God's way*, but if any shall go out of that way, and *sinfully* put himself into *dangers* and hazards, it would be Presumption in him to expect a *Preservation*. 'Tis the same in Spiritual things. God promiseth Eternal Life, and the Blessings of his Covenant to such as give up themselves to him, and his *Laws*; will it not be intolerable Presumption for Men to *blest themselves in their heart* with expectations of reigning with him in *Glo-ry*, while in the mean time they *contradict* his own Rule, and neglect his *Order*, walking in prophaneness, and living to themselves? This is an high Presumption of Mercy against his expresse Will. Hence are such courses, called *presumptuous Sins*, Psal. 19. and such Sinners transgress with an *high-hand*.

Fifthly, 'Tis also a Presumption to expect any Mercy, though common and usual, without the *ordinary means*, by which God in Providence hath *settled* the usual *dispensations* of such Favours; as when Men look for his aid and help, for supply of corporal wants, while they throw off all care, and refuse their own endeavours, which are the ways of God's appointment, in the conscientious use whereof such Mercies are to be expected. The Heathen (upon the consideration of the necessary connection of Means and the End) have usually judged such sluggish expectations, to be no better than solemn mockings of a Diety. In Spiritual things 'tis no less presumptuous, to expect *Conversion* and an Interest in Christ and Heaven, while they *refuse* the careful use of his *Ordinances*, and therefore we are commanded to *pray* for such Blessings, *to cry after Knowledge, and to lift up the Voice for understanding*, and to second these Prayers with our own utmost endeavours; *to seek for it as for Silver, and to search for it as for hid Treasures*, and in so doing to expect the finding of the Knowledge of God. Admotâ Manu invocanda est Minerva. Prov. 2. 3, 4, 5.

Sixthly, When ordinary or extraordinary Mercies are expected for an *unlawful End*, as when the Israelites at *Massa* called for Water (which they ought to believe God would supply them withal, their condition considered) but for a *Test* and Proof of the Being of God, for they said, *is God among us or not?* Exod. 17. 7. 'Tis by *James* made a peice of Spiritual unfaithfulness, and *Adultery*, to ask any thing of God with a design *to spend it upon a Lust*. *Abaz* his refusing a Sign when God offered it, (however he

he made a shew of Modesty and believing) argued no other thing, but that he was conscious to himself, that (in case he had accepted it) he should have abused that Favour to an unlawful end, and have tempted God by it, as putting it upon this Experiment whether there was a God or not. This is also another act of Presumption; when a Man becomes guilty of any of these miscarriages, he is presumptuous.

Secondly, I further add to this discovery of the nature and kinds of Presumption, that this is one of Satan's *grand Engins*: which I prove by two Demonstrations.

First, By Satans common *practice* in this kind upon *all* sorts of Men, in *most* occasions: That which is his frequent practice upon most Men, and on most occasions, must of necessity be understood to be chiefly designed. Some Men may possibly be free from the trouble of some particular Temptations, (as *Hieronimus Wallerus* saith of *Luther* his Master, that he heard him often report of himself, that he had been assaulted and vexed with *all kind* of Temptations, saving only that of *Covetousness*) but none can say they have not been assaulted with this. I shall make it out by an induction of particulars.

First, The *generality* of Men that live in the *Profession* of Religion, are *Presumptuous*; nay the *greatest* part of the *blind* World are so; they presume of Mercy and Salvation, the Devil preacheth nothing else, but all hope, no fear, and in these *Golden dreams* they slide down to Hell: If we look into their way of sinning, and then into their hopes we can judg no less of them, they stick not at the most grievous abominations, the works of the Flesh, and in these they continue; 'tis their *Trade*, their *Life*, they make *provisions for them*, they cannot sleep except they do wickedly, he that reproveth is derided by them; they make but a mock and sport of those things, which, as the shame and reproach of Mankind, should rather fly the Light, and hide themselves, as things of darkness; these things they practise without regret or sorrow of Heart, without smiting upon the Thigh, and in all this they have the confidence to say, *is not the Lord among us*? They can call themselves Christians, and have as bold expectations of Eternal Happiness, as if the committing of these evils were made by God the necessary qualifications to everlasting Happiness; what is more common? and yet what more presumptuous? For (1.) These Men audaciously hope and expect Mercy, expressly contrary to the peremptory threat-

threatnings of God: God saith, *there is no peace to the wicked*, they say, *we shall have peace.* (2.) These run upon the greatest hazards of ruine and wo, with the least fear, in the contempt of all danger, *as the Horse rusheth into the Battel, who mocketh at fear, and is not affrighted, neither turneth his Back from the Sword.* (3.) They dare God to do his worst, they provoke God to jealousy, and that to his Face; hence was it that Nimrod was said to be a mighty Hunter before the Lord. And Er the Son of Judah, that he was wicked before the Lord: Because such audacious Sinners will not (as we may say) go behind his Back to sin.

Secondly, Hypocrites whose carriage is more smooth, they also are presumptuous: for while they hide their Sin, they do against dictates of Conscience presume, *that he that made the Eye doth not see*, and that there is a possibility to cheat God as well as Men; besides their boastings and hopes have a special mark set upon them in Scripture, as audaciously false, *the hope of the Hypocrite shall be cut off*, their confidence of the Temple of the Lord is *but a lie*, and so termed expressly by the Prophet.

Thirdly, Even despairing Persons are not always free of Presumption. The act of Self-murder, is a terrible presuming upon infinite Justice. *Spiras* desire to know the worst, was of the same kind. These are indeed extraordinary, but there are some other kinds of despair that come nearer to Presumption, as that *sensual* despair, which ariseth out of an excessive love of carnal delights, and a secure contempt of Spiritual things: for when sensuality prompts them to *Eat and Drink* while they may, despairing and hopeless of a future Happiness, *for to morrow they shall die*, and their pleasure cease, they highly presume against the Patience and Goodness of God.

Fourthly, The best of Men are too frequently overcome by it; (1.) Not only while they are overtaken with Sins more grievous, and above the rate of Sins of Infirmary, to which how lyable the holiest Saint may be, (upon Temptation) may be gathered from *David's Prayer*, *Keep thy Servant from presumptuous Sins, that they have not dominion over me*; (2.) But by their earnest prosecutions of their own Wills, when contradicted by Providence. 'Tis by the Prophet *Esa. 9. 9.* called a *pride and stoutness of Heart*, to contend with Providence, to attempt to build with *beaven Stone*, when the *Bricks are faln*, or to strive for *Cedars*, when Divine Wrath hath cut down the *Sycamores*. (3.) How frequently are they guilty of

of presuming upon their *Priviledges*, their *Strength*, their *Graces*, and upon that score *venture* themselves upon *occasions* of Sin, or *bear* high above others upon a conceit of their higher attainments, or when they *boldly* put themselves upon *Suffering*, or upon *doing* while they want that due *Humility* and care that should ballance them. (4.) There is also a Presumptuous Rashness, upon which the *Zeal* and good Intentions of holy Men may sometimes *precipitate* them. Such was *Uzzahs* putting forth his hand to hold the *Ark*, for which the Lord smote him. All these instances put together, will sufficiently demonstrate that Presumption is one of Satan's Master-Designs.

The Second-Demonstration of this Truth is from the general *Subserviency* of other things to this. Most of Satans indeavours and Temptations aim at this point, and this is the result and consequence of most Sins; that must needs be *chief* to which so many things do but *serve* and minister. In this Center do most of the lines of his Policy meet, *Pride*, *Vain-Glory*, *Conceited-Priviledges*, *Supposed-Advantages*, and many things more were but *Under-Agents* to this Temptation, which the Devil attempted upon Christ, as hath in part, and presently shall be further evidenced.

Thirdly, Having thus proved that Presumption is one of the great things he aims at, I shall next discover the Reasons of his earnestness and industry in his Design, which are these.

First, 'Tis a Sin very *Natural*, in which he hath the advantage of our own *readiness* and inclination. However that some from a *melancholy* temper, are inclinable to *fears* and distrust at some time, when these *black apprehensions* are *exalted*, yet (these excepted) *hopes* are more predominant than Fears; and *Self-love*, which provides fewel to these hopes, is a Natural Principle in all; when so many things give him such Advantages, and promise him a success, we may well suppose he will not miss such an opportunity.

Secondly, As 'tis easy for Satan's attempt, so 'tis *remote* from *conviction*, and not rooted out without great difficulty: 'tis a Sin that is *covered* with a *pretext* of an higher degree of *hope*: Men in many ways of this iniquity are under *persuasions* of Duty, and by reason of that confidence, *Fear* (which is the Souls *Centinel*) is *asleep*, hence do they not lye so fairly open to Counsel or Reproof. The *Israelites*, *Dent. 1. 27, 28.* being under discouragement, refuse to go up to *Canaan*, when they were upon the border of the
Land,

Land; but being convinced of their Sin, in distrusting the Arm of the Lord, by Gods declared Wrath and threatening against them, they fall upon the contrary extream of presumption, and then *ver. 41. they would go up and Fight*: and the conviction of their former Sin, made them so confident that this was their present duty, (for thus they argue, *we have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us*;) that though they were expressly forbidden from God, *ver. 42. Go not up, neither fight, for I am not among you*; yet were they so strangely carried by their former perswasion, that they refused to be convinced, and went presumptuously into the Hill. By which instance we see, what great pretences lead on Presumption, and how difficultly they are removed: which two things do no less than tempt Satan to lay out himself to the uttermost in that design.

Thirdly, the Greatness of the Sin when 'tis committed, is another reason of his diligence in the pursuit of it; 'tis not only from a simple Error or Mistake, but that Error ariseth from intollerable Pride; they say and do such things from the Pride and Stoutness of their Heart. He that is Presumptuous, is Self-willed, *2 Pet. 2. 10.* Hence these Sins, which we translate Presumptuous, are in the original, called *Prides or Arrogancies*. Besides, they are *contradictions* to God's Order, separating those things that God hath joyned together, as the Means from the End, or the End from the Means, as if the Earth should be turned out of its place for us. And in some cases, 'tis no less than the open affronting of God, by abusing his own Favours against himself; for thus they deal with him, who are opinionated in Sin because of his Mercy, concluding, by an irrational Consequence, that they ought to be wicked because God is Good, or that they may freely offend because he doth not punish.

Fourthly, The dangerous Issues and Consequences of this way of sinning, do not a little animate Satan to tempt to it. In some cases it was to be punished by Death, *Deut. 17. 12. The Man that doth presumptuously, — Even that Man shall die*: and most usually it is plagued with sad disappointments, by a severe engagement of God's displeasure against it. *The Hypocrites hope shall perish, it shall be as the giving up of the Ghost.* And generally, *He that thus blesseth himself in his Heart, when he heareth the Words of the Curse, Deut. 29. 19, 20. the Lord will not spare him, but then the Anger of the*

Esa. 9. 9.

Psal. 19. 13.
Deut. 17. 12.

Job 8. 13. & 11.
20.

the Lord and his jealousy shall smoeke against that Man, and all the Curses that are written in this Book shall lye upon him, and the Lord shall blot out his Name from under Heaven.

Fourthly, and lastly ; I shall lay before you, the *deceitful contrivance* of Satan in bringing this Sin about, by shewing the particulars of his craft against Christ herein. As,

First, He takes *advantage* from his *Resolve* to rely upon Providence, contrary to the former Temptation of turning Stones to Bread ; Christ had refused that, telling him it was duty to trust him, who not only by the ordinary means of Bread could feed him, but also by any other appointment. To this Satan rejoyns, by offering an *irregular opportunity of such a trust*, in casting himself from the Pinnacle of the Temple ; as if he should say, *If thou wilt thus rely upon Providence, do it in this.* Wherein we may note, *that from an obediencial dependance, he would draw Christ to an irregular Presumption.* He retorts Christs Argument back again upon him thus, *If God is to be relyed upon by a certain trust for Food, by the like trust he is to be relyed upon for Preservation ; if the belief of supply of Bread, can consist with a neglect or refusal of ordinary means for the procurement thereof, then may the belief of Preservation in casting thy self from the Pinnacle of the Temple consist also with a neglect of the ordinary Means.* Thus like a cunning *Sophister* he endeavours to conclude *Sin* from *Duty*, from a seeming parity betwixt them, though indeed the cases were vastly different. For though it be duty to depend upon Providence, when *God* (in the *pursuit of Service and Duty*) brings us out of the *sight* and hopes of *outward means*, yet it can be no less than *sinful Presumption*, for us to make such *Experiments* of Providences, when we *need not*, and when *ordinary means* are at hand. After the same manner doth he endeavour to put *Fallacies* upon us, and to cheat us into *Presumptuous undertakings*, by arguing from a *necessary trust*, in some cases, a *necessity of presuming* in others, upon a seeming likeness and proportion.

Secondly, It was no small piece of Satan's craft to take this advantage, while the *Impression* of Trust, in the want of outward means was *warm* upon the Heart of Christ, he hoped thereby the more easily to draw him to an excess. For he knows that a *Zealous earnestness* to avoid a Sin, and to keep to a Duty, doth *often* too much *incline* us to an extream, and he well hoped, that when Christ had declared himself so *positively* to depend upon God, he might

might have prevailed to have *stretched* that dependence, than we due bounds, taking the opportunity of his sway that *open* themselves (as a Ship before Wind and Tide) might soon be *or* Instances of And this was the design of his *Haste* in this second *Temptation* because he would strike while the *Iron was hot*, and closely pursue his advantage, while the strength and forwardness of these resolves were upon him.

Thirdly, He endeavours to animate him to this *Presumption* by popular *Applause*, and to tickle him into an humour of affecting the Glory and Admiration, which by such a *strange* undertaking might be raised in the minds of the *Spectators*, and therefore did he bring him to the most conspicuous place of a great and populous City, not thinking the matter so feasible if he had tempted him to it in a solitary Desert.

Fourthly, He propounds to him a *plausible End*, and a seeming advantage, viz. the clear and undoubted *discovery* of his *Divine Nature* and near Interest in God; urging this as a necessary Duty, for his own satisfaction, and the manifestation of his Son-ship to others.

Fifthly, To drive out of his Mind those *fears of miscarrying* in his attempt, which otherwise might have been a Block in his way: he is officious in strengthening his confidence, by propounding *treacherous helps* and preservatives, suggesting a safety to him from the *Priviledg* of the place where this was to be acted, an *Holy City* and *Temple*, producing more of a Divine Presence for his safety than other places.

Sixthly, To make all sure, he backs all this with a *Promise of Preservation*; that nothing might be wanting to his *Security*.

By this Method applyed to other things and Cases, he endeavours to bring us to *Presumption*.

The consideration of this should put us upon a special care and watchfulness against *Presumption*; It is more designed, and hath a greater prevalence, than Men are aware off. *Two* things I shall only at present propound for our Preservation, out of *Psal. 19. 12, 13.* *Applic.*

First, He that would be kept from *Presumptuous* Sins, must make Conscience of *Secret* Sins, to search for them, to mortify them, to beg pardon for them. With what Face or Hope can we expect

prevail. In *Abitbophel*, the ground of discontent was more a fancied than a real disgrace; his Counsel was rejected (which was in it self no great dishonour) and this works up such a perplexing *resentment* in his Mind, that Satan prevails with him to hang himself very *deliberately*.

Secondly, He most frequently draws on Men to destroy themselves by *terrors* and despairing troubles of *Conscience*; these as they afford *greater* disquiet and distress of mind than other kind of discontentments, so doth he *more* prevail by them; for a wounded Spirit is above ordinary strength, and hard to bear: only it may seem strange, that those who so experimentally feel how *fearful a thing it is to fall into the hands of the living God*, should entertain such a Temptation, as (to their apprehensions and knowledge) will *certainly plunge* them into the very *Ocean* of everlasting *Vengeance*. This no doubt Satan finds to be no small obstruction to his design, but here he useth his skill to *open* a way for them that would *out-run* their lives on the one hand, as he labours to *pursue* them with *sence* of Wrath and Indignation on the other hand. To this purpose, he tells them, (1.) that all the Hell they are to meet with is *in their Consciences*, and that Death will *free* them from all, or at least, that Death will give a present *ease*, and that till the *Resurrection* they shall be in quiet. Those that are willing to receive these apprehensions, may easily be prevailed with to hasten their own death, seeing they have already fixed this Conclusion with themselves, that there is *no hope* nor pardon for them; that they are *Reprobates* and cut off, for their thoughts can *meditate* nothing but the *terrors* of such Conclusions. (2.) He sometimes endeavours to persuade them, that by executing this revenge upon themselves, they may make some kind of *satisfaction* and amends for the sins they have committed: which though most false, yet 'tis a wonder how far such ungrounded Surmises may possess the Minds of the Desperate. That *Judas* might have some such thought when he destroyed himself, is conjectured by some: but that must be but a conjecture, seeing none can pretend to know his thoughts; but we may speak with greater freedom of those, who have declared the working of such apprehensions upon their Minds. (3.) A more plausible pretext he useth when he endeavours to persuade them, that they may *kill* themselves, and yet *go to Heaven* for all that; to this purpose the subtil Adversary is not backward to tell them, what have been the *Charitable Expressions* of

Capel *Tempt.*
Part 9. cap. 9.
citing Aug.
for it.

of some Men, who have supposed a possibility of Repentance, *inter pontem & fontem*, as we say, betwixt the Stroke or Halter, and the Death. *Capel* is so apprehensive of the mischeivous improvement of this Charity, for an encouragement to Self-Murther, that he with great earnestness *cautions* all Ministers against such *liberal* Expressions. I have known some, and heard of others that have been so possessed with this Imagination, of being saved, notwithstanding that having purposed to destroy themselves, (though God prevented them that they did it not) they have first by *Prayer* recommended themselves to God, and so prepared themselves to die. (4.) Sometime though such afflicted ones, have no such perswasion, but that from *Death* they go immediately to *Hell* : yet are they pushed forward, by a certain fearful *curiosity* of knowing the *worst*. At that rate did *Spira* exprets himself; when he desired to be freed of his Life that he might know the utmost of those torments which he feared ; as if the affrightments of his fearful expectations, were worse than the real feeling of them. (5.) But most of all doth he prevail against that objection of *greater misery* after Death, by running Men up to a *desperate distraction* in their terrors ; their present anguish is made insupportable, so that they *hasten* out of Life, *without care* or consideration of what shall follow.

Capel Tempt.
ibid.

Thirdly, He tempts Men directly to destroy themselves from a Principle of *Heroick boldness*, and seeming fortitude of Mind : a thing very common among the *Romans* ; who impatient of injuries, and from pride of Heart, not willing to subject themselves to affronts, chused rather to tear their own Bowels, than to live to see themselves abused. *Lucretia* being forced by *Tarquinus*, and not willing to outlive her disgrace, stabb'd her self. *Cato* not being able to endure the Victory of *Cæsar*, puts an end to his days. Innumerable instances of this kind Histories do every where afford. These though they consulted their own passions, and knew of nothing that prompted them, but their own *Generosity* or Magnanimity, yet were they not without a Tempter to such cruel actions. Satan (undoubtedly) pleased himself by exercising his cruelty upon them so easily, by the help of such an *humour*, which passed (among these blind Heathens) for the highest proof of *Vertue* and Fortitude. To this height it came, inso much that we find *Seneca* highly applauding *Cato*, for procuring his liberty by his own death ; and setting forth that Fact as the most delightful Spectacle

Sen. de Prov.
viden. c. 2.
Liquet mihi
cum magno
spectasse gau-
dio Deos--dum
gladium sacro
pectore infigit.
Non fuit diis
immortalibus
satis spectare
Catonem Se-
mel. —

Aug. de civit Dei, P. I. c. 22. to the Gods. Though indeed (as *Augustine* notes) it is not *Fortitude*, but *weakness*, and a clear evidence of *impatience*, which cannot bear other Mens Infolencies, or their own hardships. And if we examine the matter to the bottom, though there be audacity in it, to undertake their own death, yet is this led on by no better Principles, than *Pride*, *Impatience* and *Despair*: which may the better be discovered, if we consider such kind of attempts, as they arise from more *Ignoble* and *base* occasions. *Paterculus* tells us of a *Tuscan* Southlayer who being carried to Prison with his Friend *Fulvius Flaccus*, and despairing of pardon, desperately runs his head against the Prison Door and dashed out his Brains; and yet this Man was moved to attempt his destruction, upon the same general Principles by which *Cato* destroyed himself.

Fourthly, 'Tis also sufficiently known that Satan by the force of *Custom* in several Countries, doth as it were *necessitate* Men to cut off their own Lives; in some barbarous Places, at the death of the Husband, the Wife in a brutal Affection of the praise of *Love* and *Loyalty*, casts her self to be devoured by the same *Flame*, in which the dead Body of her Husband is consumed. And there are found in other places customs of self-destruction for the avoiding the tedious inconveniencies of *old age*, where 'tis usual for old Persons, with Joy to prepare their own *Funeral Pile*, and to make a quick dispatch of their Lives, and rather to die at once, than by peece-meal, as *Seneca* expresth it. *Calanus* an *Indian* Philosopher, being *Dysenterical*, obtained leave of *Alexander* to burn himself for more quick dispatch.

As in the Kingdoms of Biznagar. Purchas Pilgr. lib. 5. c. 11. and in the Philippian Islands. ibid. c. 16.

Pierre membratim & toties per stillicidia amittere animam. Sen. Epist. 101. Q. Curtius.

Fifthly, There is yet another way by which Men are tempted sometime (though rarely) to hasten themselves out of the World, and that is by a pretence of an *earnest* and *impatient* desire of *Happiness* to come. That *longings* for such enjoyments, do become the best of *Saints*, and is indeed their *Excellency*, cannot be denied; but to make such a *preposterous* haste, must be a cheat of Satan. That there is a possibility of this, may appear in the Story of *Cleombrotus* (mentioned also by *Augustine*) who reading *Plato's Phædo* of the Immortality of the Soul; that he might hasten thither, threw himself Head-long from a Wall, and dyed. Now though it be hard to find such an Instance among Christians, yet we have reason to believe, that where Satan perceives such a Temptation may take place, he will not be wanting in the prosecution. And if we may conjecture *Augustine's* thoughts, by that question which

Cicero. I. Tus. quest. Nihil urgebat aut calamitatis aut criminis — sed ad capeffendam mortem — So-la affuit animi magnitudo, de Civ. Dei. l. 1. c. 22.

he propounds, viz. *Whether it be lawful for a Man to kill himself* De Civit Dei
for the avoiding of Sin. (which he solidly confutes ;) We may l. 1. c. 27.
 conclude, that such thoughts, were the *usual Temptations* of good
 Men in his time, and the rather because in the close of that Chap- Non itaque
 ter, he applies that discourse particularly to the Servants of Christ, vobis ô Fideles,
 that they should not think their Lives a *Burthen*. Christi, sit te-
 dio vita vestra.

Secondly, Satan promotes the design of Self-Murther, not on-
 ly *Directly*, as we have heard, but also by some *Indirect* ways he
 undermines the Life of Man : That is, when he doth not formally
 say to them destroy your selves, but tempts them to such *things*, as
 he knows will *let in Death* upon them. This way of subtil Ma-
 lice I shall explain under these heads.

First, Upon highest pretences of Zeal for God's Glory, he some-
 times lays a Snare for our Lives ; I cannot believe but Satan had
 a Hand in that forwardness of *Ancient Christians*, who by an *open*
 Profession of their Faith before persecuting *Judicatures*, did as it
 were *Court* a Martyrdom ; And I have the same perswasion of the
painful earnestness of many Holy Preachers, who lavish out their
 Strength in a *Prodigality* of Pains for the Good of Souls, which
 (like a *Theif* in the *Candle*) waists them immediately ; whereas a
better husbanded Strength might be truly more advantagious, as
 continuing the Light the longer : and yet so sincere are their ends, Vid. Boyles
 reflect ons, Sec.
 2. Med. 10.
 so pleasant is their work, that they seldom observe, as they ought,
 that Satan (when he can do no better) is glad of the opportu-
 nity to destroy them with their *own Weapon* ; and therefore in this
 case, they may expect he will do all he can to *heighten* and forward
 their Zeal, not only by adding all the *Fewel* he can to their in-
 ward *propensity* of laboriousness, but also by *outward* encourage-
 ment, of the declared *Acceptations*, and *Expectations*, of their
 Hearers.

Secondly, Upon baser pretences of the full enjoyment of *sensual*
Pleasures, and carnal Delights, he doth unawares *push* Men for-
 ward to *Death* and Dangers. Thus the Voluptuous, the Glutton,
 the Drunkard, dig their own *Graves*, and invite Death to cut
 them off, before they have lived out half their time. While Satan
 tempts Men to such excesses of Riot, he labours not only the *destru-*
ction of the *Soul*, but also of the *Body* ; not only that they be mise-
 rable, but that they may be so with all *Expedition*.

Thirdly, Besides all these, he hath other subtle ways of con-
 triving the death of Men, by putting them upon ways and *actions*
 that

that are attended with *bazard*. Thus he sought the death of *Christ* not *directly*, but *indirectly*, by urging him to an *action* which he thought would unavoidably bring him to *Death*; for a Fall from so great a *Præcipice*, would easily have bereaved any Man of Life. And sometimes when Men are besotted with *Enthusiastical* Delusions, he can more easily beguile them with such Stratagems: That Instance of *Stuker* is famous, who cut off his Brothers Head, upon a foolish perswasion, that God would magnify his great Power in giving him Life again. If Satan can befool such bewitched Slaves into such absurd and unreasonable apprehensions in regard of others, what hinders but that he may so far impose upon them, that they may be willing to practise upon themselves. I remember something to this purpose, of one whom the Devil had well-nigh prevailed with, to make a *hole in his Breast*, (which of necessity must have let out his Life;) upon a pretended Promise of giving him *Eternal Life*, and was accordingly forced to take up a *Knife*, and to carry it to his Throat. In Anno 1647. in *York-shire*, a Company of People were seduced to sacrifice certain Creatures to God, among the rest they *Sacrificed their aged Mother*, perswading her she should rise the *third day*, and for this they were Executed at *York*.

See the Narrative of Jo. Gilpin, called the Quakers shak-
ken.

Applic.

This may awaken all to be aware of this Temptation; some are sadly concerned in it, many are the complaints which some of us have met withal about it in private, and the apprehensions of such hazards are sadly disquieting. Through such fears thousands of God's dear Children have *passed*, and many, too many, have been *overcome* by this Weapon; those of us that have not yet known Temptations of this nature, do not know how soon we may be assaulted in this kind; 'tis necessary for all to stand upon their Guard, and for that end, it behoves us to have at hand these defences against it.

First, 'Tis useful to consider, that this is one of Satan's *great Plots*; and when we meet with it *cloathed* with never so many *pretexts*, enforced with never so many seeming necessities, yet must we look upon it as the *Counsel* of an *Enemy*, who certainly intends us no kindness, let him pretend what he will; and therefore may we be sure, it will be our sad inconvenience and disadvantage.

Secondly, It must be fixed in our minds, that the thing in it self is an *high Iniquity*, a most grievous Provocation; no Instance of Self-Murder (properly such) can be met withal in Scripture,

as practised by any Holy Person: the Command is directly against it, *Thou shalt not kill*. If we may not *murther another* (as *Austin* argues) we may not *murther our selves*: for he that kills himself kills no other then a Man; nay we may much less lay hand upon our own Life. 'Tis a greater violation of the *Law* of Nature and of *Love*. Every Man is nearest to himself; and his love to himself, is the *Pattern* of his love to another. Self-Murther must then be a Sin of *higher aggravations* by far, than the Murther of another Person. And the wiser *Heathens* were far from countenancing any such cruelty; If *Plato* had thought it best for an *immediate enjoyment* of Immortality, (which is the highest pretence of Self-Murther imaginable) to make an end of Life violently, he would certainly have *practised* it himself, or *recommended* it to others, but he is so far from this, that he speaks against it as a *great wickedness*.

De Civit. Dei.
l. 1. c. 20. Non occides, non alterum ergo nec te, neque e-
nim qui se occidit, aliud quam hominem occidit.
Aug. de Civit Dei. l. 1. c. 22.
Et Coment Lod. Viv. ibid.

Thirdly, 'Tis necessary that Men keep in mind, the *Danger* that follows such an act. Death brings God's unalterable *Mittimus*, and seals up the Condition of every Man, so that in the same posture he comes to Judgment, it puts an end to all Hopes and endeavours. Suppose then such tempted Creatures to have Fears and Terrors as great as you can imagine them to be, yet there is a possibility that they may be *deceived* in them, that their case is not so bad as they fear, or (if it be bad enough at present) that it may be *better* afterwards, (for many that have in their anguish resolved against themselves, have been prevented of the Execution of their resolves, and have *lived* to see the *Lord and his Salvation*;) And who is able to determine that secret, *that their name is not in the Book of Life*? Who can say, he is certainly excluded out of God's Decree? What madness is it then to rush into *certain* ruine, when our Fears that distress us may be but *mistakes*. It is not so certain that Men *shall* be damned, because of what they *feel* or fear at present, as it *maybe* if they *destroy* themselves.

Fourthly, To prevent occasions to this Temptation, it must be our care not to give *way to discontents* for outward things, nor to *distressing* fears, (such as are despairing and hopeless) for our Spiritual Estate: or if we have a burthen either way upon our Mind, we must avoid as much as may be, impatient fretfulness, *lest Satan get advantage of us*. *Discontented Moods*, and *casting away Hope*, are sad occasions for this Temptation. If we find our selves thus burthened, we must look to it *betimes*, and not suffer

it to go too far. And if this Temptation come, we must take heed we keep not the Devils *Counsel*, but *discover* the matter to some that are wise and faithful, able to advise and pray for us; remembering still that if *only outward* things trouble us, we have a better way of ease and Remedy, by *submitting* to a chastising Providence; if *Spiritual* Troubles move this way, we should not run from him, but rather resolve to *perish at his Foot*, as humble Suppliants for Mercy and Pardon.

Fifthly, The Temptation must also be opposed with *Fasting and Prayer*; if this be sincerely practised, it will go away at last.

Sixthly, Something may also be said for caution against *unnecessary thrusting* our selves (while under such Temptations) into places of *Danger*, or into a converse with *Instruments* of Death; this may be too great a daring of the Temptation, and in the consequence a mischief. Yet on the other hand, we must not be so cowardly, as to be affraid of such *Places* and *Things*, unto which our *Callings* and lawful employments do *engage* us; not to dare to go over a *Bridg*, or to walk by a *River*, or a *Pit*, if it be our *necessary way*, is but to give an advantage to Satan to keep us under continual *affrightments*, and therefore I subscribe to *Capels* advice, *We must abide by it, and fight it out by Faith; we must not fly the way, the place, the imployment, but go on and look to God, and at last we shall make Satan fly.*

Tempt. Part 2.
cap. 9.

Object.

Answer.

But if some object to this, That their weakness is great, and their fears are strong, and Satan never idle, and that therefore they have little ground to expect an *escape*. I shall desire they would consider seriously, the *Instance* of Christ in this particular, when he was upon the *Pinacle* of the Temple, a small *push* might have overthrown him, and yet it was not in Satans power to do it *himself*, though he *tempted* Christ to cast himself down: which may sufficiently satisfy us, that there is a sure *bedg* of Providence about us, and that Satan cannot do us the least hurt by *pushing* us into a *Pit* or *River*, or any such danger.

C H A P. XVI.

Of Pride, Satan's chief Engine to bring on Presumption. What Pride is, and how it prepares Men for sinning presumptuously. Considerations against Pride. The Remedies for its Cure. Pride kindled by a confidence of Priviledges, and Popular Applause.

THE aims of Satan in this Temptation being thus explained, I must now offer to your consideration the Means by which he sought to bring his End about, which we have noted already, was *Pride*: this he endeavoured to raise up in him two ways.

First, By urging to him the *Priviledges* of his Condition, as taking himself to be the *Son of God*.

Secondly, By offering him the occasion of *Popular Applause*, to which purpose he brought him into the *Holy-City*, where he might be sure of many *Spectators*. I shall hence note,

That Pride is Satan's proper Engine to bring Men on to Pre-Ob. 10. *sumption.*

If we should trace the *History* of presumptuous Sins, we shall ever find it to have been so. *Adam's* first Sin, was an high *Presumption* against God's express Command, but *Pride* was the Stair by which he knew they must ascend to it; and therefore he used this Argument, to corrupt the Hearts of our first Parents, *Ye shall be as God's*. The *Presumption* of *Uzziah* in burning Incense upon the Altar, was from his *Pride*. 2 Chron. 26. 16. *His Heart was lifted up, because he was become strong.* *David's* *Presumption* in numbring the People was from hence; thus might we run through many Instances. But *Satan's* own case may be instead of all, his first Sin (though we have but conjecture what it was particularly) is concluded by all to have been highly *Presumptuous*, and the Scripture expressly asserts that it was his *Pride* that brought him to it. 1 Tim. 3. 6. He that is lifted up with *Pride*, falls into
the

the Condemnation of the Devil. And in the general we are told by the Prophet, *Hab. 2. 4. That the Soul that is lifted up, cannot be so upright as patiently to wait upon God in a way of believing, but it will be presuming to evade a trouble by indirect contrivances.*

To explain the Observation, I shall do no more but shew what Pride is, and how fit it is to beget Presumption.

Pride is a self-idolizing, an over-valuation or admiration of our selves, upon a real or supposed excellency, inward or outward, appertaining to us. 'Tis in Scripture frequently expressed by the *lifting up* or *exaltation* of the *Soul*. And this is done, upon the consideration of any kind of thing, which we apprehend makes us excel others; so that *inward gifts* of Mind, as Knowledge, Humility, Courage, &c. or *outward gifts* of the Body, as Beauty, Strength, Activity, &c. or *additional Advantages* of Riches, Honour, Authority, &c. or anything *well done* by us, &c. may all be abused to beget and nourish Pride, and to fill us with high and lofty thoughts concerning our selves: and being thus *blown up*, we are *fitted* for any presumptuous undertaking. For.

First, The Mind thus corrupted, begets to its self apprehensions of a *self-sufficiency*: and therefore, as it is not apt to remember from what *Fountain* all those Excellencies come, and to what *Ends* they are to serve; so it brings them to a *contempt* of others, and to a *confidence* of themselves. Thus are Men by degrees so intoxicated by their own humour, that they mount up to irrational and absurd conceits, fancying that they are more than they are, and that they can do far more than is possible for them to accomplish, till at last they become apparently foolish in the pursuit of their imaginations. I need not instance in the follies of *Alexander*, who being elated in Mind, would be *Jupiter's Son*, and go like *Hercules* in a Lyons Skin; or in the mad Frenzies of *Caius*, who as he would need fancy himself a *God*, so would he *change* his *Godship* when he pleased; to day he would wear a *Lyons-skin* and *Club*, and then he must be *Hercules*; to morrow in another Garb he conceits himself *Apollo*; a *Caduceus* made him *Mercury*, a *Sword* and *Helmet* made him *Mars*, &c. Or in *Xerxes*, who would *whip* the Seas, and fetter *Neptune*. The Scripture affords enough of this nature, as the Boast of *Nebuchadnezzar*; *Is not this great Babel that I have built?* In the Insolency of *Nineveh*, *Zeph. 2. 15. I am, and there is none besides me.* The Blasphemy of *Tyre*, *Ezek. 28. 2. who set her Heart, as the Heart of God, saying, I am a God, I sit in the*

Seat of God. The arrogancy of *Sennacherib*, *Esa.* 36. 19, 20. *Where are the Gods of Hamath — that the Lord should deliver Jerusalem out of my hand?* Though all *Pride*, in all Men *arise* not to so great an height of *Madness*, yet 'tis the *nature* of it, and none have any of it, without this humour of *conceiting themselves above themselves*, which strangely prepares them for any *Presumption*.

Secondly, He that is *Proud*, as he looks upon himself in a *flattering Glass*, and measures himself by the *length of his Shadow*; so doth he *contemn* and undervalue things, that lye before his attempts as easy and small, hence doth he put himself upon things that are far beyond him. *David* notes the working of a proud Heart, *Psal.* 131. 1. in this particular, *Neither do I exercise my self in great matters, or in things too high for me*; Shewing that 'tis the guize of *Pride*, to *out-bid* it self in its attempts.

Thirdly, It is not only forward to attempt, but also *desperate* to execute, without consideration of hazard. Difficulty and Danger when they stand in the way, should usually deter Men from their enterprize; but *Pride hardens* the Heart, and in a blind rage engageth it to *contemn* all inconveniencies; if Sin and the Breach of Gods Law, be set before a Person, whose *Pride* engageth him to an unlawful undertaking, he over-looks it as a thing of naught; *Through the Pride of his countenance he will not seek after God, God is not in all his Thoughts*, *Psal.* 10. 4.

Fourthly, *Pride* *arise*th up to a *scornful competition* with any thing that opposeth it; and the more 'tis opposed, the more it rageth, for the contest is for having *its Will*. This was the Voice of *Pride* in *Pharaoh*, *Who is the Lord, that I should serve him?* Hence Men are said to *despise the Commandments of God*, when in the strength of their *Pride* they are carried on to an open contest for their *own ways* and desires, against peremptory *Commands* and *Threatnings*.

Fifthly, All this is done by a *pleasing allurements*; 'tis a *Witchcraft*. *Amabilis in* that strongly holds Men, and they think they are sufficiently re-
warded if they be but gratified; though other things go to *wrack*, *gratissimus*.
yet they apprehend, if *Credit* and *Honour* be kept up 'tis enough. *Error.*
Saul (when *Samuel* had declared that God would forsake him, yet) sought to please himself, by keeping up his *Esteem* and *Authority*, *Honour me*, saith he, *before the People*.

If all these particulars be weighed, what presumptuous act can be propounded by Satan which Pride may not lead to? He that swells himself to a conceit of *absoluteness*, that will needs be *attempting things too high*, that *contemneth* all hazards, and is made more *forward* by opposition, and yet *pleaseth* himself in all, as in a *Golden Dream*, he is as much *prepared* for any *figure* or *shape* that Satan is ready to *impress* upon him, as *melted* Metals for their *Mould* or *Stamp*.

Applic.

Hence must we be warned against *Pride*, as we would avoid *Presumption*; if we admit this, we cannot well escape the other. And we are the more concerned to resist *Pride*,

First, Because 'tis a *Natural Sin*; it was the *first Sin*, and our *Natures* are so deeply *tainted* with it, that it is a Sin that *first* shews it self in our *Infancy*: for Children will express a *Pride* in their *Cloaths* very early; and 'tis a *general infection*, from which none are exempted in some degree or other. The Apostles Phrase 1 *Joh. 2. 16.* shews that our whole life, and all the concerns thereof, is but the *Sphere* in which *Pride* acts and therefore whereas he restrains other lusts; to some particular *ends*, or peculiar *Instruments*, he calls this iniquity the *Pride of Life*, implying how impossible it is to confine it in a narrow compass.

Secondly, It is a *subtile Sin*, and *often lyes* where 'tis least *suspected*. Every man sees it, as 'tis express in *baughty looks*, in *boasting Speeches*, in *gorgeous Apparel*, in *insolent behaviour*; but often Men are *insensibly* possessed with this Sin and know not of it: under an *affected contempt* of Honours and fine Clothes, they *secretly* hug themselves in their private conceits, and raise up in their own thoughts *Imaginary Trophies* of Honour and Victory, for *despising* what others so much dote upon. It was observed of *Diogenes* that he did *intus gloriari*, inwardly boast, and with *greater Pride* contemned Honour, Riches, Plenty, &c. than they were troubled with, that enjoyed them. Some *decry Pride* in others, vehemently declare against it as a Sin, *recommend Humility* as an Ornament of great price in the sight of God, and yet are *proud* that they are *above* others in a *fancied Humility*; and in the *management* of themselves in their *Reproofs* and *Exhortations*, express such sad *Symptoms* of an *insulting Humour*, that the latent *Pride* of their Heart doth appear by it. 'Tis possible for Men to give *Thanks* to the *Almighty* for all they have, and yet to be *Proud* of what is in them: the Pharisee was *Proud*, (for so Christ calls him) *that he was not*

as other Men, and yet he could *thank* God, as ascribing all to him ; may he that is *truly sensible* of the *working* of this Pride in himself, and *dares* not approve it, yet he shall find in his Heart such a *delight* when he is *stroaked* or praised, and when some *Actions* (praiseworthy) are *not taken notice of*, the best shall find that (without great watchfulness) they shall not be *able to hold* from giving some *hints* to others as a *Memorial* to them, of observing their excellency, or from some *Insinuations* of their own Commendation.

Thirdly, Pride is a Sin no less *dangerous* then subtil ; there are no attempts so strange, unreasonable, monstrous or absurd, but it may prompt to them. It was a strange arrogancy in *Herod* to deify himself in his own thoughts, and yet the acclamations of the People swell'd him into such a *blasphemous Imagination*, that God thought fit to chastise him, and instruct others by so dreadful a Judgment, as clearly baffled his Insolency, and made him and his Flatterers confess, he was but a *poor frail Man*. Ordinarily Pride is attended with a *Judgment*, 'tis the very *Prognostick* of ruin ; *Pride goeth before destruction, and an haughty Spirit before a Fall.* Prov. 16. 18. But these Judgments have something in them *peculiar* (which other Judgments for other Sins do not always express) to a manifestation of a *special abhorrency* in God against Pride ; as (1.) he commonly smites the *thing for which* they are Proud. *Staupitius* boasted of his Memory, and God smote it : *Hezekiah* boasted of his Treasure, and for that God designed them for captivity : *David* glorified in the Multitude of his People, but God lessened them by Pestilence. *Nebuchadnezzar* is Proud of his *Babel*, and God drave him from the enjoyment of it. Men are Proud of *Children* or *Relations*, and God oft *removes* them, or makes them a *Shame* and *Sorrow*. (2.) He doth not only this, but also orders the Judgment so that it shall bring a *shame* and contempt upon Men in *that thing* wherein they *prided* themselves ; he will not only *punish*, but also *stain* their Pride : the haughty Daughters of *Sion* were not only plagued, by *removing* their Ornaments, Bracelets, and the rest of their Bravery, but over and above he *smites with a Scab*, the crown of their Head, and *discovers their secret parts*, and *brings a Stink and Baldness* upon them instead of a *Sweet smell*, and *well-set Hair*, and *burning* instead of *Beauty*. Esa. 3. 17.

So sad a Distemper stands in need of a special Care : and for that end we should,

Q

First,

First, In all things we have or do not so much consider what is *excellent*, or wherein we excel, as what we *have not*, and wherein we *come short*. We should be strange to our selves, and design that the *right Hand should not know what the left Hand doth*; which must be by having our Eye upon the *Imperfections* that attend us at the best.

Secondly, It must be our care to be *suspicious* of the *working* of Pride in us, and also by an industrious Watchfulness to give a *stop* or *check* to thoughts of this nature when they *arise*.

Thirdly, The Conquest of this cannot be expected without a *serious* and *constant Labour* herein. An humble Soul is compared by David to a *Weaned Child*, Psal. 131. 2. But a Child is not weaned easily, *Worm-wood* must be laid on the Breast, and *time* allowed, before the Child will forget it. He only that is content to exercise a *Discipline* upon himself, and by frequent practices to *habituate* himself to *low* and *careful* Thoughts, is likely to overcome it.

Pride (we have seen) was Satan's great Engine to bring on Presumption, the *means* by which he endeavoureth to beget Pride (as was before noted:) were,

First, The consideration of *Priviledges*, as being *the Son of God*. For this expression, [*If thou art the Son of God*] is now urged in a Sence *different* from that which it had in the *first* Temptation; there he propounded it as *unlikely* that he should be the *Son of God*, and yet be under such a *disregard* of Providence. In this sence it notably suited his *design* of drawing him to a *distrust* of God's *Care*, and consequently of his Sonship. Here he is upon a *contrary* Temptation, and therefore propounds this, as a thing of which Christ was *assured*, and from that Assurance he thus disputes, *Thou believest thou art the Son of God, and dost well depend on his care; therefore needest thou not to distrust thy preservation, if thou castest thy self down*.

Secondly, To help his confidence forward to the undertaking, he suggests what *Credit* and Honour it would be to him, in the Sight of all the People to be so miraculously kept from hurt. Hence note,

Obf. II.

That Satan doth usually kindle and nourish Pride, by a perverse confidence of our Priviledges.

It is very hard for Christians to carry their Assurance *even*: not but that Grace in its *proper working* begets Humility, and a watch-
ful

ful care againſt Sin and Folly, but ſuch is our *Infirmity* that we are eaſily drawn to be *Proud of our Mercies*, and to perſwade our ſelves, that we may make *bold* with God becauſe we are his *Children*. Hence was that Paradox of Mr. Fox, *That his Sins did him moſt good, and his Graces moſt hurt*; he means, Sins occaſioned his Humility, whereas his Graces were apt (through his weakneſs) to make him Proud. And to *hide this Pride from Man*, God is forced to keep them ſometime from the *ſight* of their Assurance, or to *discipline* them by other *Temptations*, (as he did with *Paul*) leſt they ſhould be *exalted above meaſure*.

Note further, *That popular applauſe Satan finds (and uſeth accordingly) to be a great Inſtigator to Pride.* Obſ. 12.

The great thing that moved the *Phariſees* in their often *Faſtings*, and large *Charity*, was that they might have *praiſe of Men*, and therefore took they care to be *ſeen of Men*. The Heathens noted this to be the great feeder of that humour which animated them, as a *Drum* or *Trumpet* animates Souldiers to *adventurous acts*. And ſome good Men have found no ſmall difficulty to carry ſteadily, when they have been *hoiſted up* by the Breath of Mens praiſe; which hath alſo occaſioned thoſe ſerious cautions againſt the danger *Flattery*, and high Commendations, *A flattering Mouth worketh Ruine*, Pro. 26. 28.

Populo mon-
ſtrari, & dici-
er hic eſt-
Quis vero tam
bene modulo
ſuo metire ſe
novit, ut eum
aſſiduæ & im-
modicæ lauda-
tiones non mo-
veant. H. Steph.

C H A P. XVII.

Of Satan's subtilty in urging that of Psal. 91. 11, 12. to Christ. Of his imitating the Spirit of God in various ways of Teaching. Of his pretending Scripture to further Temptation. The Reasons of such Pretendings, and the ends to which he doth abuse it. Of Satan's unfaithfulness in managing of Scriptures. Cautions against that Deceit. The ways by which it may be discovered.

THe ways of Satan (hitherto insisted on) to engage Christ in this act of Presumption, were *secret* insinuations, and *under-hand* contrivances: but that which he openly and expressly urged to this purpose, was an *Argument* drawn from the *promise* of God, (though sadly abused and misrepresented) *He shall give his Angels charge concerning thee, &c.* This we are next to consider, in which (as cited by him) we may easily see, (1.) That Satan affected an *Imitation* of Christ, in the way of his resistance; Christ had urged Scripture before, and now Satan endeavours to manage the same weapon against him. (2.) 'Tis observable that *Scripture* is the *Weapon* that Satan doth desire to wield against him; in his other ways of dealing he was *shy*, and did but *lay them* in Christ's way, offering only the occasion, and leaving him to take them up; but in this he is more *confident*, and industriously pleads it, as a thing which he could better stand to and more confidently *vouch*. (3.) The *care* of his subtilty herein, lay in the *misrepresentation* and abuse of it, as may be seen in these particulars: (1.) In that he urged this *promise* to promote a *sinful* thing, contrary to the general end of all Scripture, which was therefore written *that we sin not*. (2.) But more especially in his *clipping* and mutilating of it; he industriously *leaves out* that part of it, which doth *limit* and *confine* the promise of protection to *lawful* undertakings, (such as this was not) and *renders* it as a *general promise* of absolute safety,

safety, be *the action what it will*. It is a Citation from *Psal. 91. 11. 12.* which there runs thus, *He shall give his Angels charge over thee, to keep thee in all thy ways*; these last words, [*in all thy ways,*] which doth direct to a true understanding of Gods intention in that promise, he deceitfully *leaves out*, as if they were needless and unnecessary parts of the promise, when indeed they were on purpose put there by the Spirit of God, to give a *description* of those *Persons* and *Actions*, unto whom in such cases the *accomplishment* of the promise might be *expected*: (for albeit the word in the original which is translated [*ways,*] doth signify any kind of way or action in the *general*, yet in *this place* it doth not; for then God were engaged to an *absolute* protection of Men, not only when they *unnecessarily* thrust themselves into dangers, but in the most abominably *sinful* actions whatsoever; which would have been a direct *contradiction* to those many Scriptures wherein God threatens to *withdraw his Hand*, and leave Sinners to the danger of their *Iniquities*: But 'tis evident that the Sense of it is no more than this, *God is with you, while you are with him*. We have a *Paraphrase* of this Text to this purpose, in *Prov. 3. 23.* *Then shalt thou walk in thy way safely, and thy Foot shall not stumble*: where the condition of this safety (pointed to in the word [*then,*] which leads the promise) is expressly mentioned in the foregoing verses, *My Son, let them* (that is, the precepts of Wisdom) *not depart from thine Eyes* — *Then* (not upon other terms) *shalt thou walk in thy way safely*. The *ways* then in this promise, (cited by Satan) are the *ways of duty*, or the ways of our *lawful Callings*. The fallacy of Satan in this dealing with Scripture is obvious, and Christ might have given this answer, (as *Bernard* hath it) that God promiseth to keep him in *his ways*, but not in *self-created* dangers, for that was not *his way* but *his ruine*; or, if *a way*, it was *Satan's way*, but not *his*. (3.) To these two some add another abuse, in a subtle concealment of the following verse, in the *91. Psal.* *Thou shalt tread upon the Lyon and Adder*. This concerned Satan, whose *cruelty* and *poysonous deceits*, were fitly represented by the *Lyon* and the *Adder*, and there the *Promise* is also explained to have a *respect* to Satans *Temptations*; that is, God would so manage his protection, that his Children should not be led into a snare.

Hence Observe, *That Satan sometimes imitates the Spirit of God by* Obs. 13, *an officious pretence of teaching the mind of God to Men.*

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In Psal. 14. In viis, nunquid in precipitiis, non est via hæc sed ruina, & si via, tua est non illius. Bernard. ibid.

This our Adversary doth not always appear in one shape : sometime he acts as a *Lyon* or *Dragon* in ways of *Cruelty* and fierceness ; sometimes as a filthy *Swine*, in Temptations to bestial *unclean-ness*, and sensual Lusts : sometime he puts on the Garb of *Holiness*, and makes as if he were not a *Spiritual Adversary*, but a *Spiritual Friend* and Counsellour ; that this is frequent with him, the Apo-
 file tells us 2 *Cor. 11. Satan himself is transformed into an Angel of Light*. Angels of Light are those Blessed Spirits, sent forth to minister for the good of the Elect, whose Ministry God useth not only for our Preservation from *bodily hurts*, but also for prevention of *Sin*, and furtherance of *Duty*. Satan, (as wicked as he is) doth counterfeit that Employment, and takes upon him to give advice for our Good, pretending to teach us in the Truth, or to direct and further us in our endeavours.

That he designs an *Imitation* of God and his Spirit, may be discovered, by expressing a great many particulars of Gods ways and appointments, wherein Satan (as God's Ape) partly out of *Mockery* and Scorn, partly upon *other grounds* of advantage to his intendments, doth counterfeit the *currant Coin* of the Lords *establishments* by a very close imitation. But I shall here *confine* my self to the point of Teaching and Instruction, wherein how he proceeds, we shall the better understand by considering how many ways God hath of old, and now still doth use, in declaring his mind to his People ; the Sum of all we have, *Heb. 1. 12*. Here-
 tofore he signified his mind in *divers manners by the Prophets*, and in *these last days by his Son*, in all which we shall trace the steps of Satan.

First, God revealed himself sometime by *Voice*, as to *Abraham*, *Moses* and others : the Devil hath dared to imitate this. There want not instances of it in the Temptation, which is now under explanation, he did so ; and his confessing Christ, *I know thee who thou art*, &c. doth shew that he is ready enough to do it at any time for advantage. *Sprengar* tells us a Story of the Devils *Preaching* to a Congregation in the Habit and Likeness of a Priest, wherein he *reproved Sin*, and urged Truth, and seemed no way *culpable* for false Doctrine, but I suspect this for a *fabulous tale* ; however it is undeniable that he sometime hath appeared to Men with *Godly Exhortations in his Mouth*, of *living justly*, and *doing no Man wrong*, &c. Except we resolve to discredit all History, and the Narrations of Persons (and some such are known to some in
 this

Anthores sevs-
 tascolellæ im-
 mundæque te-
 stantur, perhi-
 bentur tamen
 in aditis suis
 secretisque da-
 re quædam bo-
 na præcepta de
 moribus, qui-
 busdam velut
 electis sacra-
 tis suis, quod
 si ita est, hoc
 ipso callidior
 aduertenda est
 & convincenda
 malitia spiri-
 tum noxi-
 rum. Aug.
 Civit Dei. l.
 2. c. 26.

Mal. Malefic.
 Part 2. Q. 1.
 c. 9.

this Auditory) who solemnly affirm, they have met with such dealing from him.

Secondly, God hath sometime revealed himself to Men in *Extasies* and *Trances*; such as was that of *Paul*, *Acts* 22. 17. *I was in an Extasy or Trance*. This also hath the Devil imitated. *Mahomet* made this advantage of his Disease, (the *Epilepsy*, or *Falling-Sickness*) pretending that at such times, he was in an *Extasy*, and had converse with the *Angel Gabriel*. But what he only in *knavery* pretended, others have really felt: the *Stories of Familists*, and deluded *Quakers* are full of such things; they frequently have fallen down, and have lain as in a *Swoon*, and when they have awaked, told wonderful *Stories* of what they have heard and seen.

μενέσαι με
ἐν ἐκστάσει.

Thirdly, *Visions* and *Dreams* were usual things in the *Old Testament*, and famous ways of *Divine Revelation*: but *Satan* was not behind in this matter, his *Instruments* had their *Visions* too: in *Ezek.* 13. 7. we have mention of *Vain-Visions*, and *Lying-Divinations*; and such *Satanical Dreams* are also noted, *Deut.* 13. 1. *If there arise among you a Dreamer of Dreams*. Those days of confusion, that are not yet out of memory, afforded store of these: while unstable *giddy-headed* People began to dote on *Novelties* and *Questions* in Religion, they gave opportunity to *Satan* to *beguile* them; for he taking advantage of their *nauseating* of *old Truths*, and their expectation of *sublime discoveries*, (which had sufficiently prepared them for any *Impression*) did so over-work their *Fancies*, that they easily conceited themselves, to have had *Divine Revelations*; and nothing was more ordinary than to hear *Stories of Visions and Dreams*. And this spread further by a kind of *Infection*, for it grew into a *Religious Fashion*; and he was not esteemed, that had not something of this nature to *Experience*. And though the *Folly* and *Impertinencies* of such things generally (and sometime the *apparent wickedness* of them, as contradicting *Truth*, and the *Divine rules of Holiness*) were *sufficient discoveries*, that *Satans hand* was in them: yet until *Time*, *Experience*, and the *Power* of *God* had cooled the intemperate heat of this *raving Humor*, it continued in the *good liking* and admiration of the more *inconsiderate Vulgar*. And sometime those from whom more *seriousness* and consideration might have been expected, fell into a *reverence* for these pretences in others, and helped forward this *Spiritual Witchcraft* by their countenance and arguings, often abusing that Text in *Acts* 2. 17.

Your

Your Young Men shall see Visions, and your old Men shall dream Dreams, by applying it to a justification of these apparently foolish dotages. And indeed the effect hath discovered they were no better: for many of those things which with great confidence were *vouch'd as certain*, were by *time* proved to be *false*; many things were *useless, vain, ridiculous*, and some were brought to lament and confess their folly after they proceeded far in these ways; and at last, (when the former opportunities are worn out) Satan grew *weary* of that design, (as being no longer proper to be insisted on) there is now a great calm, so that 'tis but seldom that we hear of such things talked of; it were needless to give particular instances, when you may at your leisure fetch them from hundreds of Pamphlets commonly known.

Fourthly, One of the most noted ways by which God discovered his Mind was that of *inspiration*, by which some eminent Persons, (called therefore Prophets) spake the Will of God, *as they were moved or acted by the Spirit of God*. The Devil had also his *false* Prophets, such are frequently taxed in the Old Testament, and foretold in the New: *False Christs, and false Prophets shall arise*, Mat. 24. 24. *There were false Prophets among the People, as there shall be false Teachers among you*, 2 Pet. 2. 1. Many false Teachers are gone out into the World. Such an one was *Montanus* in *Tertullians* time, *David George*, *John of Leyden*, *Hacket* our Country-Man were such, and a great many such there have been in all ages; 'tis notoriously known that Satan hath thus inspired poor *possessed wretches* who have uttered *threatnings* against Sin, and wo to Sinners. The *sayings* of such possessed Creatures have not long since been gathered into a *Volume* and published, as containing very *persuasive Arguments* to Repentance, and amendment of Life. Besides these, our own times afford too many examples of this kind, many have put on the *Guise* of the old Prophets in a foolish (though adventurous) imitation of their Actions and Prophecies. Some have in our Streets resembled *Jonah* in *Nineveh*, *Yet forty days*, &c. Some fancied to walk *naked* like *Isaiah*; others have come with their *Earthen Pitchers* and broken them: imitating these and other *Types* by which God in his true Prophets foresignified his judgments to come; in all which Actions and Garbes with much earnestness, and in an *Affected Tone* they have called out for Repentance, in a confident denunciation of Woes and Miseries, with a bold limiting of the time of *forty days* (that

the same might carry a Parallel to *Jonah's* Prophecy) and sometime giving (which is the surest way) an unlimited uncertain time. How the Devil acts in these matters, and by what ways he seduceth them to believe they are inspired of God, or have real Visions and Revelations, 'tis not my business now to enquire, only let those that think such things strange, consider that the Devil hath the advantage of *deep fanciful apprehensions*, and a *working Melancholy* in such Persons, by which he can easily work them to *conceit* any thing, and confidently to *believe* what they have conceited.

Fifthly, Sometime God notified his Mind by *Signs* and *Miracles*. Satan hath also his *Lying Signs and Wonders*; a Power God hath permitted him this way, which is very great, and the delusions wrought thereby are *strong*, hazarding the deception of the *Elect*. This Power of doing Wonders the Devil usually applies to *false Doctrines*, to strengthen and countenance Errors; the Apostle testifies 2 *Thess.* 2. 9. that Satan shall imploy this power for the advancement of the *Man of Sin, whose coming shall be with Signs and lying Wonders*. The Beast arising out of the Earth, *Rev.* 13. 14. *he shall deceive by the means of those Miracles which he hath Power to do*. And accordingly the Popish Legends are full of Stories of Miracles, whereof (though most be Lyes, Forgeries, and the false contrivements of those who sought to bring the People to receive their Doctrines, the credit and advancement of which they sought by such ways;) some notwithstanding (though not *true Miracles*) yet were *truly acted*, to countenance those Errors which are pretended to be established by them.

Sixthly, God doth teach and lead his People by *Impulses*. Christ was thus *led of the Spirit into the Wilderneck*; and *Paul* was *bound in Spirit to go to Jerusalem*. 'Tis common for Satan to imitate such Impulses. We have clear Instances of Diabolical *Impulses* to *Sin* in Scripture; a strong Impulse was on *Ananias*, Satan filled his heart; a strong Impulse on *Judas*, Satan entred into his Heart; and what then more easy to apprehend, than that Satan can counterfeit better Impulses, and violently stir up the Hearts of Men to actions seemingly good or indifferent. Some Hypocrites are *moved strongly* to Pray or Preach, (Satan therein aiming at an increase of Pride or Presumption in them;) and they know no other, but that it is the Spirit of God. God's Children may have *Impulses* from Satan, upon pretences of *Zeal* as the Disciples had, when they called for *Fire from Heaven*. In these Impulses Satan doth

not so act the Heart of Man as the Spirit of God doth, whose Commands in this case are *irresistible*, but he only works by *altering the disposition of our Bodies in a Natural way*; and then having fitted us all he can for an *Impression*, he endeavours to *set it on* by strong perswasions. Some memorable instances of these Impulses might profitably illustrate this. *Math. Parisiensis* takes notice of a Boy, in Anno. 1213. (of whom also *Fuller* makes mention) who (after some loss which the *Christians* had received in the War against the *Turks*) went up and down, Singing this Rithme.

Holy War, l. 3.
cap. 24.

*Jesus Lord, Redeem our Loss:
Restore to us thy Holy Cross.*

*Wars of the
Jews*, lib. 7.
c. 13.

And by this means he gathered a Multitude of Boys together, who could not by the severest *Menaces* of their Parents be hindered from following him, to their own ruine. Another instance of a *strange Impulse*, we have in *Josephus*; one *Jesus* the Son of *Ananus*, about four years before the Destruction of *Jerusalem*, at the Feast of *Tabernacles*, begins to cry out *Woe, Woe, to the East and West, to Man and Woman*, &c. And could by no means be restrained Night or Day; and when his Flesh was beaten off his Bones, he begged no pity nor ease, but still continued his usual crying.

Joh. 14. 26.

Seventhly, God doth also by his Spirit teach his People in *bringing things to their remembrance*. Satan also in imitation of this, can put into the Minds of Men (with great readines and dexterity) *Promises*, or *Sentences* of Scripture, insomuch that they conclude that all such actings are from the Spirit of God, who (as they conclude) set such a Scripture upon their Heart: thus dealt Satan with Christ, he urgeth the Promise upon him, wherein upon the matter he doth as much, as when he secretly suggests such things to the Heart without an audible Voice. In this way of craft Satan doth very much resemble the true work of the Spirit, (1.) In the *readiness* and quickness of suggesting; (2.) In seeming *exact suiting* Scripture suggested, with the present occasion; and (3.) In the *earnestness* of his urging it upon the Fancies of Men. Yet when all this is done, they that shall seriously consider all ends, Matter and Circumstances, will easily observe it is but the cunning work of a Tempter, and not from the Holy Spirit.

Obf. 14.

Observe also, *That whatever be the various ways of Satans imitation,*
yet

yet the matter which he works and practiseth upon, is still Scripture: to this he confines himself,

First, Because the Scriptures are generally (among Christians) received as the *undoubted Oracles* of God, the *Rule* of our Lives and Duties, and the *Grounds* of our hope. It would be a vain and bootless labour to impose upon those that retain this belief, the sayings of the *Turkish Alcoran*, the Precepts of Heathen *Philosophers*, or any other thing that may carry a visible *estrangement* from or *contradiction* to Scripture, he could not then possibly pretend to a *Divine Instruction*, nor could he so *transform himself into an Angel of Light*: but by using this covert of Divine Command, Promise, or Discovery, he can more easily beget a belief, that *God hath said it*, and that there is neither Sin nor Danger in the thing propounded, but Duty and Advantage to be expected; and this is the very thing that makes way for an easy entertainment of such delusions. Poor Creatures believe that is all *from God*, and that they are *acted by his Spirit*, and that with such confidence that they *contemn and decry* those (as ignorant of *Divine Mysteries*, and of the Power of God) who are not so *besotted* as themselves.

Secondly, The Scriptures have a *Glorious irresistible Majesty* in them peculiar to themselves, which cannot be found in all that *Art or Eloquence* can contribute to other *Authors*. 'Tis not *Play-Book Language*, nor *Scraps of Romances* that Satan can effect these *cheats* withal; and therefore we may observe that in the *highest* delusions Men have had *pretences* of Scripture, and their strong persuasions of *extraordinary discoveries*, have striken Men into a *reverence* of their profession, because of the Scripture Words and Phrases, with which their boldest follies are woven up: for let but Men enquire into the *reason* of the prevalency of *Familism* of old, upon so vast a number of People as were carried away with it, and they shall find, that the great *Artifice* lay in the *Words* they used, a language *abstracted* from Scripture, to signify such *conceits* as the Scripture never intended. Hence were their expressions always *high, soaring*, and relating to a more excellent and *mystical interpretation* of those *Divine Writings*. This may be observed in *David George*, *Hen. Nicholas* and others, who usually talk of being *consubstantiated* with God, *taken up into his Love*, of the *Angelical Life*, and a great deal more of the same kind. The *Ranters* at first had the like Language, and the *Quakers* after them, affected such a *canting Expression*. And we may be the more certain of the

ἡμετέρας.

Pfal. 73. 9, 11.

truth of this observation, that such a *kind of speaking* (which borrows its Majesty from the *Stile* of the Scripture) is of *moment* to Satans design; because we find the Scripture it self gives particular notice of it; the false Teachers in 2 *Pet.* 2. 18. are discribed (among other things) by their *swelling words of Vanity*, which the *Syriack* renders to be a *proud and lofty way of speaking*, the *original* signifies no less, they were words-swelled like *Bladders*, though being pricked, they be found to be empty Sounds, and no Substance: There are indeed *swelling words of Atheistical contempt* of those, who as the *Psalmist* speaks, set their Mouths against Heaven, but this passage of *Peter*, as also the like in *Jude ver.* 16. signify big *Swoln* words from high *pretensions* and fancies of knowing the *mind of God more perfectly*, for they that use them pretend themselves *Prophets* of God *ver.* 1. and as to their height in profession, are compared to *Clouds* highly *soaring*; and in 2 *Cor.* 11. 14. they are said to be *transformed into the Apostles of Christ*, and to the *Garb of the Ministers of Righteousness*. And that which is more, this particular design of Satan, is noted as the *rise* of all; *No marvel, for Satan himself is transformed into an Angel of Light*.

Having seen the reasons why Satan chuseth Scripture, as his *Tool* to work by, I shall next shew to what *base* designs he makes it *subserve*.

First, He useth this Artifice, to beget and propagate *erronious Doctrines*. Hence no opinion is so vile, but pretends to Scripture as its Patron. The *Arrians* pretend Scripture against the *Divinity* of Christ. The *Socinians*, *Pelagians*, *Papists*, yea and those that pretend to *Inspirations* for their *Rule*, and disclaim the binding force of those *antiquated declarations* of the Saints conditions (as they call them) yet *conform* all their sayings to the Scripture expression, and endeavour to prove their mistakes by its Authority.

Secondly, He makes *abused* Scripture to *encourage* sinful Actions; he can cite passages of God's *Patience* and long-suffering, of his *pardoning Grace*, and readiness to forgive, and a thousand more upon no other design, than the *turning of the Grace of God into wantonness*. When Professors turn loose and negligent, when they adventure too far upon sinful pleasures, they *lick* themselves *whole*, by an overforward *grasping* at such passages of Scripture, which Satan will, with great readiness, set upon their hearts, and then they pretend to themselves that their peace is made up with God, and that they have no less than a *sealed Pardon* in their Bosomes; which

which notwithstanding may be known to have *only* Satans *Hand and Seal* at it, by their *overly and formal sorrow* for such miscarriages, and their *readiness* to return to the same follies again.

Thirdly, By this imitation of the Commands and Promises of God, he doth strangely engage such as he can thus delude, unto *desperate undertakings*. The *Familists* of Germany were perswaded by this delusion, to expose themselves *unarmed* to the greatest hazards, upon vain pretences of Promises *set home* upon them, as that *God would fight for them*, that they must *stand still and see the Salvation of God*. Some of later times have paid their lives for their bold misapplication of that Promise, *One shall chase a thousand*. * *Judas* of Galilee, and *Theudas* were prompted by Satan to gather Multitudes together, (though to their own ruine) upon a vain persuasion that they were *raised up of God*, and that God would be with them.

Funcius in his Chronol. tells the like of one in Creet, that called himself Moses, Anno. 434. who persuaded the Jews to follow him, for the repossessing of Canaan.
* *Josephus Anti. Jud. l. 20. c. 2.*

Fourthly, He sometimes procures *groundless Peace* and Assurance in the hearts of careless ones, by Scripture misapplied. Many you may meet with, who will roundly tell you a *long Story*, how they were *cast down*, and *comforted* by such a Scripture *brought to their minds*, when (it may be much feared) they are but deceived, and that as yet God hath not spoken peace to them.

Lastly, This way of Satans setting home Scriptures, proves sadly effectual to beget or heighten the *inward distresses* and fears of the Children of God. 'Tis a wonder to hear some dispute against themselves, so nimble they be to object a Scripture against their Peace, (above their reading or ability) that you would easily conclude there is one at hand that prompts them, and suggests these things to their own prejudice. And sometime a Scripture will be set so *Cross or edg-way* to their Good and Comfort, that many Pleadings, much time, Prayers, and Discourses cannot remove it. I have known some that have seriously professed, Scriptures have been thrown into their Hearts like *Arrows*, and have with such Violence *fixed a false apprehension* upon their Minds, (as that God had cut them off, that they were reprobate, damned, &c.) that they have born the tedious *restless affrightments* of it for many days, and yet the thing it self, as well as the issue of it, doth declare that this was not the *Fruit* of the Spirit of God, which is a Spirit of Truth, and cannot suggest a falsehood) but of Satan, who hath been a Lye from the Beginning.

Obs. 15.

Joh. 8. 44.

Et si semel vi-
deatur verax
millies est
mendax &
semper fallax.

Observe lastly, *Though Satan useth Scripture in these deceitful workings, yet he never doth it faithfully.*

First, Because it is *against his Nature*, as 'tis now corrupted by his Fall, there is no truth in him: *When he speaketh a Lye, he speaketh of his own*; for he is a Lyer, not that he cannot spake a Truth, but that he *usually* is a Lyar, and that he never *speaks Truth* but with a purpose to *deceive*.

Secondly, *To deal faithfully*, in urging Scriptures upon the Consciences of Men, is also contrary to his Interest; he hath a Kingdom which he endeavours to uphold. This Kingdom being directly contrary to that of Christ's, (which is a Kingdom of *Light*) is therefore called a Kingdom of *Darkness*, being *maintained* and propagated only by *Lies* and *Deceits*. He cannot then be supposed to use Scripture faithfully, because that is the true Scepter of *Christ's Kingdom*, for then should Satan (as Christ argues *Mat. 12. 26.*) *cast out Satan, and be divided against himself.*

This unfaithful dealing with Scripture is *threefold*.

First, The unfaithfulness of his *Design*, though he speaks what is true, yet he doth it with an *evil Mind*, aiming at one of these *three* things.

First, *To Deceive* and *Delude*. If he applies *Promises*, or insists upon the *Priviledges* of God's Children, it is to make them *Proud* or *Presumptuous*; if he urge *Threatnings*, or stir up the Conscience to accuse for Sin, 'tis to bring them to *despair*; if he object the *Law*, 'tis to *enrage* Lust; and that *Sin by the Commandment might become exceeding sinful*.

Secondly, His *Design* is sometime to bring the Scripture under *Suspition* or *Contempt*; he puts some weak Christians upon *unseasonable* or *Imprudent* use of Scripture, and then tempts others to *laugh* at them, and to *dispipe* in their Hearts those ways of Religion, which some Zealots with too much weakness do manage. Men are apt enough to scoff at the most serious and weighty Duties of Holiness, even when performed in a most serious manner. If *David* put on *Sackcloth*, and afflict himself with Fasting, it is presently *turned to his reproach*, and the *Drunkards make a Song of it*; but much more advantage hath the Devil to raise up scorn and loathing in the Minds of debauched Persons, by the *affected* and *unskilful* use of Scripture. Some by a narrow confinement of the words *Brother* and *Sister* to those of their own *Fellowship*, (as if none else were to be owned by them) have occasioned the scoff of *Holy Bre-*

Brethren, (a Phrase notwithstanding used with a *grave seriousness* by the Apostle) in the usual Discourses of those, who wait all occasions to harden themselves against the Power of Religion. The like Observations they make of other ways and forms of speaking, which some have accustomed themselves unto, in a conscientious conformity to Scripture phrase: in all which the Devil observing the *weakness* and injudiciousness of some on the one hand, and the *scornful* Pride of others on the other hand; is willing to provide matter for their *Atheistical jeers*, by putting all the Obligations he can upon the Consciences of the weak, to continue in the *use* of these Expressions. For some proof of this matter, we may note the secret Deceit of Satan, in that liberal profession of Christ to be *the Son of God*, Mark 1. 24. Luke 4. 34. *I know thee who thou art, the Holy One of God*: here was Truth spoken by him, and (one would have thought) with great Ingenuity, but yet he cunningly insinuated into the Minds of the Hearers a ground of Suspicion, that he was not the Son of God; and for that end calls him *Jesus of Nazareth*, as if Christ had been born there; he knew well that the *Jews* expected no *Messiah* from *Nazareth* and therefore on set purpose used he that Expression, that he might draw him into contempt. And accordingly we find this very mistake (that Christ was born at *Nazareth*) became an Argument against him, *Joh. 7. 41.* while some were convinced and said, *This is the Christ*, others said, *shall Christ come out of Galilee?*

Thirdly, Another part of his Design in the use of Scriptures, is to put a *Varnish upon Hypocrisy*. He is ready to serve Men by putting Scripture Expressions in their *Mouths*, and inuring them to a constant use of the *phrases* of those Divine Writings, that they may *less suspect* themselves of the Pride, Formality and secret wickedness of their Hearts; and to help on their mistakes concerning their Spiritual Condition, he can urge upon their Consciences those Scriptures that serve to engage them in *external* Observances of Religion. It may appear by the Pharisees boast of *Fasting twice a Week*, of *paying Tythes*, of *giving Alms*, that their Consciences were some way concerned in these things, so that though they were left without check of Conscience, to *devour Widows Houses*, yet were they urged to make *long Prayers*. Suitable to this is that which *Solomon* speaks of the Harlot, who to colour over her wickedness, had her *Offerings* and *Vows*, and when her Conscience is

Luke 18. 11.

appeased

appeased with these performances, she can excuse her self in her way of sinning, *She eats and wipes her Mouth, and saith, I have done no wickedness*, Prov. 30.20. Satan doth but hereby help to *paint a Sepulchre*, or *guild a Potsherd*, and to furnish Men with Excuses and Pretexts in their way of sinning. Not unlike to this was that Service which the Devil with great readines performed (as I was informed from some of good credit) to a young Student, who had faln upon some Books of *Magick* in a *Colledge-Library*, into which having stoln privately one Night in pursuit of that Study, was almost surprised by the *President*; who seeing a Candle there at an unseasonable time, suddenly opens the Door to know who was up so late, in which strait the Devil (to gratify his *Pupil* with a ready excuse) *snatcheth* away his Book, and in a moment lays *Montanus* his Bible before him, that he might pretend that for his employment.

Secondly, Another point of Satan's unfaithful dealing with Scripture, is his *false citation* of it; 'tis nothing with him to *alter, change, or leave out* such a part as may make against him. If he urge *Promises* upon Men, in order to their Security and Negligence, he *conceals the Condition of them*, and *bannisheth the Threatning* far from their Minds, representing the Mercy of God in a false Glasse, as if he had promised to save and bring to Heaven every Man upon the common and easy *terms* of being called a Christian. If it be his purpose to disquiet the Hearts of God's Children, to promote their fears, or to lead them to despair, then he *sets home* the *Commands* and *Threatnings*, but *hides the Promises* that might relieve them, and (which is remarkable) he hath so puzzled some, by setting on their Hearts a piece of Scripture, that when the *next words*, or *next verse*, might have *eased* them of their Fears, and *answered* the sad Objections which they raised against themselves from thence; (as if their Eyes had been holden, or as if a mist had been cast over them) they have not for a long time been able to consider the *relief* which they might have had. This *hiding* of Scripture from their Eyes, (setting aside what God may do for the just chastisement of his Childrens Folly) is effected, by the *strong Impression* which Satan sets upon their Hearts, and by *holding* their Minds down to a *fixed Meditation* of the dreadful inferences which he *presents* to them from thence, not suffering them to *divert* their Thoughts by his incessant *Clamours* against them.

Thirdly,

Thirdly, He unfaithfully handleth Scriptures, by *wresting* the true Import and Sense of them. We read of some, 2 Pet. 3. 16. who *wrest the Scripture*, the word in the Original signifies a *racking* or torturing of it, as Men upon a Rack are stretched beyond their due length, to a dislocation of their joints, and sometimes forced to spake what they never did nor intended; so are the Scriptures used. Those that do so are Satan's Scholars, and taught of him, (though in regard of the Spirits *true* teaching, they are called *unlearned*) which is sufficient to shew Satan's deceitful dealing: he often lays his dead and corrupt Sense (as the Harlot did with her dead Child in the room of the living Infant) in the place of the living meaning of the Scripture: this may be seen evidently,

σπερλαστον.

First, In *Heresies* or Errors, these are Satans Brood, and there are none so vile (that pretend to Christian Religion) but they claim a kindred to Scripture, and are confident on its Authority for them. Now seeing Truth is but *one*, and these Errors not only contradictory to *Truth*, but to *each* other, Satan could never spin out such conclusions from the Divine *Oracles*, but by *wresting* them from their true intendments; and he that would contemplate the great Subtilty of Satan in this his Art, need but consider what different strange and monstrous shapes are put upon the Scripture, by the several Heresies which march under its Colours. The *Quakers* in their way represent it like an *old Almanack*, out of date, and withal in the use *they make* of it, they render it as a piece of *nonsensical* furious roving. The *Socinians* take down the sublime Mysteries of Christs satisfaction, and Justification by Faith, with External Rewards and Punishments, to a strain as low as the *Turkish Alcoran*. The *Papists* make it like a few leaves of an imperfect Book, wanting Beginning and End, and so not fit to be set up as a *sufficient* Rule. The *Ranters* make it seem rather like Language from *Hell*, than the Commands of the Pure and Holy God. Some will have it to countenance most *ridiculous inventions* in Worship, others will have it to discharge all *outward observations* and Ordinances, as Childish Rudiments. Some raise it all to the pitch of *Enigmatical* unintelligible Mysteries; Others can find no more in the precepts of it than in *Aristotles Ethicks*. Thus by distorting and *wresting*, Satan hath learn'd these unskillful Ones to make it serve their vilest Lusts and Humours.

Secondly, The same Art of wresting Scripture is observable in his *secret Suggestions*. If he would encourage any in Sin, he can Wrest Scripture for that, and tell him that God is Merciful, that Christ died for Sinners, that there is hope of Pardon, that Saints have done the like; things very true in themselves, but perverted by him to another sense than ever they were intended to by God, who hath spoken these things that we sin not. If he would *discourage* a Saint, he can tell him when he finds him doubting his estate, that the *fearful and unbelieving have their part in the Lake which burns with Fire and Brimstone*; when he finds him under a *known Sin*, he tells that of the Apostile, *If we sin willfully after we have received the knowldg of the Truth, there remains no more Sacrifice for Sins*. When he observes them *discomposed* and *wandering in Duty*, then he objects, *They draw nigh me with their Lips, but their Heart is far from me*. If he sees them *dull* and without Consolation at the Lord's Supper, then to be sure they hear of him; *he that eats and drinks unworthily, eateth and drinketh Damnation to himself*. If he find him *bemoaning* that he is not so apprehensive of Mercies or Judgments, as he would be, then he sets home some such Scripture as this, *This Peoples Heart is waxed gross, and their Ears are dull of hearing, &c.* These Scriptures are frequently perverted by Satan from the true and proper meaning of them. I have had complaints from several dejected Christians, of these very Scriptures urged upon them to their great trouble, when yet it was evident, that none of these were truly applied by Satans Temptation against them.

Rev. 21. 8.

1 Cor. 11. 29.

Mat. 13. 15.

Applic.

These things give us warning not to take any thing of this Nature upon *trust*. If Satan can so imitate the Spirit of God in applications of Scripture, and bringing it to our remembrance, we have great reason to beware lest we be imposed upon by Satans Design clothed in Scripture Phrase; not that I would have Men esteem the secret setting of Scripture upon their Minds, to be in all cases a *delusion*, and to be disregarded as such. Some indeed there are that so *severely* remark the weaknesses of Professors of Religion, that they raise up a *scorn* to that which is of most necessary and serious use: because the Devil prevails with some *Hypocrites* to guild themselves with Scripture phrase, and others through *imprudent inadvertency*, are (unknown to themselves) beguiled by Satan, to misapplications of Scripture to their own estate, or to other things; they therefore decry all the *inward workings* of the Heart,

Heart, as *Fancy*, or affected singularity: these do but the Devils work. But that the Spirit of God (whom Satan treacherously endeavours to imitate) doth set home Scripture Commands, Threatnings and Promises upon the Hearts of his People, is not only attested by the *Experience* of all that are inwardly acquainted with the ways of God, but is one of the great Promises which Christ hath given for the comfort of his People in his absence. Joh. 14. 26. *But the Comforter which is the Holy Ghost, whom the Father shall send in my Name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.* This then being granted as a firm unshaken Truth, our care must be in discovering and avoiding Satan's counterfeit using of Scripture, and in this we should be more wary;

First, Because we are not so apt to suspect what we meet with in such a way, when 'tis brought to us in the Language of Scripture.

Secondly, And those that are not exercised in the Scripture, will be at a *sad loss* as not knowing how to extricate themselves from such difficulties, as may arise to them from Satan's Sophistry.

Thirdly, Wariness is also more necessary, because we are inclinable to believe what suits our Desires, and Conscience awakened is averse to the rejecting of that which answers its fears.

You may say, What is there of direction for us in this Case? Quest.

The Answer is ready; Two things are given us in Charge. Answ.

(1.) That we be *wisely suspicious*. A facile hasty credulity is treacherous. Christ forbids, (when he foretells the rising of false Christ's, Math. 24. 26.) the forwardness of a sudden belief, taxing thereby those that are presently taken with every new appearance. 'Tis childish to be carried with every Wind, we are warned also of this, 1 Joh. 4. 1. *Believe not every Spirit.* (2.) We are commanded to bring all Pretences whatsoever to Tryal, though immediate Revelation or Vision be pretended, or extraordinary Commission, yet must all be brought to the Touch-Stone, we must prove all things 1 Thes. 5. 21. *and try those that say they are Apostles,* Rev. 2. 2. *Nay, the Spirits are to be tried whether they be of God,* 1 Joh. 4. 1.

You will say, How must we try?

Quest.

I Answer, God hath given a *Publick, Sufficient and Certain* rule, Answ.
which is the *Scripture*, and all must be tried by that: so that if

there be *Impulses*, or *Discoveries*, or *Remembrances* of Scripture upon any, it must not be taken for *granted* that they are of God, because they *pretend* so high, (for so we shall make Satan Judge in his own Cause) but lay all to the *Line and Plummets* of the written Word, and if it answer not that, call it confidently a delusion, and reject it as *accursed*, though it might seem (in other regards) to have been suggested by an *Angel from Heaven*.

Object.

But it will be said, Satan pretends to this Rule, and it is Scripture that is urged by him?

Answer.

I Answer, though it be so, yet he useth not Scripture in its own Intendment, and Sense, for the discovery of his unfaithful dealing.

First, Compare the Inference of the suggestion with other Scriptures. If it be from a dark Scripture, compare it with those that are more plain, and in every case, see whether the general Current of the Scriptures speak the same thing: for if it be from Satan, he either plays with the Words and Phrases, from doubtful and equivocal terms making his conclusion; or his citation will be found Impertinent, or (which is most usual) contrary to Truth or Holiness; if any of these appear, by a true examination of the Import of the Scripture which he seeks to abuse, or by comparing it with the Scope and Genius of other Scriptures, you may certainly pronounce that it is not of God, but Satan's deceit.

Though it was Scripture that Satan urged to Christ, yet he rejects his inference as false because contrary to other plain Scriptures prohibiting not to tempt the Lord.

Secondly, Consider the tendency of such Suggestions: Let no Man say that this will come too late, or that it is an *after game*: I do not mean that we should stay so long, as to see the Effects; (though this is also a certain discovery of Satan's knavery in his highest pretences; the Phanatick Furies of the German Enthusiasts do now appear plain to all the World to have been *Delusions*, by their End, Fruits, and Issue) But that while these Conclusions are obtruded upon us, we should observe to what they tend: which we shall the better know, if all Circumstances round about be considered. Sometimes Satan doth covertly hint his Mind, and send it along with the suggestion; sometimes our condition will enough declare it, and there is no case but it will afford something of discovery if seriously pondered. If he either prompt us to Pride, Vain-Glory, or Presumption, or that our condition sway us that way, it will be sufficient ground of Suspicion that 'tis Satan that then

then urgeth Promises or Priviledges upon us. If we are of a wounded Spirit inclined to Distrust, or if we be put on to despair, it is past denial, that 'tis Satan that urgeth the Threatnings; and presseth the Accusations of the Law against us. He that *gathers* Stones, Timber, Lime, and such Materials together, as are usually employed in Building, doth discover his *intention*, before he actually Build his House, and thus may Satan's *End* be known by his *Preparations* compared, with the *sway* and Inclination of our present *Temper*.

Thirdly, It must be remembred that *with* these endeavours, we often *seek* the Face of the Lord for help and Counsel; and that we *apply* our selves to such of the Servants of God, as being *more knowing* than our selves, and *less prepossessed* in their Judgments (because not concerned) are *better* able to see into the Nature of our Straits, and to help us by their Advices.

MATTH. 4. 8.

Again the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them.

C H A P. XVIII.

The manner of Satan's shewing the Kingdoms of the World, Of Satan's Preparations before the Motion of Sin. Of his confronting the Almighty by presumptuous imitation; and in what cases he doth so. Of his beautifying the Object of a Temptation, and how he doth it. His way of engaging the Affections by the Senses. Of his seeming shiness.

THis is the Preparation to the *third* Temptation; in which we have, (1.) The Place where it was Acted. (2.) The Object set before him there.

First, The Place was an *exceeding high Mountain*. What Mountain it was, *Nebo*, *Pisgah*, or any other, 'tis needless to enquire. 'Tis of more use to ask after the Reasons of Satan's choise of such a Place. The Text doth clearly imply one that was the *commodiousness of Prospect*; Satan intending to give him a view of the Kingdoms of the World, chuseth a Mountain as fittest for that end. But that this was not all the Reason, is not only * intimated by some, but positively † affirmed by others, who think that Satan in this *imitated* the like in God to *Moses*, who was called up to Mount

* *Lightfoot*
Harm. in loc.

† *Parkins*
Comb. in loc.
Deut. 32. 49.
& 34. 1.

Mount *Nebo* to view the Land which God promised to *Israel*. Whether these Circumstances of the Mountain, and the view of the Kingdoms of the World, were of purpose contrived to *affront* God by such an Imitation, I will not be Positive in it: but we may with greater Evidence affirm, that in *offering* the Kingdoms of the World, as things altogether in his disposal, he doth directly *out-brave* God by an insolent Comparison of his Power with that of the Almighty's, whose is *the Earth and the fulness of it*, and to whom the Sovereignty of the disposal of it doth belong.

Secondly, That which Satan sheweth Christ from the Mountain, is said to be the *Kingdoms of the Word, and the Glory of them*. Here some busy themselves to conjecture *what* Kingdoms were thus pointed at; some keep so strictly to the word [*all*,] that they are forced to take up with that Opinion, that all these Temptations were only in *Vision*; for they consider that no one Mountain in the World, can give a *Prospect* over one whole Hemisphere, or if it could, yet no *Eye* would be able to *discern* at so great a distance. But the inconveniencies of this Surmise have been pointed at before, and 'tis enough to shew that the Text may admit of an Interpretation which shall not be incumbered with this supposed impossibility.

Hobs Leviath.
c. 45. P. 354.

Others restrain this to the Land of *Canaan*, as if Satan only shewed this as a famous *Instance* of the Glory of all Kingdoms. Some think the *Roman Empire* (which was then most flourishing, and lifted up its Head above other Kingdoms) was the great Bait laid before Christ, as if he had a Design to divert Christ from the business of his *Office*, by offering him the Seat and Power of *Antichrist*: But the Text runs not so favourably for any of these Opinions, as to constrain us to stay upon them. [*Kingdoms of the World*] seem to intend more than *Canaan*, or the *Roman Empire*, the Word *κοσμος* used here, and *οικουμενη* in *Luke*, which we translate *the World*, do so apply to one another in a mutual accommodation, that we cannot stretch the World to the *largest* Sense of the whole *Globe* of the Earth, because 'tis expressed in *Luke* by *οικουμενη*, which signifies such a part of the World which is more *cultivated* and honoured by *Inhabitants*; nor can we so restrain it to the *Roman Empire* (though when they spake their apprehensions of their own Empire, they seem to engross all, *Luke* 2. 1.) because *Matthew* useth the word *κοσμος*, a word of greater freedom,

Lightfoot
Harm. in loc.

dom. It seems then that *many* Kingdoms, or the *most considerable* Kingdoms of the then known World were here exposed to his Sight. But then the difficulty still remains *how* the Devil could shew them to his Eye. That it was not a *visionary* discovery to his Mind hath been said; Some think he shewed these partly by Ocular Prospect of those *Cities, Castles, Towns, Vineyards, and Fields* that were neer, as a *Compend* of the whole; and partly by a *Discourse* of the Glory, Power, and Extent of other Kingdoms that were out of the reach of the Eye: but because the Expression which Luke adds, [*in a moment of time,*] intimates that the way which Satan took, was different from common prospecting or beholding; others are not satisfied with that Solution of the difficulty, but fly to this Supposition, that Satan used only *Jugling* and *De-lusion*, by framing an *airy Horizon* before the Eyes of Christ; shewing not the *Kingdoms themselves*, but a *Phantasm* of his own making. But seeing this might have been done in *any Place*, and that an *high Mountain* was chosen for furthering the *Prospect*, I think 'tis safest to conclude that the Prospect was *Ocular*, and not *Phantastical* but real, only helped and assisted by Satan's *Skill* and *Art*, as a great *Naturalist*, and as a Prince of the Power of the Air, by which means, in *reflections*, or extraordinary *Prospectives*, he might discover things at *vast distances*: which we may the rather fix upon, because we know what helps for Prospect, Art hath discovered by *Glasses* and *Telescopes*, by which the Bodies of the Sun, Moon, and Planets (at such unspakeable distance from us) have in this *latter Age* been discovered to us, beyond ordinary belief. And we have Reason to think that Satan's Skill this way far exceeds any thing that we have come to the knowledg of, and so might make real discoveries of Countrys far remote, more than we can well imagine.

These things thus explained, I shall note several Observations.

Obs. I.

First, If we consider this great Preparation that Satan makes, as Introductory to the Temptation to follow, we may observe, *That where Satan hath a special Design, he Projects and makes ready all things relating to the Temptation before he plainly utters his Mind*: He provides his Materials, before he builds, and lays his Train before he gives fire. What is his Method we may learn from the practice of those that are trained up in his Service. They in *Rom. 13. ult.* are said to *make provision for the Flesh*, to fore-contrive their Sins,

ἐν στιγμή-
χρόνῳ.

So also Lucas
Bregensis
thinks in loc.

πρὸ οὐκ.

Sins, and to Project all *Circumstances* of Time, Place, Occasion, and Advantage for their accomplishment. This is not to be understood of *all* Sins, for in some that are *inward* in the Mind, (as vain Thoughts, Pride of Heart, &c.) there *needs* not such Provisions; we may say of them, *their times are always*, and in many cases the *House is swept and garnished* to his Hand, he finds all things ready, by the forwardness of those who are *Free* in his Service, and the sudden accidental *Concurrence* of things. But where the Temptation is *solemn*, and where the thing designed (in the perfecting of it) relates to *Exterior* Acts, there he useth this Policy, to have all in readiness (though it cost him the labour of *compassing Sea and Land* for it) before he expressly speak his purposes. His Reasons are these;

First, If things necessary for the Encouragement and Accomplishment of a Temptation, lay out of the way, and were not at hand, his Suggestions would *perish* as soon as they were *born*, and would be rejected as *impossible* or inconvenient. To tempt a Man to steal, when he knows not *where*, nor *how*, or to revenge when he hath no *Enemy*, nor *Provocation*; seem to be no other than if they should be commanded to remove a Mountain, or to fly in the Air; which would quickly be declined, as Motions affording no ground of entertainment. And therefore that his Temptations may not bring a *Reason of refusal* with them, as being *unseasonable*; he takes care to fit his Servants with all things requisite for the work he puts them upon.

Secondly, As Temptations (of this kind) would be no Temptations, (because not feasible,) without their Preparations; so must we not think that it is the *bare Suggestion* of Satan that makes a Temptation to *pierce*. The Reason of its Prevalency, is not barely because Satan breaks such a *Motion* to us, but because such a Motion comes *accomplished* with all suitable *Preparations*. When it prevails, it is the sinful *Motion* that *wounds*, but *Preparations* are as the *Feathers* that wing his Arrows, without which they would neither fly nor pierce.

Let this, First, renew our Caution and Suspicion in every thing, *Applic.* and every place, that Satan is at work against us, though we see no visible snare.

Let it put us upon such a watchful carefulness in every of our ways, that we may resolve to undertake nothing for which we have not a good and warrantable Reason at hand, that if our Con-

science say to us, What dost thou here? we maybe able to give a good Account.

Obs. 2.

Secondly, If we mind the behaviour of Satan in these Preparations and Offers, we see him act after the Pattern of highest Sovereignty, disposing of Earthly Kingdoms at such a rate, as if all Power were in his Hand. Hence we may observe, *That when Satan tempts to Sin of highest Contempt and Insolency against God, he then thinks it concerns him to bear himself out, by confronting the Almighty, in imitating his Authority and Power.*

This carriage of Satan is not to be found in all his Temptations: For in most cases he acts with greatest *secrecy*; and as a Thief that is afraid of Discovery, he useth all ways possible for *Concealment*; but when he sets up himself as *the God of the World*, and stands in Competition with the Lord, claming an Interest in the Fear and Devotion of Men, then he boldly *avoucheth* himself, and labours to *out-vie* God in point of greatness, that he might possess them with a belief that he only ought to be feared. This Arrogancy of Satan against God, may be seen in *three* things:

First, In *imitating Divine Ordinances*, and Institutions. There is not any part of Divine Worship the Observation whereof God hath enjoined to Men, but Satan hath set up something like it for himself. As God appointed his *Temple, Priests, Altars, Sacrifices, Offerings, Tyths, Sanctuaries, Sacrament, &c.* So hath Satan had his *Temples, Priests, Altars, Sacrifices, Offerings, Sanctuaries, Sacraments, &c.* This is sufficiently known to any that read his Histories; and I could give a full Account of it from Heathen Authors, but that I have done already when I spoke of Satans Subtilty in promoting Idolatry in the World. I shall only add here that which Varro relates of the Books of *Numa Pompilius*, which were casually cast up by the Plough of one *Terentius*, coming too near the Sepulchre of *Numa*, where these Books had been Buried. This *Numa* was the second King of the *Romans*, who instituted the Rites and Ceremonies of *Pagan Worship* for his Subjects, and in these Books (which he thought fit to conceal, by burying them with him) he had laid open the Bottom of these Devilish *Mysteries*, so that when they were brought to the *Senate*, they (judging them unfit to be known) adjudged them to the *Fire*. Which is a clear ground of Suspition that he had there discovered so much of the Causes of these Rites, or of the way whereby he came to be

Varro de cultu
Deorum.

be instructed in them, that the publick Knowledge thereof, consisted not with the Interest of their Heathenish Religion. This conjecture *Austin* hath of the Matter, who also notes that *Numa* De Civit Dei. l. 7. c. 34, & 35. pretended familiar Converse with the Nymph *Ægeria*, as a plausible cover to that devilish Art of *Hydromantia*, by which he was instructed in ordering the Ceremonies of Idolatry, which he established.

Secondly, Satan with no less Arrogancy, takes upon him to Imitate God, in his *Acts of Power* for the countenancing of his Worship in the World. He had his Miracles frequently, of which I have spoken elsewhere, so had he his Oracles, as at *Delphos*, and other places. Here it shall suffice to note, that as the sending the Lord Jesus into the World, furnished with such Power of doing Miracles for the Confirmation of that Office and Authority, which he had received from God, for the Redemption of Man; was the *bighest Instance* that can be given of the Mighty Power, Wisdom, and Goodness of God; so Satan set himself with greatest Industry to Imitate that. Christ was almost no sooner ascended to the Father, but we hear of *Simon Magus*, *Acts*. 8. 9. who was cried up as an Instance of the *great Power of God*; and after that at *Rome* he gave out that he was *God*, confirming the People in such a belief, by the strange things which he there did among them, that a *Statue* was erected for his Honour, with this Inscription, *To Simon a Great God*. Long after this, the Devil raised up *Apollo-nius Tyanæus*, a Man of an Abstemious and Commendable Life; him the Devil did design to match Christ in his Miracles, which were so many and so strange, that *Philostratus* doth not only compare him to Christ, but prefer him as the more Honourable Person. Christ himself foretold this Stratagem of Satan, that he should raise up *false Christs* with *lying Signs and Wonders*. And to omit Instances of former days, it is not beyond the Memory of most of you, That the Devil renewed this Policy in *James Nayler*, who in a blasphemous Imitation of Christ's riding to Jerusalem, rode to *Bristol* with a great Company before him, Crying, *Holy, Holy, and Hosanna to the Son of David*, and strewing the way with Branches of Trees: The Authority that was then, taking notice of this and other Blasphemous outrages, sentenced him to exemplary Punishment: but here also the Devil renewed his Mockery, for a certain Citizen of *London* of good note, being overcome with Delusion, Printed a Book of *Naylers Sufferings*, wherein the Devil

had opportunity to vent his Malice more fully, for he compared all the parts of his Punishment, to the Sufferings of Christ; his *Whipping* he said was, that it might be fulfilled which was spoken by *Matthew*, *And Pilate delivered him to be Scourged*; His *Stigmatising* he said, was that it might be fulfilled which was spoken by the Prophet, *his Visage was marred more than any Mans*; the *Boring* of his Tongue with an hot Iron, he said was the fulfilling of that, and they *Crucified him*: and after other particulars of Comparison, (in all which he equalled him to Christ) he at last takes notice that the multitude of Spectators held off their Hats, while his Tongue was bored thorow, (a thing common in a Croud to give opportunity of Sight to those that are behind) and to this act he applys that of the *Evangelists*, *The Vail of the Temple was rent from the top to the bottom*.

Thirdly, In acts of *Empire* and *Sovereignty* he. Imitates God: that is, as God propounds himself as the only Lord God, and enjoyns himself to be worshipped accordingly, by *Promises* of Advantage in case of Obedience, and *threatnings* of Miseries and Plagues in case of Disobedience; so doth Satan set up himself in the World as God to be adored and worshipped, and him do all Idolaters worship, as God testifies, *Deut. 32. 17. They sacrificed unto Devils, not to God. Psal. 106. 37. They sacrificed their Sons and Daughters unto Devils. 1 Cor. 10. 20. The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God.* And though it be true, that many of these blind Worshippers did not *formally* worship the Devil, but thought they had worshipped God, yet by such cunning did he engage them to take up with ways of Worship of his prescribing, that it was in *reality* a Service done to him. But besides this, in those places of the World, where he hath greater Power, he *formally* propounds himself to be worshipped, and doth accordingly often appear to them in a *Visible Shape*; so that many of these blind Heathens acknowledged *two Gods*, one *Good*, and another *Cruel* and hurtful, which latter they say they must worship, lest he *destroy*, or harm them. By this Satan contends with God for an Empire in the World; and to promote it the more, he sometimes deals by *fair Promises*, of Riches, Advancement, Pleasure, and such other Baits, to allure Men to his Professed Service; thus are *Witches* drawn to a Compact with him. Thus *Sylvester* the second gave up himself to the Devil for the *Popedom*, and so did several others. When this is not enough to prevail,

prevail, he adds *Menacings*, and breaths forth cruel Threatnings, by which means many Heathens are kept in awe by him, and worship him, *ne noceat*, for no other reason but to preserve themselves from hurt by him. In this Temptation he propounds himself to Christ as the Object of Divine Worship, and boasts of the Kingdoms of the World as things of his disposal; by which he seeks to draw him to fall down before him.

This course Satan takes for these Reasons.

First, As this Proud and Malicious *Ostentation* of his Power, is some kind of *satisfaction* to his *vengeful* Humour against God: So Secondly, He doth hereby raise up himself and his wicked institutions of Idolatry, into *Credit* and Esteem with Men. Thirdly, As this is a *Mockery* to true Religion, and a scorn cast upon the ways of God's Service, to bring it into disgrace and discredit: So, Fourthly, By this means he *hardens* the Hearts of Men against God. This was the Consideration by which *Pharaoh* hardened his Heart, when *Moses* turned his Rod into a Serpent, changed Waters to Blood, and did so many Signs before him; his *Magicians* did the like: upon which the King might thus reason with himself, that *Moses* had no other Power, but what his *Magicians* had, though he might think him a more *skillful* Magician, and therefore there was no reason to believe his Message as being from God, seeing his Miracles might be no other than the Effect of his Art, to countenance a pretended command from Heaven.

This Insolency of Satan, may inform us; First, of the great *Patience* of God that sees these outrageous mockings, and yet doth not by a strong hand put a stop to them. Secondly, Of the great *Power* and *Pride* of Satan, that he both *can* (though not without permission from God) and *dare* attempt things of this Nature. Thirdly, The great *Power* of Delusion, that can so blind Men, that they not only are drawn to *act* a part in such Designs, but *believe* confidently a *Divine Impulse* and Heavenly warrant for their so doing. Fourthly, The miserable *Slavery* of such Vassals of Satan, that are thus led by him, who are therefore sadly to be pitted and lamented, as being under such strong Chains of Captivity.

Thirdly, We cannot pass by the *Art* which the Devil here useth *Obs.* 32. to set off the Temptation, and to make it plausible; he sets before him.

him the *World* in all its *Glory*. Here Observe, *That Satan in his Temptations to Worldly Pleasures, doth usually paint the Object with all its utmost Beauty.*

When I have sometime observed a *Mountebank* upon a Stage, giving excessive Commendations of a *trivial* Medicine, asserting it good almost for *every* Disease, and with a great many Lyes and Boastings, enforcing it upon the credulous Multitude : It hath put me in mind of this Spiritual *Mountebankery* of the Devil; how doth he *gull* and delude the Foolish, by laying out the Pleasures of Sin ? and no otherwise doth he keep them at a *gazing* *Admiration* of Worldly Pomp, Delights and Satisfaction, which he promiseth them from Iniquity, than the Serpent *Scytale* doth with Passengers, whom she stays, by amazing them with her beautiful Colours, till she have stung them. The Art of Satan in this matter lyes in four things.

First, If there be any thing that can be called a *Delight*, or may any way conduce to a Satisfaction in any *Sin*, he will be sure to speak of it in its *highest* Praises ; he not only stretcheth his *Rhetorick* to the height in giving Commendations to the most noted Pleasures that Men propound to themselves : but he seeks out the *hidden* things of Delight, and raiseth in Men an *Itch* of desire after the improvement of Delight, by the *contrivances* of Wit or Art. Thus he tells them of Jollity, ravishing Mirth, high Satisfaction, and (if they will believe him) of unspeakable Delight to be had by giving themselves up to the World, and the Course of it. Nay he hides nothing that will bear any Praise, the *least* Advantage, the *smallest* Gratification that any Sin can afford to Humane Desire, he will be sure to speak of it.

Secondly, He carries on this Design by *Lying*, he promiseth more than ever Sin can give, and he sends his *Profelytes* out after Sin under the *highest* Expectations, and when they come to enjoy it, they often find the Pleasure *falls short* of his Boast ; he *whispers* Honours, Preferments, and Riches, in the Ear of their Hearts, and often pays them with Poverty and Disgraces, and gives them *pro thesauro carbones*, Stones for Bread, a Serpent for a Fish. Witches give frequent Accounts of Satan's lying Promises, he tells them of Feasts, of Gold, of Riches, but they find themselves deluded ; he sends them off hungry away from those Banquets, so that they have no more than when a Man *Dreams* he Eats. He gives that which seems Gold in Appearance, but at last they find it to be
Slaits

Slaits or Shells. We find in this Temptation he is liberal and large in his Offers to Christ, and what he requires he will have in *present Payment*, but the reward for the Service is *future*: 'Tis his business to engage Men in Sin, by his *Promise* of Advantage, but being once engaged, he takes not himself concerned in Honour or Ingenuity for *Performance*. Hence doth the Scripture fitly call the Pleasures of Sin, *lying Vanities*, a *vain Shew*, a *Dream*, thereby warning Men from a forward Belief of Satan's Promises, in that they find by Experience they shall be at last but Lyes and Disappointments.

Thirdly, To make his Bait more taking, he conceals all the *inconveniencies* that may attend these Worldly Delights. He Offers here the Kingdoms of the World to Christ, as if all were made up of Pleasure; these Cares, Troubles, and Vexations, that attend Greatness and Rule he mentions not; their Burthen, Hazard, and Disquiet he passeth over. Thus in common Temptations, he is careful to hide from Men the Miseries that follow these empty Pleasures; So that often Men do not consider the Mischief, till a *Dart strike through their Liver*, Prov. 7. 23. and till a *dear-bought Experience* doth inform them of their Mistakes.

Fourthly, His Power and work upon the Fancies of Men, is none of the least of his ways, whereby he advanceth the Pleasures of Sin. That he hath such a Power hath been discoursed before, and that a *Fancy raised* to a great Expectation, makes things appear *otherwise* than what they are, is evident from *common Experience*; the *value* of most things depends rather upon *Fancy* than the Internal worth of them, and Men are more engaged to a pursuit of things by the *Estimation* which *Fancy* hath begat in their Minds, than by *certain Principles* of Knowledge. Children by *Fancy* have a value of their Toys, and are so powerfully swayed by it, that things of far greater price cannot stay their Designs, nor divert their Course. Satan knows that the best of Men are sometimes childish, apt to be led about by their conceits, and apt in their conceits to apprehend things far otherwise than what they are in Truth. Hence is it (as one observes) that of *thousands* of Men that return from *Jerusalem*, or from *Mount Sion*, or from the River *Jordan*, scarce can we find *one*, which brings back the Admiration which he had conceived before he had seen them. *Fancy* doth *preoccupate* the Mind with an high opinion of things, and these exorbitant Imaginations pass to such an excess, that Men think to find a satisfaction be-

D'Espaigne
popular Errors.
S. I. cap. 4.

yond.

yond the Nature of these Pleasures they aim at, which hath these *two* inconveniencies, the *one*, that this *Effects* and draws as powerfully, as if they were all as *real* and high as they are conceited to be; the *other*, that Sight and Fruition *takes away* the Estimation, and by a disappointment, doth deaden and dull the Affections to what may be really found there. Thus Satan by one deceit makes Men believe that Sin hath Pleasure, which indeed it hath not, and by that belief *leads* them on powerfully to endeavour an embracement of them, and at last urgeth them with a *delusion*.

Applic.

Δόξα.

Φαντασία.

Σχήμα.

Psal. 37. 1. &

49. 16.

Jer. 45. 5.

Obf. 4.

In opposition to this deceit of the Devil, we must learn to esteem Worldly Delights as *low* as he would value them *high*. And to this purpose the Scripture speaks of them, in undervaluing Language, calling Worldly Pomp, an *Opinion*, a *Phantasy*, a *Fashion*, or *Figure*, an *Imagination* rather than a reality; and further injoyns us not to *admire* these things in others, not to *envy* them that enjoyment of them, nor to *fret* at our want of them, much less to be *transported* with any angry Passion about them, nor to concern our selves in any *earnest* pursuit of them.

Fourthly, Satan in this Temptation did not bravely speak of these things, nor only make an offer in Discourse, but he thought it most conduceable to his Design, to present them to his *Sight*; he knew full well, that the Heart is more affected by *sensible Discoveries*, than by *rational Discourses*.

Note here, *That Satan in Temptations of Worldly Pleasure, endeavours to engage the Affections by the Sences.*

That 'tis Satan's great business to work upon the Affections, I have shewed at large. Here he endeavoured to prepare the *Affections* of Christ, that so the motion (when it came) might not *die*, as a Spark falling upon wet Tinder, but that the Affections being stirred up, might *cherish* the Offer, and that the Offer by a *mutual warmth*, might more *enflame* the Affections that were heated before.

To this End he works by the Senses, and would have Christ's Eye to raise his *Affections* of Love, Desire, Hope, and whatever else might wing his Soul to Activity. There is a great *connection* betwixt the Senses and the Affection, the Senses bring *Intelligence* unavoidably, and are apt to stir up our Powers to Action: as the *Jaccall* is said to hunt the Prey for the *Lyon*, so do the Senses for the Affections, and both for Satan.

It is also remarkable that Satan endeavouring to make the Eyes of Christ Traytors to his Affections, and that he thinking it necessary to give him a view of what he proffered him, should not give him *time* to take a *full Survey* of these Kingdoms, but should *buddle* it up in such an *hast*, that all (as *Luke* tells us) was done in a *moment of time*: was Satan in *haste*? or was he unwilling to part with what he so liberally proffered? Surely no, but this *transient view* was his *Subtilty*, to entice him the more, and to *enflame* his Heart with greater desires. Observe then, *That where* Obf. 5.
Satan is most liberal in his Proffers, he there manageth his Overtures of Advantage with a seeming shyness. And this he doth, First, To *heighten* the worth of them in our Estimation, as if they were *Jewels* not to be gazed at, or *curious Peices*, not fit to be exposed to common view. Secondly, By this Art he makes Men more *eager* in the pursuit. Our natural *Curiosity* presseth us with great earnestness after things of *difficult* access, and we have also strange desires kindled in us from a *prohibition*, so that what we list not to *chuse* if we have a liberty of Enjoyment; when we are forbidden, we are troubled with *Impatient Longings* for it, and cannot be at quiet till we do enjoy it. Nitimur invet-
tum.

When Satan makes *nice* with Men, offering the Pleasures of the World, and yet hedging up the way with difficulties: they should make no other construction of it, but that Satan doth (so far as he is concerned) more *strongly* entice them. He Plays at *Peep* with them, that he may make them more earnest to follow him, and to *bid high* for the Possession of these Delights.

Malo me *Gala-*
tea petit — Et
fugit ad sala-
ces, & se cupit
ante videri.

C H A P. XIX.

Satan's ends in tempting Christ to fall down and worship him. Of Blasphemous Injections. What Blasphemy is. The Ways of Satan in that Temptation, with the Advantages he takes therein, and the Reason of urging Blasphemies upon Men. Consolations to such as are concerned in such Temptations. Advice to such as are so afflicted.

THESE Observations, which the Preparation to the Temptation hath afforded us, being dispatched, the Temptation it self follows, which is this, *fall down and worship me.*

This motion from such an one as *Satan*, to such an one as *Christ*, who was Holy and Undeiled, God and Man, seems to be an incredible piece of *Arrogancy*, *Pride* and *Malice*: for to propound himself as the Object of Divine Worship, was certainly a desperate Assault. It includes (1.) the highest Blasphemy, (2.) the grossest Idolatry imaginable (both these are frequently noted as the design of this Temptation:) But (3.) the comprehension of this motion takes in the whole *withdrawing of the mind from God and Religion*, or the care of the Soul and Eternal Life; in which sense Satan doth frequently practise this Temptation upon Men by the motive of *Worldly Pleasures*. I shall consider the Temptation first as Blasphemous, and so it will give us this Observation,

Perkins Com-
bate in loc.
Masculine in
loc.

Obf. 6.

That the best of God's Children may be troubled with most vile and bideous blasphemous Injections.

Blasphemy in the largest sense, is any thing spoken or done, by which the Honour and Fame of God may be wounded or prejudiced; but the formality of Blasphemy lies in the purpose or intention of reproaching God. Such was the Blasphemy of the Israelitish Womans Son recorded in *Levit. 24. 11.* where Blaspheming is explained by the addition of the word *Cursing*, which in the Original comes from a word that signifies to set light by one. So that hence, and from the Circumstances of the Story, we may safely

con-

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conjecture, that this Man having an *Egyptian* to his Father (which probably might in scorn be objected to him by his contending Adversary) he more readily might be drawn out to vilify the true God: but (be it what it will) it was certainly more than that Blasphemy which the *Rabbins* fancy to be in the repetition of naming the word *Jehovah* (which in reverence they either leave out (as when they say, *the Arm of the Almighty*) or change it into some other, as *Adonai* or the like :) and accordingly we may observe, that *Reproaching God*, and *Blaspheming God* are joyned together, as *Psal.* 44. 16. *Esa.* 37. 23.

Levis, nullius ponderis, leviter de aliquo sentire.
Jackson in loc.

Pool Synopsis Crit. in loc.

In Blasphemy, (as the *matter*) there must be Thoughts, Words or Actions that may aptly express a contempt or reproach of God; so also (as to the *Form* of it) there must be an *intendment* of reproaching. Now though this be a Sin which the Heart of a Servant of God would most abhor, yet Satan doth sometimes trouble the best with it. We have an Instance in *Job*, his Design was to bring him to Curse God, for so he professeth in express terms; *Chap.* 1. 11. & 2. 5. *Lay thine Hand upon him, and he will Curse thee to thy Face.* And in Prosecution of this his Boast, he breaks the matter plainly to him, by his Wife, *chap.* 2. 9. *Curse God and die.* Whatever may be spoken of the Word, as signifying *Blessing* (though some affirm the Word כֶּבֶד in the proper Idiom of that Language, (and not by an *Antiphrasis* or *Euphemismus*, as some think) signifies as properly to *Curse* as to *Bless*, and is determinable to its signification either way by the Circumstances of the Place) or whatever Men endeavour to excuse his Wife, 'tis plain not only by *Job's* Answer that it was evil Counsel, but also by Satan's avowed Design that it was directly for Cursing God. Besides this Instance, if we consider the Expression of *fiery Darts*, *Eph.* 6. we shall find that this Temptation is more common to all sorts of Christians than we would imagine; 'tis plain that these words allude to the *poysoned Arrows*, which *Scythians* and others used; these not only wounded but poysoned, and the Venom inflamed with a fiery Heat the Part or Member pierced. By this Similitude it must be granted, that not common Temptations are hereby understood, but such as were more than ordinarily hurtful, vexing and dangerous: it may be *Persecutions* are one of these Darts, but all reckon Temptations of *Spiritual Terrors*, and *Blasphemy* to be undoubtedly pointed at.

Seldenus.
Leigh. Cr.
Sacr.

Bains in loc.
Arrow/mith
Tra&t. Sacr.
lib. 2. cap. 8.

The ways of Satan in this Temptation are three.

First, He endeavours to bring Men to Blaspheme, by *secret* and *subtile* ways of *ensnaring* them, and this is most what practised in *Consequential* and *Covert* Blasphemies. When though Men do not directly intend an *open out-rage* against God, yet Satan brings them to that which might be so *Interpreted*. This seems to have been the Case of *Jobs Sons*, according to his Jealousy of them, *It may be my Sons have sinned, and cursed God in their Heart*; not that they were open Blasphemers, for they were surely better educated, neither doth *Job* express such a Fear of them; but that in their *Mirth* their Hearts might have been so *loosned from the Fear of God*, that they might be tempted to *undue* Thoughts of God, *slightring* his Threatnings or Goodness. To this purpose *Broughton* translates, *They have little Blessed God in their Hearts*. The same thing we may observe in *Job* himself, when the Devil could not prevail with him to *charge God foolishly*, yet he pressed him so hard by his Miseries, that he hoped at last to bring him to utter the anguish of his Mind in impatient and reflecting Expressions, and so far prevailed, that he bitterly *Curseth the Day wherein he was Born*, and wisheth that he had *given up the Ghost when he came out of the Belly*: which though it came far short of what Satan had boasted of in his *Atchievement* against him, yet it had such an unwarrantable tendency that way, that when his Friend *Eliphaz* took notice of his Expressions, as favouring of too much Distrust, he is forced to make *Apology* for himself, and to excuse it by the desperateness of his Condition; *Job 6. 26. Do you imagine to reprove Words, and the Speeches of one that is desperate*. In such cases the Devil provokes Men beyond their intentions to speak in their haste so inconsiderately, that they know not, or mind not the just Consequence of their Speeches. It was a *degree* of Blasphemy in *David*, to say (though in his haste) *that all Men were Lyers*; it was an unbelieving Reflection on the Promise given him by *Samuel*. In *Mal. 3. 13.* the People did not believe that they had *spoken so much against God*, when yet their *Words* had been *stout against him*.

Secondly, Satan endeavours this by violent *Injections* of Blasphemous thoughts that are *directly* such. In this I shall note to you,

First, That the *vilest* Thoughts of God, of his Ways and Providences, of Scripture, and of Christ, are frequently suggested; things of *greatest out-rage* against Heaven, and Contempt of the Almighty,

Almighty, as Bernard expresseth it, *terribilia de Fide, horribilia de Divinitate*; as that there is *no God*, or that he is *not Just*, or *not Faithful* to his Promises; or that Christ was *but an Impostor*: he sticks at nothing in this kind, though never so contrary to the Hope and Perswasion of those whom he thus molests.

Secondly, These are frequently reiterated upon them, and their minds so troubled by them, that they cannot free themselves from such thoughts, but he follows on, and clamours in their Ears (as Gerson observes) *Nega Deum, Meledic Deo*, Deny God, Curse God.

Tem. 4.
Col. 973.

Thirdly, And this with so great a force and Impetuosity, that they are compelled to form these thoughts in their Minds, and to speak contrary to what they would; as if their Thoughts and Tongues were not under their own Government, the Devil not satisfying himself to bear in these Thoughts upon them, but he endeavours as it were, to make them *say after him*, and to cast his Suggestions into their own Mould, that so they might seem properly to be their own: and this they are forced to whether they will or no, even then when their Minds are filled with *Horror*, their Heart with *Grief*, and their Body with *Trembling*. I have discoursed with some who have bitterly complained that their Tongues and their Thoughts seemed not to be their own, but that Satan ruled them at his *Pleasure*; and that when in opposition to the Temptation they would have formed their Tongues to speak, *Blessing of God*, they have spoken *Cursing* instead of *Blessing*; and that when a blasphemous Thought had been cast into their Mind, they could not be at rest till they had *thought it again*.

Fourthly, These troublesome Temptations are oft of long continuance. Joannes Climacus tells us of a Monk that was troubled with blasphemous Thoughts for *twenty years* together, and could not quit himself of them, though he had macerated his Body with Watchings and Fastings. Some have them going away, and returning again by fits, according as the prevalency and ferment of their *Melancholy* gives Satan the advantage of dealing thus with them. For if we enquire why it is thus, especially with the Children of God, we must partly resolve it into the *unsearchable Wisdom of God*, who for Holy Ends of *Teaching* and *Disciplining* his Servants, permits Satan thus to molest them; and partly into those particular advantages which Satan hath against them according to the variety of their *Conditions*, which usually are these.

Scala Paradisi.
gradu. 23.

First,

First, He takes advantage of such *Bodily Distempers* as do deprive Men of the use of their *Reason*, as *Feavers, Frenzies, Madness*, in these he oft forms the Tongues of Men to horrid blasphemous Speeches.

Secondly, a *Pressure of outward Afflictions* gives him his desired opportunity, and this he knows to be generally so successful, that he promised himself by this means a Victory over *Job*. Ordinarily *Straits and Miseries* do produce *Blaspheming*. *Esa. 8. 21.* the Prophet notes, that when the People should be *hardly bestead and hungry*, they should *fret themselves, and curse their King and their God, and look upward*, as avouching what they had done.

Thirdly, *Worldly Plenty, Fulness, and Pleasure* lay often Foundations of this Temptation: when their Cups are full, and their Hearts high, Satan can easily make them set their Mouth against Heaven. A Proud Heart will readily say, *our Tongue is our own*, or *who is the Lord?* This was the Engine which the Devil managed (if it were as *Job* suspected) against the Sons and Daughters of *Job* to make them Curse God in their Hearts; and by this did he seek to prevail upon Christ in this blasphemous Temptation.

Fourthly, A *Melancholy* Distemper doth usually invite Satan to give blasphemous Suggestions; the *disturbed and plyable Fancies* of such are the advantages which he improves against them.

Fifthly, *Inward Terrors and Distresses of Conscience* are also an occasion to Satan to move them (as by a desperate Humor) to utter hard things of God, and against themselves.

But there is yet a third way by which Satan tempts Men to Blaspheming, by *sudden Glances of blasphemous Imaginations*, which like Lightnings do astonish the Heart and then suddenly Vanish, these are very common, and the best of Men observe them frequently. Satan seems as it were rather to *Frolick and Sport* himself in these Suggestions, than to intend a *serious* Temptation; their danger is not so much, yet are they not to be *despised*, lest these often visits (carelessly entertained, and not dismissed with *just abhorrency*) do secretly *envenom* the Soul, and prepare it for stronger Assaults.

I shall next enquire into the Reasons of this trouble which Satan gives the Children of God.

First, These Temptations are very *affrighting* though they prevail not, yet they are full of perplexing annoyance. *Corrupt Nature* startles at them, and receives them not without dread and hor-

roure: 'tis sadly troublesome to hear others Blaspheme God. *The reproaches of those that reproached thee (saith David) fell upon me: It was as a Sword in his Bones,* to hear the blasphemous Scoffs of the wicked, when they said to him, *where is thy God?* And if it were confusion and shame to him to hear the *Enemy Reproach* and *Blaspheme*, (as he professeth it was, *Psal. 44. 15, 16.*) how sadly afflicting would it be for any Child of God to observe such things in his *own Imaginations*? If there were no more in it than this, it is enough to put Satan upon that Design, because 'tis a troublesome kind of * *Martyrdom*.

Secondly, This is also a *spiteful revenge* against God, all he can do is to blaspheme and rage; and 'tis a kind of Delight, to put this force upon those that carry his own *Image*: he would do all he can to make his own *Children* to vilify and reproach their Heavenly *Father*, and to render Cursing for Blessing.

Thirdly, This Temptation, though it have not the *Consent* or Compliance of God's Children, yet it *opens* a way to many *other Sins*, as Murmuring, Distrust, Despair, weariness of God's Ways and Services. When we find Satan thus to run upon us, it is apt to breed *strange thoughts of God*, that thus *permits* Satan to take us by the Throat, or to make us *judge of our selves* as rejected of God, and given up to Satan's Power; and if it do this, his labour is not in vain: we are (as † one observes) more to fear his Subtilty in bringing us by this into *other snares*, than the violence of the Adversary in *this Suggestion*.

Fourthly, This is a Stratagem, for laying the *Foundation* of direful *Accusations*, the Devil in this, doth as the *Russians* are || reported to do: they when they have a spite against any of their Neighbours, hide secretly some of their Goods in their Houses, and then accuse them of Theft. When blasphemous Thoughts are injected, and Men refuse to consent, then Satan raiseth an accusation against them (as *Joseph's* Mistress did) as if they were guilty of all that Blasphemy that he tempted them unto; and 'tis a difficult task to persuade them, that these things should be in *their Minds*, and that they should not be the *proper Issues* of their own Heart. And very often doth he from hence accuse them of sinning against the *Holy Ghost*, because of the hideous Blasphemies which he had first suggested to them.

First, This will give us considerations of Consolation, and that (1.) In regard of *others*: We observe often our *sick Friends* speak,

* Spiritus Blasphemiae, scarugo est cogitationum adeo horribilium adeoque molestarum, ut ejus Tentatio plerumque quasi Martyrium est. *Guil. Paris.* lib. de tentat. & resist.

† Magis a dolo metuendum est quam a violentia adversarii, caveat æger ab impatientia, infidelitate, murmuratione aliisque peccatis quæ clam insinuantur.

Dikson Thera-
pent. sacra.
lib 2. c. 29.
|| Heylin Cosmog.

what

Applica

what we would not willingly hear, and it cannot chuse but be sadly afflictive, to hear their Curses and blasphemous Speeches: but when we consider the advantage that Satan takes of their *Distemper*, (if their lives heretofore have been *Pious* and *Religious*) we comfort our selves in this, that it is more *his Malice*, than their *own Inclinations*; neither should we suffer our Hope or Charity to be distressed on their behalf. (2.) It is the like ground of Consolation for *our selves* or others that are violently afflicted with blasphemous Thoughts. For,

First, If we call to mind that our *Lord* and *Master* suffered *such* things, we that are of his *Household* need not think we receive a strange or *unusual* Measure, in that we are molested as he was. Secondly, If we consider that Christ was tempted *without Sin* on his part, then may we fetch this conclusion from it, *That it is possible that such thoughts should be cast upon us, and yet that we may not be chargeable with them as our Iniquities.* Thirdly, We may hence see, that such Temptations are more *frightful* than *hurtful*; these (as one observes) seldom *take*, they carry with them so much *horror* (to those that believe and love the true God) that it keeps them from a *participation* with Satan in the Sin it self, nay it fills them with *fear* and *striving* against it; they rather, as *Bugbears*, *fear* and *disquiet* them, than produce the *real Effects* of compliance with them.

Capel Tempt.
Part 2. c. 3.

Secondly, The consideration of this kind of Temptation may fill the Hearts and Mouths of those of us, as have not hitherto been troubled with it, with *Praise* for so Merciful a Preservation. If we have not been under this kind of Exercise, it is not from any *good Will* that Satan hath to us, but because our God withholds a *Commission* from him. A poor weak Christian wonders that Satan hath not made him a *Mark* for this *Arrow*, that he hath not *broken* him with this *Tempest*. To answer that Wonder, he may know that the same tenderness in God, that will not put *new Wine* into *old crazy Bottles*, nor a *new stiff piece of Cloth* in to an *old tender Garment*, nor that will oppress the weak and infirm with strong Exercise or Burthens, that same tenderness of a Compassionate Father, doth keep off such Tryals, because he will not suffer them to be tempted above what they are able.

Thirdly, This Temptation calls for *advice* to those that are under it, to whom I shall direct a few things:

First,

First, When any are troubled with blasphemous thoughts, let it be considered *in what state and temper their Body is*: if it be distempered with *Melancholy* (as is most usual) then the Prescription of an able *Physitian* is necessary in the *first place*, without which he that would spiritually advise or counsel, shall but *beat the Air*, and his words be so far from the fastness of Nails, that they shall be as Wind. I have known many under great complaints and fears by reason hereof, that have been cured by *Physick alone*: for when (in this Case) the *Fewel* is withdrawn, the *Fire* goes out; correct the Melancholy Temper that gives the Devil this advantage, and the Trouble will cease.

Secondly, It is of great Consequence to understand the *Nature of these Temptations*: if the tempted could see these to be their *Sufferings*, rather than their *Sins*, they would with greater ease bear it as an *Affliction*. And to those that *complain, abhor, resist* and *pray* against them they are not *Sins*, no more than when an *Harlot* layeth her Child at an *Honest Womans Door*, that Child is to be reckoned as the Fruit of her Wickedness. A Gyant may dash the Son against his Father, but so far will the Father be from imputing it as *rebellious Insolence* in his Child, that he will pity him the more, as suffering by a *double Injury*; for 'tis not only against his *natural Affection* and Reverence to his Parent, but 'tis a *bodily hurt* beside: thus will God much more pity his Children under these Sufferings.

Thirdly, We must not suffer such thoughts to *lodge* in us, but before they settle (if possible) we must *repel* them: as *Abraham* drove away the Fowls that came down upon his Sacrifice. I know the Tempted will say, this advice is not *Practicable*, they find these thoughts swarm about them as *Bees*, and when one is driven *back*, another straight *comes* in its place. But to them I Answer, that blasphemous thoughts are repelled *two ways*: (1.) By *stout and resolute resistance*. This though it do not *extinguish* them, nor free us of the trouble, yet it keeps them from *settling* upon us, and us from the *Guilt* of them. (2.) By *Diversiō*, which the work of a lawful *Employment*, or *good Society*, and other *Discourses* may do; this may give some ease from the Molestation, and the other preserves us innocent.

Fourthly, In Temptations to Blasphemy, *confident Refusals* do better then *Disputings*; here we are to resist with Courage, and a *Holy Contempt* of Satan: if we be too timorous and fearful, he in-

Fæda Tentatio
magis vincitur
fugiendo quam
aggrediendo.
Gerson ten. 9.
Col. 976.

suits the more upon us : as Dogs when they are observed, follow the Passenger with greater eagerness and noise. *Abhorrencies and positive Discharges* (like that of Christ in the same Case, *Get thee hence Satan*) do more for us, than to *debate* the matter with him.

CH A P. XX.

The Nature of Idolatry. Satan's Design to corrupt the Worship of God. The Evidences thereof, with the Reasons of such endeavours. His general Design of withdrawing the Hearts of Men from God to his Service. The Proof that this is his Design, upon whom he prevails: That Professions and Confidences are no Evidences to the contrary. His deceit of propounding Sin as a small Matter. The Evidences of that Method, and the Reason thereof.

THUS have I considered the Temptation as *Blasphemous*. I proceed next to consider it as *Idolatrous*, the words *ἐὼν προσὺν προσκυνητός*, if thou wilt fall down and worship, do give us the true *Notion* of Idolatry. The Word which we call Worship comes from *κύω*, which signifies to kiss, or from *κύνω* which signifies a Dog, both being to the same purpose, and signifying any *action of reverence* by which we signify the *respect of our Minds* : to kiss the Hand, or to Fawn as a Dog, are Gestures which express the Honour we would give, and being applyed to Divine Worship before, or with respect unto an *undue Object*, is Idolatry ; and as such, doth Christ reject it in his Answer, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. We worship God, when in Ways and Actions commanded or prescribed, we testify our belief and resentment of his *incommunicable Attributes*. It is Idolatry, when either we use the same Actions of prescribed Worship to that which is *not God*, or when we testify our respects to the true God in an undue way of our own devising. Here might I take occasion to shew the Vanity of the Popish Subterfuges, their
distin-

distinction of *Latria* and *Dulia* is (as Dr. Moore observes) here-
 by overthrown: Satan doth not here set himself up as the *Omni-*
potent God, for he acknowledgeth one Superiour to himself, in *Mystery of In-*
 that he confesseth that the Power he had of the Kingdoms of the *iquity. lib. 1.*
World was given to him, Luke 4. 6. and therefore not the *Latria*,
 but the *Dulia* is required of him; and yet *this* Christ denies him as
 being *Idolatry*, in that no *Religious Worship* (for that must needs
 be the sense of his Answer) *is due to any but God alone.* Their o-
 ther distinction of worshipping an *Idol*, (Saint, Angel, Cross,
 &c.) and *before* such a Creature, is also hereby crushed (as is com-
 monly observed;) for what the *Evangelist Matthew* expresseth by
περὶ προσώπων μου, Luke calls ἐνώπιόν μου, *before me:* so that the *Musculus in*
 Scripture makes no difference betwixt these two, shewing it to be loc.
Idolatry to use religious Worship to *that* which is not God, or *before* *Perkins in loc.*
 it, but these things I shall not prosecute, keeping therefore to my
 design I shall observe.

That it is one of Satan's great designs to corrupt the Worship of God. Obs. 7.
 That this is so, will appear,

First, If we consider what *varieties* of Worship hath been in the
 World. God gave a *fixed* and *stable* Law, and yet this so little
 prevailed, that Men were upon new Inventions *presently*. I shall
 not need to reckon up the (almost numberless) varieties of this
 kind among the Heathen. The Instance is plain enough, in those
 that professed the name of the true God, they were still changing
 for *new Fashions* in Religion, borrowing *Patterns* from their neigh-
 bours, so that if there were but a new *Altar at Damascus*, or a new
 Idol in any strange City, they must presently have the like, till
 (as the Prophet tells them) *according to their Cities so were their Gods.*
 He that will call to mind, that the Husbandman did first *sow good*
Seed in his Field, and that there is such Variety of *Tares* and false
 Worship, notwithstanding the plain and positive Command of
 God, fixing and determining his Worship, must needs conclude
 that an *Enemy*, Satan hath done it.

Secondly, If we call to mind, how in all Ages there hath been
 a *constancy* in this inconstant Variety, we hear of it among the
Heathens. We read enough of it among the *Jews*, and
 when they were out of the humour of more shameful *Idola-*
tries, they yet corrupted the Worship of God by their *Tradi-*
tions; and of these they were so *fond*, that they caused the Law of
 God it self to give place to them, and made it *void* by them. The

times of the Gospel were not free; though Christ came to seek such Worshipers, as should *worship him in Spirit and in Truth*, yet before the *Apostles Deaths*, while yet they were perswading to the contrary, there arose up some that corrupted the Worship, by leading the People back again to the *Jewish Ceremonies*, and others laboured to bring in *worshipping of Angels*, and at last to *eat things offered to Idols* with greater defilements. Since the Apostles days the same Design hath been carried on in the Churches. Rome hath patched together a great deal of *Jewish* and *Heathenish Ceremonies*; and when the *Man of Sin* shall be revealed, yet an higher Flood of such Abominations is to be expected. Who hath wrought all this but Satan? this is still the same design, and though the work be not in *all parts* like it self, yet the whole of it evidenceth the working of the *same Spirit* in all.

Thirdly, Let us observe how *early* this began. We cannot say, but that in the days of *Adam*, (who doubtless had received particular Commands from God, in which he would not fail to instruct his Children;) they were seeking to themselves *many Inventions*. Gen. 4. 26. At the Birth of *Enos* (as some conjecture) there were such defilements brought into use in Worship, that *Seth* had respect to it when he called his Son *Enos Sorrowful*, as *lamenting* that *Prophanation* which was then begun in *calling upon the Name of the Lord*, for so do many interpret that Passage, which in our English we read thus, *Then began Men to call upon the Name of the Lord*, the word in the Original is *הוֹרָהוּ*, which signifieth both to *prophane*, and to *begin*, and may be as properly translated, *then prophaned they in calling upon the Name of the Lord*. And there are several reasons that move learned Men to fix upon this Translation: As (1.) That it is not probable that Men began *then* to call upon God, or *publickly* to do so (as some would interpret) and *not before*, as the present English would imply. (2.) That Age was noted as corrupt, and therefore it is noted (as a rarity) that *Enoch* walked with God. (3.) The *Rabbins* generally translate *הוֹרָהוּ* to *Prophane*; but if we should grant the present English, *Then began Men to call upon the Name of the Lord*, It would imply that the Worship practised by *Adam* and *Abel* had *been corrupted*, and now it was *restored* again and reformed, which will make the Corruption of Worship to be yet more early. And after that we read of corruption crept into the Family of *Seth* (as well as now in the Family of *Cain*) so that the Worship of God stood not long in its Honour,

*Drusins:
Lightfoot.
Tremel. &c.*

Gen. 6. 2.

nour, though *Adam* and *Seth* were alive to instruct them ; which shews that it was a rebellious departure from the way, fomented and brought on by the malignant Spirit Satan.

Fourthly, But to make all sure, the Scripture lays all these kinds of corruption of Worship at *Satan's Door*. The defilements of Worship taught in *Thyatira* by *Jezebel*, are called the *depths of Satan* ; the Corruptions introduced by *Antichrist*, are from the *workings of Satan*. What was promoted by false Apostles to that purpose they had it from their great Teacher Satan, who *transforms himself* for such ends *into an Angel of Light* : so that nothing can be more plain than that this is an old and constant Design of Satan.

Rev. 2. 24.
2 Theff. 2. 9.

2 Cor. 11. 13, 14.

The particular ways by which Satan effects this Design I shall not now touch, but shall in lieu of that give you the reasons of his endeavours this way.

First, He knows that this is a Sin of an *high provocation*. Worship is the proper *Tribute* that is due to God, and 'tis peculiarly his *Prerogative* to prescribe the way and manner of it ; neither of these *Honours* will he give to any other, but will express his jealousy when any invasion is made upon these his *sole Prerogatives*. Now his Worship cannot be corrupted, but one of these at least will in some degree or other be touched. If we set up another *Object* of Worship, we deny him to be God : if we worship him in a way of our own invention, we deny his *Wisdom*, and set up our selves above him, as if we could order his Worship better than he hath done in his *Word*.

Secondly, If the Worship be corrupted, all the *Exercise* of the Affections of the Heart, and all the *Service* it self is lost, and become unacceptable ; he knows that such Worshippers shall meet with this Answer, *who hath required this at your hands ?*

Thirdly, Corruption in Worship, Satan by long experience knows to have been the ground of those *hatreds*, quarrels, persecutions and troubles under which the Church hath groaned in all ages, every difference imposing their way and *perswasion* upon all dissenters, to the disturbance of Peace, breach and decay of Love, hinderance of the growth of *Piety*, to the biting and devouring of one another.

Fourthly, Besides God is provoked by this to leave his *Sanctuary*, to remove his Glory and his *Candlestick* ; to make his Vineyard a desolation, and his Churches as *Shiloh*.

Fifthly,

Fifthly, Satan is the more industrious in this, because his ways are capable of many *advantages* to further his design, and many *specious pretences* to cover it. In *Col. 2. 8.* he made use of *Philosophy* to corrupt Religion, and by unsound Principles of some Heathens famous for that Learning, introduced *worshipping of Angels*; what that could not effect he laboured to perform by the *Traditions of Men*, and where that came short, the *rudiments of the World* (the Mosaical Ceremonies were so called here, and in the Epistle to the *Hebrews*) were his Engine by which he battered the plain Worship of the New Testament. And as to pretences the Apostle doth there, and elsewhere note, that *Deceny and Order, Humility, Wisdom, and Self-denyal*, are things very taking, and yet usually pretended for such bold *Innovations* as may corrupt the pure streams of the Sanctuary.

Applic.

Hence may I leave with you a few Memorials.

First, This may make us *jealous* of any alterations in the way of God's Worship. We have reason under the most plausible pretexts to suspect the hand of Satan, because 'tis one of his main businesse to corrupt the Worship.

Secondly, This may justify those that out of a *conscientious fear* of complying with Satans design, dare not admit of a *Pin in the Tabernacle* beside what God hath prescribed, nor leave behind a *Shoe Latchet* of what he hath enjoyned.

Thirdly, This will tell us that that Worship is *best and safest* that hath *least of Mixture of humane Invention*. We cannot offend in keeping close to the Rule, though the Worship thereby become more *plain*, and not so *gorgeous* in outward appearance. We may soon *overdo* it by the least *addition*, and cannot be so certain of God's *acceptation*, as we are of pleasing the *Senses* of Men by such *introducements*.

This motion of Satan, *Fall down and worship me*, is now in the last place to be considered as a particular instance of Satans *general design*, of *drawing the hearts of Men from God, his Service and ways, to the pleasures of Sin*: as if he should say to him, *follow my advice, give up thy self to my Service, and thou shalt be gratified with all the delights that the World can give thee*: to this doth the bait here offered most fitly agree. Hence Observe,

Obf. 8.

That it is Satans general design to *withdraw the hearts of Men from God, that they may be enslaved to him in the Service of Sin*.

That

That the Devil doth level all his endeavours to this, cannot be doubted: For (1.) he hath a *Kingdom* in this World, from which he is denominated the *Prince of this World*. And this is not only a rule of *Exterior* force, such as Conquerours have over their captivated Slaves, who are compelled to subject their Bodies, while yet their minds are full of hatred against him, who hath thus forced them to subjection; but it is a rule over the *Hearts* and *Affections* of Men, working in the *Children of Disobedience* a love and liking of these ways, and begetting in them the *Image* of Satan; so that what work he imposeth they are pleased withal, and *love to have it so*: Therefore he is not only called their *Prince*, but their *God*, and their *Father*; *Ye are of your Father the Devil*, in that with a kind of *inward devotion* they will and endeavour to perform the *Lusts* which he propounds to them.

Secondly, This Kingdom is *contrary* to God's *Spiritual* Kingdom; that being of Darknes, this of Light: and it is managed by Satan with an envious competition and *Corrivalship* to that of God; so that as God invites Men to the Happiness of his Kingdom, and sends his Spirit in his Word and Ordinances to perswade them, Satan doth the like, he sends out his Spirit which the Apostle calls *the Spirit of the World*, 1 Cor. 2. 12. and imployes all his Agents to engage Men for him; he *requires the Heart* as God doth, he promisseth his *rewards* of Pleasure, Honour, Riches, if they will fall down and worship him. Now 'tis so natural to prosecute an *Interest* thus *espoused* in a way of *opposition*, especially to any other that set up for themselves in a contradictory Competitorship, that the very natural Laws of Satans Kingdom will engage him to stand up for it, and to enlarge it all he can.

Those upon whom he prevails are of two sorts.

First, Some are *visibly* in his Service: these answer the Character which was given of *Ahab*, 1 Kings 21. 20. *Who sold himself to work Wickedness in the sight of the Lord*. The first expression shews, that such are *wholly* in Satans Power and Disposal, as things *sold* are in the Possession and Power of the *Buyer*, they are at Satans will; if he say to them, *Go, they go*: and if he say, *Come, they come*: their Bodies and Spirits are Satan's, they are not their own: and they are his for the ends of Sin, for that imployment only, so that they are *wholly corrupt and abominable*. The latter expression that he did so in the *Sight of the Lord*, manifests their *shameless impudency* in Sin, that they *declare their Sin as Sodom, and hide it not*,
that

that they do not Blush, but openly wear the Devils Livery, and avouch his Service : As the *works of the Flesh* are manifest, so these in their practice of such works, are manifestly Satans Subjects. These kind of Men are frequently in the Old Testament stiled *Sons of Belial*, a name very significant, shewing either their devoting of themselves to the Devils Service, in that they reject the Yoke of God's Law, in that they *break his Bonds, and cast his Cords from them*, or their *Pride* that they will have none above them, not considering that there is a God, or that the most High rules, or their aversness to what is good, being wholly unprofitable, and to every good work reprobate.

Secondly, Some are *secretly* his Servants, they come to the Devil (as *Nicodemus* did to Christ) by Night ; they will not openly profess him, but yet their hearts are wholly his : such are called by the name of *Hypocrites*. The Pharisees and Scribes seemed to declare for God, called themselves *Abrahams Seed*, Fasted, gave Alms, made long Prayers ; and yet were a *Generation of Vipers*, and of their Father the Devil. The secrecy of this underhand engagement to Hell is such, that many who are in a league with the Devil, and at an agreement with Death, do neither know nor believe it concerning themselves. For,

First, This private Covenant may be, where there are the greatest seeming *desilements* of Satan, and high *Professions* of Service to God. The Pharisees (as have been said) were the Devils Servants, under all the fair shew they made of Religion, and zeal for the Law, and yet when Christ plainly told them that they were not *Abrahams Seed*, but the Devils Seed, they with high indignation and scorn throw back the accusation to Christ, *Thou art a Samaritan, and hast a Devil*, we are *Abraham's Children* ; so little believed they the truth when it was told them.

Secondly, This may consist with some *designement* and intention to give God Glory. The *Jews* though they submitted not to the Righteousness of God, yet (by the Testimony of *Paul*) they had a *Zeal to God*. The very Heathens that sacrifice to Devils, had not formal intentions so to do, as appears by their inscription on the Altar at *Athens*, Acts 17. 23. *To the unknown God*. The true God, though unknown, they propounded as the Object of their Worship ; yet falling into those ways of devotion which the Devil had prescribed, these intentions could not hinder but that they became his Servants.

Thirdly,

בלעל vel
a בלי non et
לעי fu-
gum absque
Jugo, vel a
בלי non et
לעי supra,
vel a בלי
non et לעי
profruit homo
inutilis.

Thirdly, Men may be Servants to Satan under great assurances and confidences of their *Interest* in God ; many go to Hell that have lived with *Lord, Lord* in their Mouths ; those mentioned in *Esa.* 48. 2. that had no interest in Truth and Righteousness when they solemnly swore by the name of the Lord, yet *they called themselves of the Holy City, and stayed themselves upon the God of Israel.*

If it seem strange to any that these Professions, Intentions, and Object. Confidences are not enough to secure Men from this charge, but that they may be secretly Slaves to Hell. I Answer,

First, That those do not necessarily conclude that the Heart of *Ans.* such Men is *right with God.* Formality, natural Conscience, and the power of Education may do much of this : for though we grant that such are not *conscious* to themselves of any real design of serving Satan, yet they may either so far miss it in the way of their Service, offering that as well pleasing to God, which indeed he hates (and that through wilful and affected Ignorances) as those of whom Christ speaks, *Joh.* 16. 2. that should think the *killing* of God's Children a piece of acceptable Service ; Or they may be so mistaken as to the *Sincerity* of their Hearts, that they may think they have a design to please God in doing of what he requires in order thereunto, when indeed it may not be singly for God, but for *themselves* that they work, in a self-gratification of their *natural Zeal* for their way ; or their *Esteem, Credit, and Advantage* may privately influence them, rather than a *Spirit of Life and Power.*

Secondly, The *work* which they do, and the *Ends* they serve, will be evidence against professions and intentions. 'Tis a sure rule, that *the work shews to whom Men are related as Servants,* and it is laid down as a certain *Standard* to measure the Hearts of Men by, when pretences and persuasions seem to carry all before them. *Rom.* 6. 16. *His Servants ye are to whom you obey.* 1 *Joh.* 3. 8, 10. *He that committeth Sin is of the Devil : in this the Children of God are manifest, and the Children of the Devil ;* that is, when it becomes a question to whom a Man belongs, whose Child and Servant he is, it must be determined by the works he doth : if he engage in the ways of Sin, he is of the Devil, let him profess what he will to the contrary. This same Ballance Christ useth to try the truth of the *Jews* pretences to God, *Joh.* 8. 34. *Whosoever committeth Sin, is the Servant of Sin ;* they boasted high, but he shews them that seeing their designs and works were Hatred, Envy, Murther, &c. which are

apparently from Satan, it was evident they had learned these of him; and he concludes by this proof, ver. 44. *that they were of their Father the Devil.* Thus may we say of those that pretend they honour God; they despise the Devil, they intend well, if yet they give themselves up to the pleasing of the Flesh, if worldly minded, if they live in Pride, Strife, Envy, Maliciousness, &c. which are works of the Devil, it is not all their pretences that will intitle them to God; but they are (for all this) the Devils Servants, as doing his works.

Applic.

This may put Men upon enquiries, who are ye for? whose Servants are ye? There are but two that can lay claim to you, and these two divide the whole World betwixt them, there is no state of *Neutrality*, you are either God's Servants, or the Devils, ye cannot serve them both; now if *the Lord be God, serve him.* Satan's Service is Base, Dishonourable, Slavish; the Service of God, Freedom, Honour, Life and Peace: there is indeed no comparison betwixt them. Happy then is that Man that can say the Lord is his Lot and Portion, that can come into God's Presence, and there in his Integrity, avouch the Lord for his God; that can stand up on it, *My Soul hath said unto the Lord, thou art my God, and I have none besides thee; other Lords have had dominion over us, but we will make mention of thy Name only.*

This Temptation though it were in it self horrid, and as a Brood of Vipers knotted together, which at once could send out several stings, and make many wounds (as hath been noted;) yet in the way of propounding, Satan seems to insinuate the largeness of his proffer, and the smallness and inconsiderableness of the Service required: as if he should say, *See how free I am in my Kindness, I will not stick to give thee the Kingdoms of the World, and the Glory of them, and all this for so small a matter, as bowing before me, or doing me a little Reverence.* This gives us to Observe,

Obs. 9.

That when Satan doth design no less than to enslave Men to his Service, yet he will propound Sin as a small thing, or but one act of Sin, as a thing not valuable, to engage them to him. Not but that he desires to run Men to excess in Wickedness, and delights to see them with both hands earnestly work Iniquity with greediness; yet where he sees the Consciences of Men squemish, and that they cannot bear Temptations to open and common Prophaneness without danger of revolt from him, there he seems modest, and requires but some small thing at least at first, till the ways of Sin become more familiar

familiar to them, and then when they can better bear it, he doubles the *tale of Bricks*, and with greater confidence can urge them to things of greater Shame and Enormity. That this is his way, appears,

First, From the common Argument which he useth at first to those whom he would draw off from a more careful Conversation which is this : Do such a thing, it's but for *once*, and but *little*, others do *the like* and demur not; or the *best* do as great matters as this comes to ; 'tis but a small thing, considering the *Strait* or the *Advantage* that may accrew. This is his usual *Note* to *candidate* Iniquity, as experience of all doth testify.

Secondly, That this is so, is also evident from a Consideration of the several *ways* and courses of Sinners. Some are tempted and overcome by *one kind* of Sin, and *not at all* urged to others. Some go to Hell in a way of Covetousness : Others are pretty unblameable in most of their carriages, but are overcome by a proud Humour : Others are given to Drink, and yet will not Steal nor deal falsely : Others take a more cleanly way to Hell, rely upon their own Righteousness, or are engaged in Error, and their Life otherwise smooth and fair. The *Jews* in Christ's time were only engaged against Christ, and for their Traditions, but not molested with Temptations to open Idolatry as formerly. Those who are Ignorant, are not troubled with Temptations to despair, or inward Terrours. The Reasons of his dealing thus are these ;

First, He sees that one Sin *heartily* prosecuted, is enough to signify *Homage* to him, and to give him Possession. As we take Possession of Land by a Turf, or a Twig : so by one Sin admitted with *full* purpose of Mind, Satan is let into the Heart. As a Penny will be sufficient earnest for a Bargain of a thousand Pound : so may one Sin be a *Pledg* or earnest for the *whole Soul* in a *League* with Hell.

Secondly, He knows that one Sin persisted in may be enough to *destroy* the Soul ; as one *Wound* may Kill, one *Leak* may sink a Ship.

Thirdly, He knows that one Sin *breaks* the *Covenant* of God, and turns the Heart from him, if Men *give up* themselves to it.

Fourthly, One Sin *wilfully* pursued, makes a Man guilty of the Breach of the *whole Law*, it destroys love and respect to God,

undervalues his Authority, contemns his Threatnings and Promises.

Fifthly, One Sin is enough to make way for more, where Satan would have more, yet at first he is pleased with it as a *hopeful* beginning; it makes room enough for the Serpents Head, and then he will afterward easily wind in his whole Body.

Applic.

This may warn us not to be imboldned to any Sin by the plea of *diminution*; not to venture because it may seem little, or be but for once. A true Christian should be a perfect *Universalist*, he should be universally *against all Sin*, and universally *for All Duty*.

C H A P. XXI.

Of Worldly Pleasure. Proofs that this is Satan's great Engine. What there is in Worldly Delights, that make them so. Counsels and Cautions against that Snare.

I Come now to the Argument which Satan used for all this, *All these things will I give thee*; he casts a Golden Apple before him, and seeks to entangle him by Worldly Greatness and Delight. I shall not examine how true or false Satan spake, when he called all these things his, and that he could give them to whom he would, 'tis enough for our purpose to take notice of his presence, so far as might make his Offer probable, and then observe,

Obs. 10.

That the great Engine which Satan useth to draw away the Heart from God to his Service, is Worldly Pleasures and Delights.

I shall first shew, that this is Satans great Engine, and then explain what is in it, that fits it so much for his purpose. The first of these is evidenced by these particulars.

First, The Scripture doth particularly note to us, a *Deceit* or *Guile* to be in Worldly Pleasures. Christ, in *Matth. 13.22.* speaks of the *deceitfulness of Riches*; and that deceit is expressed by such a word

word as signifies *a drawing out of the way*, a misleading ; so that he means not the *uncertainty* of these delights (in which sense 'tis said, *that Riches take themselves Wings and fly away*,) which often disappoint and deceive the expectations of those that do most hug them. Nor can this be understood of Riches in an *active sense*, as we attribute deceit to Men, who as rational agents can contrive and devise Snares ; but it only means that these are so *Objective*, as things that are *abused* by Satan, to *delude* and betray the Sons of Men. And these are so frequently made use of by him for such purposes, and with such advantages of Power and Provocation, that Christ elsewhere (*Matth. 19. 23.*) speaks of it as a thing almost impossible, to have Riches and not to be ensnared by them : *A rich Man shall hardly enter into the Kingdom of Heaven*, which Mark and Luke express by an affectionate amazement, *O how hardly can a rich Man be saved!*

Secondly, These are Satans *great Net*, which incloseth Multitudes ; a *general Bait*, by which most are hooked into the Service of Sin. Most Temptations come from this Ocean, as Springs from the Sea ; *the Lust of the Flesh, the Lust of the Eys, the Pride of Life*, have their Original from the *World*, *1 Joh. 2. 16.* Christ speaks of this *Mammon of unrighteousness*, as the only thing that stands up in competition for the Hearts of Men against God, *Matth. 6. 24.* and the Apostle *2 Tim. 3. 4.* reckoning up the various ways of particular Lusts, as Covetousness, Boasting, Pride, Blaspheming, &c. concludes them all under this, *that they are lovers of Pleasures more than lovers of God* ; shewing us thereby, that though the Lusts of Men might run out *diverse ways*, and be exercised upon diverse particular Objects, yet they all borrow their *Original* from *Worldly Pleasures*, and their design is nothing but that in the general. Hence is it that some make the World the great *Traytor* to God ; for though they reckon up *three great Enemies* to God and Man, the *World, the Flesh, and the Devil*, yet *these three agree in one*, the *pleasing of the Flesh* is the great end and desire of natural Men, the World is the *Store-house*, from which Men draw out several Pleasures according to the several ways they take in gratifying their Lusts and Humours, and the Devil is only officious to help all this forward, by inticing and perswading them to *make these provisions for the Flesh*. And who can think other, but that this must be Satans *great Engine*, when (as hath been said) first, the World, and the Pleasures of it, is the *sum* of all Iniquity, containing in it

it *virtually* or *actually* the Transgression of the whole Law, the *root* it is of *all evil*, 1 *Tim.* 6. 10. all prophaneness against God, all neglect of Duty, all Outrage, Wrong, or Injustice to Man, may (and usually doth) spring from hence, inasmuch that some have particularly traced it through *every* Command of the *Decalogue*, and found it guilty (either as *Principal* or *Accessary*) of every Iniquity. (2.) Our thoughts may be the more confirmed in this, when we see all Men *intangled* by it: for albeit that *some* Temptations seem *directly* to carry Men from a love or care of the World, as Despair, terrours of Mind, voluntary Humility, neglecting of the Body, and others of the same kind; yet if the matter be considered, the truth in hand cannot be *prejudiced* by such an objection. For (1.) those who seem in *distress* of Conscience most to *loath* the World, were yet *first* entangled by it, and the consideration of that *Guilt* (whether at present justly, or unjustly charged upon them) is the usual *occasion* of these troubles. And (2.) those who seem to *undervalue* Money, Riches, Plenty, &c. are (it may be) no less Slaves to other Worldly Lusts; for Pleasures of the World *comprehend* whatsoever may arise from *any* thing that is in the World, to the delight of Life. Honour, Pride, Ambition, Prodigality, are *worldly Lusts*, as well as Covetousness, and desire of Power or Rule. And those that seem to deny themselves of *faring deliciously*, or *wearing soft Rayment*, may be as much distressed with an inward desire of *Applause* and Honour, as those that would gratify their *Senses* are by sensual Lusts.

Thirdly, How much the World stands Satan in stead, may be observed from the *force* of that Temptation, upon those that have very much *engaged* in their *Profession* of the ways of God; it hath often fetch'd off those that seemed to have given up themselves to God. *Demas* was once commended by *Paul* as his Fellow-Labourer, *Philem.* v. 24. yet at last it so prevailed upon him, that he complained, 2 *Tim.* 4. 10. that *Demas* had forsaken him, and turned his back upon his Profession, and so far (if *Dorotheus* do him right) that he became an *Idol-Priest* in *Thessalonica*, the cause of which horrid Apostacy was his *love to the present World*. *Balaam* seemed resolute not to act any thing against *Israel*, yet the *ways* of *unrighteousness* so far blinded him that he taught *Balak* to cast a *stumbling block* before the Children of *Israel*. The highest of nominal Professors noted by the *thorny ground*, in *Matth.* 13. 22. who seemed to differ from the good ground, only in this, that their

Fruit

Fruit was *green* and not *ripe* (as *Luke* expresseth it) they brought not Fruit to Perfection: They were choaked in these fair beginnings, and offers for Holiness, by the *Cares* and *Pleasures of the World*. All Ages abound with instances of this kind. *Aeneas Sylvius* preached against the *Pope*, set up the Council above him, commended the *Germans* for opposing him: but Preferment made him alter his note, and at last he became *Pope* himself. *Banner* the Persecutor seemed at first a good Man, a Favourer of *Luther's* Doctrine, but advancement changed him to a bloody *Wolf*, a cruel *Tygar*. *Spalato* forsook *Popery*, but (missing those Dignities which he aimed at in *England*) was upon hopes of greater preferment, induced to lick up his Vomit, and to own *Popery* again. How many Examples have we of those who the higher they grew in the World, became more careless of Religion; as *Sixtus Quintus*, who went as fast back in Religion, as he went forward in Promotion: so that he that at first entring into Orders, had a good hope of his Salvation, by that time he came to be *Pope*, he became so wicked that he despaired of Happiness.

Fourthly, This Temptation is one of Satan's last Refuges, and often prevails where Persecution cannot. The Thorny-ground-hearers were above those of the Stony-ground in this, that they stood out the Storm, and bore the scorching Heat of Persecution, but then the World choaked them. Sad experience tells us, that Churches that did thrive and grow as the *Palm-tree* under their Pressures, were spoiled by ease and plenty, which so cherished the Seeds of Pride, Vanity, and Contention, that they grew up a-main, and did more to their desolation, than the cruelty of all their fiercest Enemies. *Julian* who by the greatest Art and Policy, studied to overthrow the Christians name, so observed this, that he made it his rule, rather to corrupt Men by Honours, then to compel them by Torments: we have also found that though the *Romans* Synagogue joyn force to Subtily in the advancement of their *Dagon*, yet they have still looked upon this Temptation of the World as most likely to gain the Hearts of their rational opposers: Cruelty could over-aw the Senseless Multitude, and could take out of the way those of whose opposition they were afraid, but it seldom with success, wrought upon Persons (guided by Light and Conscience) to a compliance, that would hold long: for though at first some good Men were over-awed to make subscription and to recant, as it did

Honoribus
magis Homi-
nes provocare
quam tormen-
tis cogere stu-
dium Nazian.

For Acts and
Mon.

work-

working of *Conscience* (after the stound and dazle of the Temptation was over) they recoiled so resolutely upon them, that they lost more than they gained that way : But those that were willing to nibble at preferments, became theirs wholly. Thus they set upon Luther, Galeaccus Carracciolus, Dr. Taylor, and a great many more though to no purpose, for they were ready to bid their Money perish with them, and to bid defiance to their Favour as well as to their Frowns. Notwithstanding they have made many real Conquests by this Weapon, and accordingly this is reckoned among the Temptations of greatest force, Heb. 11. 37. *They were stoned, they were sawn asunder, they were tempted,* that is, by the Pleasures and Preferments of the World : it seems the Holy Ghost would point at this (how fair and plausible soever it be) as one of the Devil's most powerful Engines.

Next I promised to discover what it is in the World which makes it so fit for Satan's designs.

1 Joh. 2. 16.

First, The World brings or affords fit matter to be made the Fuel of Lust. For this reason the Apostle in the place aforesaid forbids us so earnestly to love the World, or the things of the World, because there is nothing in it which is not *improveable*, as an occasion, or Provocation to Lust, *Whatsoever is in the World is Lust of Flesh or Eyes or Heart* ; and there is no Lust but it may be furnished with a proper Object from hence, the Appetite, Senses, or Affections fetch all their delights from hence.

Secondly, Besides the common *Materials* of Sin that are digged out of this *Mine*, the World hath something of an *aptitude* in it to tempt. Not that it hath properly and formally, *insidiationis animum*, an active Subtilty to lay snares for Men, but yet it is not so purely passive, as to make it altogether Innocent. There is something of a *Curse* upon it, ever since by the fall of Man, it was loosned from its proper primitive ends ; and as the Devil spake by the Serpent, so doth he urge, speak, tempt, and insinuate by the World, so that it is still an occasion of danger to us, and hath a special advantage over our affections upon several accounts. As (1.) in that it is in its self *lawful* to be used. (2.) In that it is *suitable* to our desires and tempers. (3.) In some respects it might be *necessary* and advantageous for the *comfort* of Life, for the support of Families, and to enable us to be helpful to others. (4.) It is *near* to us, under our Eye, we have familiar converse with it, it is still with us. (5.) We have a *natural propensity* to be in love with it ; the Flesh would fain

tain be pleased, and nothing is more answerable to it than the pleasures of the World. We need not wonder then, when we see it so highly *captivating* the affections of Men, and leading them bound in *Chains* and *Fetters*: Some make it their *God*, *Gain* is all their *Godliness* and Religion; they seek their *Portion in this Life*; this is their *Treasure*, and here is their *Heart*, and it would be no less wonder if Satan should be guilty of so much oversight, as to neglect the use of an Instrument which is every way so fitted for his purpose. Psal. 17. 14.

Thirdly, Besides this fair prospect which it gives to Sin, it hath an *enmity* to God and his ways, which is no less advantagious to the Devil: This is positively affirmed *Jam. 4. 4.* the *Friendship of this World, is Enmity with God*; not only is this true in a lower sense, as a *hinderance*, being backward and averse to it, but it is a *direct* opposition and contrariety to God and his Service; its *drawing* back and hindring, is charge enough against it: for it (1.) *withdraws* those thoughts, affections, time, care, and endeavours, which should be laid out upon *better* things, so that Holiness must needs be obstructed, dwindle and decay by it. (2.) It *hinders* the influence of Heaven, it shuts out the light *causally*, quencheth and resisteth the Spirit, and *meritoriously* also it provokes God to withdraw, to remove his Glory, and to give over his striving with them: But the contrariety that it hath to all the *parts* of Holiness is yet more, Christ notes it *Matth. 6. 24.* These *two Masters*, God and the World, are *contrary* in their *Designs*, in their *Commands*, in their *Natures*, so that it is impossible for any Man to serve them both: they *both* require the *Heart*, and they *both* require it to contrary and *incomparable* Services and Ends: These then are such Masters, as would be *Domini in Solidum*, Masters of the whole. Now there cannot be *two Masters* of *one thing* in that sense, neither (if there were) could the Hearts of Men serve these different commands, but their work would necessarily engage their affections to one only; they would either *love the one and hate the other*, or *hold to the one and despise the other*: This very consideration (if there were no more) doth render the World a desirable Instrument for Satan. Grotius in loc.

Fourthly, In all this the World hath so many *Cunning Disguises*, and plausible *Shifts*, that it becomes thereby wonderfully serviceable to Satan. 'Tis the perfection of wicked *Policy*, to manage wicked designs under *plausible* pretences; these the World hath in

readiness, when 'tis accused of *Rebellion* and *Treachery* against God ; The pleas of *Necessity*, of Prosecution of a *lawful Calling*, of *providing* for a Family, of not *neglecting* the benefits of God, of *cheering* the Heart, and taking the Comforts of the Labours of their Hands, and a great many more, are ready *excuses* to ward off the force of the convincing Word: these the Devil drives home, and *fastens* them into such *strong persuasions*, that the deluded Sinner cannot see the *danger* that is before him, nor the *Spiritual Adultery* or *Idolatry* of his Soul, in his excessive love to *Worldly Pleasures*.

Fifthly, The World hath also a *Spiritual Fascination* and *Witchcraft*, by which (where it hath once prevailed) Men are *enchanted* to an utter *forgetfulness* of themselves and God, and being drunk with Pleasures, they are easily engaged to a madness and height of *Folly*. Some like foolish Children, are made to keep a great *stir* in the World for very *trifles*, for a *vain shew* ; they think themselves great, honourable, excellent, and for this make a great *bustle*, when the World hath not added *one Cubit* to their *Stature* of real worth. Others are by this *Circe* transformed into *Savage Creatures*, and act the part of *Lyons* and *Tygers*. Others like *Swine* wallow in the Lusts of uncleanness. Others are *unmanned*, putting off all natural affections, care not who they ride over, so they may rule, or be made Great. Others are taken with *ridiculous Frenzies*, so that a Man that stands in the *cool shade* of a sedate composure would judg them out of *their wits*. It would make a Man admire to read of the Frisks of *Caius Caligula*, *Xerxes*, *Alexander* and many others, who because they were above many Men, thought themselves above *humane Nature* ; they forgot they were *born*, and must *die*, and did such things as would have made them (but that their greatness over-awed it) a *laughing-Stock* and common scorn to Children. Neither must we think that these were but *some few* or rare instances of *worldly intoxication*, when the Scripture notes it as a general distemper of all that bow down to worship this *Idol*. They *live without God in the World*, saith the Apostle ; that is, they so carry it as if there were *no God* to take notice of them, to check them for their madness. *God is not in all his thoughts*, saith David, *Psal. 10. 4, 5*. The *Judgments of God* are far above *out of their Sight*, he puffs at his Enemies, and saith in his Heart, *he shall never be moved*, &c. The whole Psalm describes the Worldling, as a Man that hath lost all understanding, and were acting the part of a *Frantick Bedlam* ; what then can be a

more

more fit Engine for the Devil to work with, than the Pleasures of the World?

I shall briefly apply this to *two* sorts of Men, those that are *strait-* *Applic.*
ned with want and necessities, and those whose *cups run over*, having all *that their Heart can wish*.

First, To those that think their *measure* of outward Comforts *little*, I would from the Doctrine now explained, tell them that they have not so much cause to *vex* and disquiet themselves for their *Poverty*, or *Troubles*, as they apprehend. The World is not so desirable a thing, as many dream; did but Men consider how great a *snare* it is, and what *dangers* attend the fullness of it, they would not so earnestly *covet* it, nor so passionately *lament*, when it flies from them. If thou hast so much Godliness as can *quiet* thy Heart in a contented enjoyment of thy *little*, that *little* which thou hast, is *better than great riches of the wicked*: thou little knowest from *what Pride*, Insolency, Contempt of God and Men, and many other Temptations and Lusts God doth *preserve* thee, by *denying* thee Earthly things: thou art now (it may be) often *looking* up to God, *striving* to believe his Word, often *examining* thy Heart, *labouring* to live upon God, and his Allsufficiency, *looking* after the Bread that endures to Eternal Life; when if thou hadst the Temptations of *Plenty* (it may be feared) thou wouldst be *another Man*, and be carried away to forget God, to be careless of Holy walking, and so make way for Bitterness and Sorrow at last.

Secondly, I would also caution Poor Men not to *enlarge* their desires too much after the World, but to fear the Temptations of the World; it is not only a *snare* to those that *enjoy* it, but to those that *want* it: for while they admire it, and engage their Affections for it, it ensnares them in *sinful undertakings*, they are tempted to *Lye*, *Cheat*, *Dissemble*, to *use unlawful Shifts*, to *Rob*, *Steal*, *over-reach in Bargaining*, and to neglect the care of the Soul in all. Let such call to mind (1.) that often the Providence of God doth of purpose *thwart* and cross the designs of such, so that though they toy and sweat, running from Market to Market, *rising early*, and *sitting up late*, yet he *blowes* upon their gettings, and they wither to nothing, *while it is yet in their hand*; or if they seem to keep them longer, yet all the end they make with them, is but to put them into a *bag with holes*, *they perish by evil travel*, Eccles. 5. 14. (2.) They often are at a great deal of labour in pursuit, and then when the desired object

Ecclef. 5. 11.

is *within their reach*, they are overwhelmed with their *disappointment*, as if Providence designed to *mock* them for their Folly. This is excellently set forth; in the *Emblem* of a Man *climbing* up a Rock, with great labour to reach a *Crown* that hung upon the *Precipice*; who when he had stretched himself to *grasp* it, falls down and *breaks his Neck*. (3.) And when they do by great toil *rake* together an *heap* of Riches, they are *starved* frequently in their Plenty, and so cursed that they have no more *than the beholding of their Goods with their Eyes*, in that God denies them a *Heart to use them*. (4.) Their gettings allay not their Thirst for more, *He that loveth Silver, shall not be satisfied with Silver*, Ecclef. 5. 10. (5.) Often they are given as a *scourge* and *Plague*; as the *Quales* given to the *Israelites*, *came out of their Nostrils*. The wise Man notes it, Ecclef. 5. 13. *Riches are kept for the Owners thereof to their hurt*.

Secondly, To those that *have the delights* of the World, plentiful Estates, full Tables, beautiful Houses, rich Tradings, Honours and Dignities: I would desire to give the greatest caution, that they take heed to themselves, because they *walk in the midst of Snares*. These should consider (1.) that the great God hath laid most serious charges upon them, *not to love the World*, but to withdraw their Affections from it, nay to be *Crucified* to it, as to any captivating delight, and to *use* it with such an *Indifferency* of mind, that they should be in their deportments towards it, *as if they used it not*. (2.) They should have their danger *in their Eye*. How careful is he of his steps, that knows he walks in the midst of *Serpents* which are ready to sting him; the thoughts of this should blunt the edg of our Delights. If you were at a Feast where you knew there were poysoned Dishes, you would be afraid to eat any thing. Do you think that Captain *Smith* when he was taken by the *Salvages* of *America*, and had plenty of Meat set before him (which he knew was given to fatten him, that he might be better Meat, when he was killed) had any Stomack to Eat or to Drink? Was that Feast pleasing to him that sat under a *sharp Sword* hung over his Head in a *Horse Hair*, when he expected every moment it should fall upon him and kill him? Such are great Men, rich Men; with what fear and care should they use these things, when they know there is hazard of mischief from them upon every occasion? How much doth Christ speak in that one Sentence, it is *easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven*? He means not that 'tis absolutely

ly impossible, but exireamly difficult, and the difficulty lies in the hinderances which their Riches casts before them. (3.) They should carefully consider, for what ends God gives these, and to what use they are to be put. Rich Men are but God's Purfers, they do but carry the Bag, and what is put therein, for publick uses; if accordingly, as faithful Stewards, they lay it out upon those that have need, they shall make Friends of the unrighteous Mammon, and it will turn to a Spiritual Account: but if they think that all is for themselves, and so shut their Bowels, and Purfes from others, then they carry the Bag no otherwise, than as Judas did, and will be easily perswaded to sell Christ and Heaven for a little more of Earth.

C H A P. XXII.

Of Christ's Answer in the general. That these Temptations were upon design for our Instruction. Of the Agreement betwixt Ephes. 6. and Matth. 4. The first Direction. Of couragious Resolves in resisting Temptations. Its consistency with some kind of fear. The necessity of this Courage. Wherein it consists; and that there is a courage in mourning Spirits.

THESE Answers of Christ to the several Temptations (which are now to be explained) are different as to their matter, yet the general Purport of them being the same, I shall therefore handle them together. They may be considered two ways.

First, As they are fit and pertinent answers to particular Temptations, of Distrust, of Presumption, of Debauching the Heart by Worldly Delights to the Service of Satan; and thus may they be useful in their consideration, to those who are directly moved by Satan to such Sins. And when at any time we are tempted in straits; to cast away our reliance upon the careful Providence of God, we may look upon Christ's Answer, that *Man's Life* doth not so depend upon the usual means, but that any other thing blessed by Divine

Divine Appointment may be useful to that end. When we are enticed to *presume of extraordinary supports*; then by Christ's Example the Temptation may be resisted by considering, that however God be to be trusted, yet he is at no time to be *tempted by unnecessary expectations* in the neglect of the ordinary means. If our Hearts be wooed by *Worldly Delights* to cast off our care of God and Religion; we may then call to mind, that this is *abominable Idolatry*, and so may we turn off our Hearts from sinful compliance, by charging our Souls with the opposite Duties, upon a true discovery of the vileness and inconvenience of the transgressions urged upon us.

But Secondly, They may be considered as they give *Instruction* for the management of our *Spiritual Armour* against all Satan's Wiles in the *general*, and in this Sense I shall endeavour to open them, laying down first these two Conclusions:

First, That the *whole business* of these Temptations, as permitted to Satan, and submitted unto by Christ, was certainly upon *design*. The same Wisdom that contrived the wonderful method of the Salvation of Men by a Redeemer, did also order these Temptations; for else Christ could have *prevented* them, or by a Divine Authority commanded *Silence* to the Tempter, and by his Power might have chased him away. As Christ told Pilate, *Thou couldst have no power at all against me except it were given thee from above*; thereby manifesting that his Suffering was from an higher design than he was aware of: so might he have said to the Devil, *Except this had been designed by an Eternal Counsel, thou couldst not have made this attempt*. So that we must look further for the spring and rise of this, than to any supposed *occasional outbreaking* of Satanical malice upon him.

Secondly, That this design, however it touched upon the Person and Offices of Christ, as Mediator and second *Adam*, (for thus it became him to overcome the Enemy at the same Weapon, by which he overcame our first Parents, and by this Personal Experience, to be fitted with feeling compassions to the tempted) yet was it wholly for *our sakes*, as may appear by *two things*.

First, In that Christ (if his answers had only concerned himself) might have given *other fit replies*, to the first Temptation, of *turning Stones to Bread*: he could have retorted the Argument upon Satan, (as Hierom and others observe) *If I am not the Son of God, 'tis in vain to require a Miracle of me; If I am, 'tis in vain to tempt me,*

Si ad Imperium ejus lapides possunt fieri panes, ergo frustra tentas, si autem non frustra, Filium Dei suspicaris.

Or he might have answered, *That as the Father hath Life in himself, so hath he given to the Son to have Life in himself, and that by this Divine Power he could sustain himself without Bread.* To the second, it might have been a sufficient answer, to have excepted against his unfaithfulness in citing that Testimony out of Psal. 91. where, by discovering his wilful omission of the Clause, [*in all thy ways,*] He shall keep thee in all thy ways, his Temptation might have fallen to the Ground, as no way encouraged from that Promise. To the third might have been returned such answers as these, that *Satan's offer was a Lye, that it was not in his Power to dispose of the Kingdoms of the World : That these were Christ's already, that these were vain Arguments to draw him from the Glory of an Heavenly Kingdom ; and finally, that of all Creatures Satan (being God's sworn Enemy) had least reason to expect Divine Honour.*

Secondly, In that all Christ's Answers were from Scripture (which is properly, a *Light to the steps of Men*) and all these Scriptures cited, shew *Mans Duty* ; he saith not, *the Son of God shall not live by Bread alone*, but *Man lives not by Bread alone* ; he saith not, *Christ must not tempt*, but *thou (Man) shalt not tempt the Lord thy God*, &c. By all which we may discern, that Christ answered, not by Arguments peculiarly agreeable to his Person and Nature, but by such as suit the general state of *God's Children*. And this certainly was for our advantage, he conquered with such Weapons ; not for any necessity that he had to take that course, but for the need that we had of such instruction ; for hereby we see, that Satan is conquerable, and also how we must use our Weapons. In this also he left us an Example, that we should follow his steps : as Gideon said to his Souldiers, *as you see me do, so do you likewise*. Thus as it were doth our Lord speak to us, *for your sakes suffered I these Temptations, that I might teach your Hands to war, and your Fingers to fight ; for your sakes I used these Weapons of yours, rather than my own, that I might shew you the use of your Sword and Shield, and how your Adversary may be overcome by them* : dealing herein with us, as a *Master at Arms*, ('tis *Musculus's* Comparison) who for the better instructing and animating of his Tyro, takes rather his *Disciples Sword*, than his own, to beat his Adversary withal ; minding not only the Conquest of an Enemy, but also the encouragement of a young Souldier.

If any carry a suspicion in their Mind, that Christ had not our instruction so much in his Eye as hath been said, because he gives not such particular Instructions for our spiritual Welfare, as the Apo-

Vide arma quibus tibi non sibi vicit. Ambr.

Hæc armatura non tam Christus Filio Dei quam nobis illius Tyrunculis convenit, uti tamen ille voluit, ut nos suo doceret exemplo, perinde atque si fortis quidam Gygæ gashostem non suis, sed tyrunculi sui armis feriat & prosterminat. Musculus.

file

file in *Ephes. 6.* expecting, that our Saviour should have been more *punctual* in making particular *Applications* from every part of his carriage to our use, and drawing out from thence some *positive conclusions* or draughts of the way and *manner* of resistance; they may know, that there is no other difference betwixt *Ephes. 6.* and *Matth. 4.* than there is betwixt *Precept* and *Example*. What the Apostle there prescribed in the Theory, here Christ teacheth in the Practice; here we have in their use, the *Girdle of Truth*, the *Shield of Faith*, the *Sword of the Spirit*, the *Helmet of Salvation*, and all the other parts of that Armour; and withal we may know, that this is a far more advantageous way of teaching young Beginners, to let them see things in a plain Example, than only to give general Precepts. But besides, we are to consider that Christ did many things, the meaning whereof the Disciples then present with him, did not know as yet, neither was it expected from them that they should (like to what he said to Peter, *Joh. 13. 7. What I do, thou knowest not now, but thou shalt know hereafter*) but were intended to be laid up in store to be more fully made use of, as *after-directions* should come in to give them information. He therefore that had purposed to give further light in this matter by his Apostle and Servant, was now doing that which his design led him to in his Personal Actings, with a *secret respect* also to those Instructions which he intended *after* to *communicate*. We have then no reason to be jealous that these Temptations were not intended for our use, but the more to assure our selves that it was even so, because we find that those very *Weapons* which here Christ in his own Person *wielded* against Satan, are afterwards *recommended* to us.

Having thus laid the Foundation, we must then (if we will Imitate our Captain) carefully observe his *deportment* from point to point, that we may draw out those Instructions which he intended for us.

And the first thing that I shall take notice of, shall be the *Courage* and *Magnanimity* of our Leader; he had endured Temptations *forty days and nights before*, and yet he keeps the Field without any appearance of *shrinking* or running away; Satan no sooner tempts, than he is repelled. From this Consideration we have this Instruction,

Direct. I.

That he that would successfully resist Temptations, must not fly, but with a courageous resolve set himself to oppose.

Christi-

Christians are apt to *fear*, when Satan comes up against them, and ready to *turn* their Backs : As the *Israelites* were dismayed at the appearance of *Goliath*, and fled before him. But if we would conquer, we must (as *David*) go out against him in the name of the Lord : to this we are called, 1 Cor. 16. 13. *Stand fast in the Faith, quit your selves like Men, be strong* : and Ephes. 6. 14. *Stand, having your Loins girt with Truth, &c.* This Courage recommended is not a Contempt and negligent slighting of Danger, nor is it a bold adventurousness upon occasions of Sin ; it is an *Holy, humble Courage*, and doth admit of a *threefold* fear.

First, Of a *fear of Sin*, that is, a *hatred* of it. We must fear Sin as the greatest evil : this is no *Cowardice*, but tends to the strongest resolution, and highest endeavours against it. From this Principle is it, that Men oppose Sin as their *Mortal Enemy*, and excite their utmost Courage to fight against it. As the *Philistines* being affraid of *Israel*, and yet hating to serve the *Hebrews*, mutually encouraged one another, *Be strong, and quit your selves like Men, O ye Philistines*. A fear of hatred begets boldness.

Secondly, Courage admits of a *preventing* fear, and a provident avoidance. *Occasions* of Sin are to be fled, we are not with greater earnestness called upon to stand, than we are warned in this case, to fly. So the Apostle often, *fly Fornication, fly Idolatry, fly youthful Lusts*. *Occasions are best opposed by flying*, where *Calling*, and *Duty* doth not engage. Prov. 4. 14. *Enter not into the Path of the Wicked, and go not in the way of evil Men*. He fights best, that flies most, where necessity doth not bid him stay.

1 Cor. 6. 18.

& 10. 14.

2 Tim. 2. 22.

Thirdly, It also admits of the fear of an *Holy Jealousy* ; such a *Distrust* of our selves, as puts us to seek to the *Rock* which is *higher than we*, for shelter. God calls us to *turn into our strong hold*, and to *lay hold upon his Strength*. 'Tis rashness or desperateness, and not true Courage, to adventure our selves without our Guard or Shield. But however we must *fear Sin*, *suspect* our Strength, and *fly Occasions* ; yet *Satan* we must not fly. Here we are bid to stand, for these Reasons,

First, 'Tis Impossible to fly from him. He can follow us where ere we go : if we go to *Holy Assemblies*, he can come thither : If we shut up our selves in our *Closets*, he can meet us there : If we betake our selves to a *Wilderness*, or to a *Croud*, to be sure he will find us out.

Secondly, We are expressly charged to *make resistance*. Jam. 4.7. *Resist the Devil.* 1 Pet. 5.9.—*whom resist*. This plainly speaks positive endeavours and opposition on our part.

Thirdly, A *fainting fear* is an unbelieving *Distrust* of God's Power, as if he were not *able to save to the uttermost*, and of Christ's compassionate tenderness, as if he would not *succour those that are tempted*.

Fourthly, Our fainting makes Satan *insult*. He triumphs when we turn our Backs, and besides hath the greater advantage to wound us or to tread us down at Pleasure. 'Tis observed, that God provides Armour for *Head and Breast*, and all the *fore-parts*, by a Sheild in case of Resistance : but if we fly (so little encouragement is there for cowardice) there is no *Armour* for the *Back*.

Fifthly, 'Tis most suitable to Christian Courage to *dye in the place*, and to put it to the utmost hazard rather than to yeild. According to *Vespasians* Motto, *Oportet Imperatorem stantem mori*. Every Christian should say, *shall such an one as I fly?* One that hath given up my name to God ; one that hath professed Holiness afore Men ; one that hath so many advantages for resistance, and such sweet encouragements from a Victorious General.

Quest.

But the great Question is, What is this *fear* that is *forbidden*, and the *Courage* which is *enjoined*?

Ans^r.

Ans^r. The fear forbidden is an unbelieving *weakness* and *pustulanimity*, through which, as hopeless of success, Men *throw down their Weapons*, and yeild themselves up to Satan, when the Hearts of Men fail them to the giving up of the Victory.

Spiritual Courage (on the contrary) is a *serious resolve of fighting it out in the Strength of the Lord*, and it consists of these two parts.

First, A Sincere Resolution to be on *Christ's side* against all Iniquity, a deliberate unfeigned determination to stand for God and his Holy ways, against Satan and Sin. (1.) The ground of this determination, is a *conviction of the evil of Sin*, even to an *hatred* of it. He that hath not thoroughly weighed the Misery of living in Sin, and fully purposed within himself to forsake it, can have no true Christian Courage when it comes to a pinch. (2.) From this ground, he lays himself under *solemn engagements* to Christ his General (as Souldiers list themselves under their Captains) that he will *follow him* and observe his Commands; he gives up himself to God by Covenant : So that now he is no longer *his own*, but Christ's

Christ's Servant, bound for his work, (3.) And this with such or so much *belief* of his Promises for Aid and Victory, that he hath some *Hopes* or Expectations at least, that God may at last so assist him, that he may attain to some *real degree* of the Mortification of the *Flesh with the Affections and Lusts thereof*.

Secondly, The second part of this Courage consists in a *suitable management* of this undertaking. Courage is not only seen in the *first onset*, but in the *Prosecution* of the Warfare: and this lies in *two things*. (1.) When there are *real endeavours* against Sin (answerable to this undertaking) in all ways of striving to oppose it: when Men do not engage against Sin with *big words* only; or as the Children of *Ephraim* (who arming themselves and carrying Bows, seemed to have stout resolves, but then *turned back in the day of Battel*,) but with real and *consciencious wrestlings*, setting themselves with all their might and care against every Temptation, and studying to *pursue* the Victory (where in any degree 'tis obtained) to a greater height. (2.) When these endeavours are sincerely *persisted* in, without being *quite wearied out* or utter fainting, so that it never comes to this (though they may be sometime under Satan's feet) that they *relinquish* their *first solemn Engagement*, or repent of their undertaking, and then turn their backs upon God, *listing* themselves under Satan's Colours; such a fainting as this would bereave Men of their Crown: *Ye shall reap in due time if ye faint not*, Gal. 6. 9. Upon this hazard are the Children of God cautioned, Heb. 12. 3. *lest ye be wearied, and faint in your mind*. (3.) There is also a particular kind of courage expressed in an *holy and humble contempt* of Satan's Suggestions, when after all means used, they *cease not* to be troublesome: this is not to slight *Sin*, but to slight *Satan*, who though he is resisted, ceaseth not to molest.

Capel Tempt.
Part 2. c. 9.
Ames Cal.
Consc. lib. 2.
c. 18. §. 14.

I shall particularly apply this first Direction (1.) to those that propound *Ease* to themselves in their Race, or Warfare (which is a thing impossible to one that doth the work of a *Souldier*,) not considering, that work and courageous endeavours do abide them. (2.) To those that pretend themselves Christ's *Souldiers*, Courage and Christian Magnanimity is your *cognizance*; by this must you be known. How do ye *stand*? what are your *resolutions*, and undertakings? Those Christians that have *Joy and Peace* in believing, can more easily satisfy themselves in this, but those that fight in *Tears and Grief*, in disquiets and troubled Thoughts, are apt to

Applic.

conclude themselves *unbelieving*, because they are *fearful*; or to think, that they look not up to Jesus, the *Author and finisher of their Faith*, because they *apprehend* themselves weary and *faint in their Minds*. For the ease and help of such, I shall shew in a few things, that there is as *real* a Christian Courage in such *Mourners*, as in some that sing *Songs of Triumph*.

First, 'Tis a *real* courage and undertaking against Sin, for any to resolve his *utmost*, out of *detestation* of it, before he can *satisfy* himself that God will accept of it. To oppose Sin under such a discouragement, or at such a venture, is a *couragious hatred*; and yet so do these Mourners.

Secondly, To be under *continual* grievings because of *miscarriages*, so that other things of *outward enjoyment* cease to be *pleasing*, is a *couragious hatred*; but this is their case.

Thirdly, To *wrestle* against Sin under *high discouragements*, when afflicted and tossed, when Satan runs upon them, and shakes them by the Neck, and yet they *continue* their wrestling and withstanding, as they are able. This is faithful resistance, a *resistance unto Blood, striving against Sin*, Heb. 12. 4. that is (if that expression be proverbial, like that, *ad Sanguinem usque*) they resist Sin faithfully, under great *Hazards* and *Inconveniencies*, even to Wounds and Blood, till they have *broken Heads* and *broken Faces*; and can say to God, though we have been *broken in the place of Dragons*, and have these Wounds to shew; yet *have we not departed from thee*, nor quitted our desires after thee and Holiness, for all these buffetings of Satan: but this is the Character of these dejected ones.

Fourthly, 'Tis a *couragious hatred* that cannot suffer a sinful *Motion* to fall upon the Soul, but it puts all into a *combustion* within, and raiseth disquiet, for it is an Argument that there is a *contrariety* betwixt the Heart and Sin: but this is their case also.

Fifthly, 'Tis Courage and Constancy to *hold on* in gracious endeavours and strivings; so that when they fall, as soon as they can *recollect* their Strength, they *set on where they left*, and renew the Battel, never *changing* their first resolve for Holiness against Sin. This is implied in the Apostles Phrase of *standing*, Eph. 6. *That ye may withstand, and when ye have done all, to stand*. He is accounted to *stand*, that *runs* not out of the Field, but stands to his Holy Resolve to the last, though the Battel go sore against him by fits: but such are these Mourners.

There is true Courage under Mourning and disquiet of Heart, so that we may say to such, *O thou afflicted and tossed*, fear not, *The Glory of the Lord shall shine upon thee*. They that are weak in this Sence shall be strong as *David*.

C H A P. XXIII.

The second Direction, that Temptations are not to be disputed. The several ways of disputing a Temptation. In what Cases it is convenient and necessary to dispute with Satan. In what Cases inconvenient, and the Reasons of it.

THE next thing observable in Christ's carriage to Satan is this: That Christ (though he rejected every Temptation, by giving a reason of his refusal from the Command of God) did not suffer Satan to *dispute* his Temptations further than the *first Proposal*, and in his Answers he takes no notice of the *Reasons* or *Motives* by which he laboured to make his Temptations prevailing. In the two first Temptations, he gives no reply, to what Satan insinuated by his supposition, [*If thou be the Son of God;*] neither by affirming that he was so, nor discovering to him his *knowledge* of the secret *Subtilty*, which he had wrapt up under these plausible *pretences*. In the third he answers not a word to the *Vanity* and falsehood of his deceitful offer of the *Kingdoms of the World*, though (as hath been observed) he might have opposed strong Reasons against them all: and besides, when Satan became Insolent and Impudent in tempting Christ *to fall down and worship him*, he chaseth him away with a severe Abomination, *Get thee hence, Satan*. From which we have a second Direction, which is this.

That Temptations to Sin, are to be opposed by peremptory denials, rather than by disputings. Direct. 2.

This is a Note, which most *Commentators* have on this place; but it stands in need of a distinct Application, because it is not a Rule

Rule so general, but that the practice of God's Children have made exception against it. For the clearer Explanation of it, I shall

First, Give you the *several kinds* of disputings, by which we may see that all are not alike: For

First, The serious *working* of the thoughts in a *quick denial* of a Temptation with a *reason implied* or *expressed* (though it admit not Satan to any further dispute or Argument) may, *in some sense*, be called a disputing; for the Scripture useth διαλογισμός for any inward serious Thought. *Such* a kind of *disputing* as this is *necessary*; it cannot be wanting to any that refuse a sinful Motion, this being (as we shall see afterward) *one* of those Directions which Christ intended us by his Example, and the very thing which Christ practised in every Temptation: for he contented not himself to give a *naked denial*, but still adds a *Reason* of such refusal. Those who in *general terms* urge that Temptations are not to be disputed, do not reckon this as any disputing. And others that do (taking disputing for the refusal of a thing with a reason assigned) think that his procedure in the two first Temptations, is not *imitable* by us, but only that of the third, wherein he chased away the Devil with angry denial: but the mistake is obvious.

Secondly, There is a disputing of *unnecessary Curiosity* and *Conference*: this is when a sinful Motion injected into our Hearts, is not *directly consented to*; but then instead of a *full denial*, Men begin to raise *Questions*, and make *Objections* of lesser moment, or some *impertinent Queries* which strike not at the root: as one observed of himself, that instead of *denying* a sinful Motion, he began to dispute, whether it came from Satan or his *own inclination*, and so instead of *quenching* the Fire, he busied himself to *enquire* whence it came. Men deal with Temptations in this case, as they, who being asked whether they will buy such a Commodity, *hastily answer no*, but yet call back the Party again, and *ask* whence it came? or what it must cost? and by such *intzgements* of *Curiosity* engage themselves at last to buy it. Eve failed by such an *inconsiderate conference* with Satan, for the *abrupt* beginning of the Serpents Speech [*Yea, hath good said yeshall not eat, &c.*] and the summing up of the Arguments which prevailed with her to eat [*when the Woman saw that the Tree was good for Food, and pleasant to the Eyes, &c.*] do clearly evidence that there was *more discourse*, than is there expressed, and that also tending to ascertain the *Goodness*, pleasant-

Pleasantneſs, and Profit of the Fruit. This kind of diſputing is always unlawful and dangerous, for it is but a *wanton dalliance* with a Temptation, a *playing upon the hole of the Aſſ,* and commonly ends in a ſinful compliance.

Thirdly, There is a diſputing of a *deliberating* and *parlying in-differency*; this is, when the Devil puts a thought of Sin into their Minds, and (while they ſeem not to be forward to imbrace it) leaves it to *further conſideration*, and then they float, betwixt *reſolved* and *unreſolved*, betwixt *pro & con*, being at a great diſpute within themſelves what is beſt to be done, whether the *conveniencies* on the one hand, will weigh down the *inconveniencies* on the other ; this in caſes of *apparent Sin*, is a wicked *halting betwixt two*, always unlawful.

Fourthly, There are alſo treacherous *partial arguings*, wherein the Heart *takes part with Satan*. Theſe are thoſe *debates* that are to be found in Natural Men, about the *doing or not doing* of ſinful things. This looks ſo like the *Combat betwixt the Fleſh and the Spirit*, that it hath occaſioned an enquiry, how they may be *diſtinguiſhed* each from other. 'Tis generally concluded that in that *ſtrife of the Natural Man*, the *Light* of the Underſtanding and Conſcience, gives oppoſition to the bent of the *Affections*, and the *ſame faculties* (though ſanctified in part) in the *Regenerate*, are the Parties that give oppoſition each to other; but with this *principal difference*, that in *this ſtrife of the Fleſh and Spirit*, the Man *takes part with God*, whereas in the *other*, the *Affections take the Devils part*, and in a malignant *averſeneſs* to the Light, ſtrive to put it out, and to get over the conviction of Conſcience, ſo that the Man *ſtrives to Sin*, and to ſtop the *Mouth* of ſuch objections, as come into the contrary: this kind of diſputing is always ſinful.

Fifthly, There is yet a diſputing in a *ſtrict Senſe*, which is a full and *ſolemn debating* of a *Satanical injection*, by giving it the *full bearing*, and admitting Satan to be a Reſpondent to our objections. Of this it is *queried* how far it may be convenient, and how far inconvenient, becauſe we ſee Chriſt in this place did not *thus* diſpute with Satan; and yet we find *inſtances* in Scripture of ſome Holy Men that have been unavoidably *engaged* to diſpute a Temptation to the *utmoſt*.

To Answer this Query, I ſhall Secondly ſhew in what caſes it may be neceſſary or convenient to *enter the Liſts* with Satan in an *Holy arguing*, and in what caſes it is *inconvenient* and dangerous.

rous. There are four cases in which we may dispute a Temptation.

First, When the Motion is of things *doubtful* and *disputable*, whether they be lawful or not. Here it cannot be avoided: for albeit (as the Apostle adviseth *Rom. 14. 1.*) *doubtful disputations* are not to be imposed upon others, so as to tie them up to our persuasions, yet in these things every Man (before he can act clearly) is to endeavour his *own satisfaction* in the lawfulness or unlawfulness of the thing, that so he may *be fully persuaded in his own Mind*, ver. 5. And he gives two strong reasons of this, ver. 22, 23. (1.) From the *rack* and trouble, which otherwise the Man may be put upon, while his Conscience unsatisfied, *condemneth him in that, which* by a contrary practice *he alloweth*: (2.) In that this condemnation of Conscience (while he doth that, the lawfulness whereof he believeth not) is an *evidence* of his *Sin*, as well as an *occasion* of his *trouble*.

Secondly, Disputings have place, when a Temptation hath *taken hold* upon the thoughts, and so far possessed it self, that our *corruption* riseth up in the *defence* of the Suggestion. Satan will not *quit* that hold (though he be an intruder without our leave,) till he be *beat* out of his *Quarters*. The Apostle, *Eph. 6.* implies so much by that expression, of *quenching the fiery Darts* of Satan. It is not proper to understand it of a refusal of the *first* Motion of Sin, (though Interpreters do usually make it comprehensive both of the *keeping out* of the Dart, and the *plucking it out*) because this evidently supposeth, that the Dart hath *pierced* the Soul, and now *begins to burn* and enflame, which will require more labour for the quenching of it, than a refusal of the first Motion would put us to. As when Fire hath taken hold upon our Houses, we shall be forced to bring Water for the *extinguishing* of the Flame, which (before it had broke out upon the Building) an ordinary care might have *prevented*. And this we further taught by a distinction which the same Apostle useth in the same place of *συναι* and *ἀντισυναι*, *standing* and *withstanding*. We must keep off the Temptation that it *enter not*, by *standing* against the Assault in a peremptory refusal; but if it *do enter*, then we must be put to it, by a force of holy arguing to *pull out* the Arrow, and to *withstand* it.

Thirdly, Much more need have we of disputing, when the present Temptation is a *Motion* of such a Sin which we are *habituated* unto, and have *long practised*, for these kind of sinful Motions

tions are not cast out easily. In this case, *David* adviseth his Enemies, *Psal.* 4. (who had for a long time, loved *Vanity*, and sought after *leaving*) that by communing with their own Heart, and by disputing against their sinful Practices, they should bring themselves under an *Holy awe*, and by that means stop the course of their sinning, *ver.* 4. This indeed is the great thing that Sinners are called to by God, to ponder their Estate, to consider their ways, to study the evil and danger of Sin, to examine themselves, and to reason together with God about the wickedness and ingratitude of their Actions, and about the contrary loveliness, blessedness and happiness of the ways of God, that so they may be brought to repentance; all which are done only by a *serious* arguing of their case and hazard.

Fourthly, It is convenient, and in some cases necessary to dispute a Temptation which Satan offers to us, *by the Mouths of Men*, who entice us to share with them in their wickedness: for here by *arguing*, we may not only discourage their further Sollicitation, and so free our selves from the like Temptation for the future, but we also by the exercise of an Holy Charity, endeavour to pull them out of the Fire. When *Joseph's* Mistress tempted him, he considered that he had to deal both with the Devil, and his Mistress, *Gen.* 39. 7, 8. and therefore that he might resist the Devil, he peremptorily refused the Temptation, but that he might take off his Mistress from her unlawful prosecution, he argues with her about the Ingratitude, Danger and Unlawfulness of such an act, *My Master woteth not what is with me in the House, and he hath committed all that he hath to my Hand: there is none greater in this House than I, neither hath he kept any thing back from me but thee, because thou art his Wife: how then can I do this great Wickedness and Sin against God?* When Sinners do entice us to cast in our Lot amongst them, pity to them, and care of our selves will engage us to argue the folly and danger of their ways with them, except they behave themselves as Dogs and Swine; their carriage giving us just ground to conclude, that they are so set on Wickedness, that it may endanger us, rather than profit them, to debate with them. And so was it likely, (and the Text seems to hint so much,) that when *Joseph* perceived his Mistress was resolved upon the pursuit, and that his reasonings were not minded, he persisted in his denial, but forbore his arguings.

But however it may be convenient to dispute (in the *last mentioned* Sense) in these *four* cases, (and others may probably be added) yet there are cases in which it will be *inconvenient* and hazardous to dispute or argue, and of this order I shall reckon *Four*.

First, It is not safe to dispute the matter, in *vile infectious Temptations*, such as are either *suitable* to our *Inclinations*, or may receive a favourable *affect* and countenance from the *posture* of our *Affairs* and Condition. These Temptations (even in our debating against them) are like the opening of a *Sepulchre*, which sends forth a *poysinous stream* which may *infect* those that *loath* and resist it. 'Tis dangerous to admit Fire into the same *Room* where there is *Gunpowder*, though there be *no intention* to kindle it. It hath been an old Observation, that the very *confession of infectious Sins*, (though designed to beget shame, and resolution against them for the Future;) have *kindled a new Flame*, by the unnecessary declaration of the *Manner and Circumstances*, so that they have returned from the *Confessor* more *infected* than when they went; and those very Persons whose care it should have been to have put the *highest disgrace* upon Sins, so *confessed*, to the begetting of *loathing*, and abhorrency in the Parties, and themselves have by too *curious* an enquiry received such *Poyson at the Ear*, that the *Heart* hath been forthwith *infected*. The like Hazard remains to those that are willing to debate such Sins with Satan; for though they *begin* upon the score of *resistance*, yet the very *dwelling* on such a subject (when admitted to lay it self open) doth convey such *Amorous looks* unto the *treacherous Affections*, that the *Heart* is in danger of a *secret Poyson*. There is no better way in such cases than to *command* all such Thoughts and Considerations *out of our Coasts*, and (as we do, when the City or Town we live in is infected) to withdraw our selves from the air of such a Temptation. We may observe the like care in *Joseph*, though he thought himself concerned at first (as hath been said) to oppose the unlawful suit of his Mistress, yet seeing her desperately set upon her Folly, he *declined* all *Communication* with her, and *would not be with her*, Gen. 39. 10. and at last when she caught him by his Garment, *he left it in her hand and fled*, ver. 12. He might easily have *rescued* his Garment from her, had he not been aware that his *contesting* against her, might have been an *occasion of ensnarement* to himself. Christ himself, when he was tempted by *Peter* to *spare himself*, (which was a Temptation very taking

taking to Humane Nature, especially when Suffering, and Death is in view,) is more short and sparing in his reasoning against it, than he was when the Devil tempted him. He gives no positive reasons against it, as he *did* when he was tempted to *fall down and worship the Devil*, but dischargeth himself from any further consideration of the matter by a declared abhorrency of the thing, *Get thee behind me Satan, for thou savourest not the things that be of God, but the things which be of Men.* Which is as if he had plainly said, *this is so apparently from the Devil, and so much abhorred by me (because so suitable to my Condition) that I will not so much as discourse of it, or consider it.*

Secondly, Generally in all Temptations, (though they have not the advantage of our present, special estate or inclination, as hath been noted) of an apparent *withdrawment* from Obedience, or of things unquestionably sinful, it is not convenient to dispute them, but to dismiss them by a *denial*, except some of the forementioned Considerations do alter the case. In known cases we need not *parly* but stoutly *deny*. Our resolutions for Duty, and against Sin, should not be to *seek*: we are certain that Sin is to be avoided, and Duty to be practised, here we should be *peremptory*. Abraham being certain of Duty, when God called him to a place which he should afterwards receive for an Inheritance, he disputed not the uncertainty, the danger or inconvenience that possibly might attend his removal, but went out, *not knowing whither he went*, Heb. 11. 8. Paul being called by God to preach among the Heathen, though *Flesh and Blood* were ready with Arguments against it, yet he would not so much as *confer* with them, but immediately obeyed, Gal. 1. 16. Like instances I might fetch from other holy Men. Cyprian, when the President gave it to his own choice, whether he would *obey or be put to Death*, commanding him to take it into consideration, he readily replied, *In re tam Sanctâ non est deliberandum*, that it was not fit to deliberate in so plain a case. Mrs. Ann Askev, when at the Stake ready to be burnt, a Pardon was offered by the Lord Chancellor, she would not so much as *look* on it, but returned this Answer, that she came not thither to *deny her Lord and Master*. Bishop Hooker in the same Condition, had a Box laid before him with a Pardon in it, which when he understood, (he was so afraid of *tampering* with a Temptation) he cried out, *If ye love my Soul, away with it; if ye love my Soul away with it.* And many others there were in all ages, so far from accept-

Tentatus a Satana cum pul-
lum evadendi
modum sentis,
simpliciter,
claudere oculos,
& nihil respon-
de, & commen-
da causam
Deo. Luther,
tom. 3. f. 396.
Sicut tutissi-
mum est Canem latrantem
contemnere, &
prætereire, ita
una vincendi
ratio est con-
temnere ratio-
nes Satanae, ne-
que cum iis
disputare. —
Satan nihil mi-
nus ferre potest
quam sui con-
temptum. id.
tom. 3. f. 376.
Ames Cas.
Consc. lib. 1.
c. 6.

ing such unlawful deliverances, that they would not take into consideration the unrighteous terms upon which they might have escaped.

Thirdly, When a Temptation, after *all means* used, continues to be *troublesom*, and is rather an *annoyance* than an *infection*, then must we not *dispute* it, but by an Holy Contempt *despise* it. Temptations to *Blasphemy* are oft of this nature (as hath been noted in its place) and there are other things, by which Satan creates to God's Children great disquiet, while they in the mean time abhor the Sin, and cry out of the Tryal. Here when the *Messenger of Satan* will not depart, 'tis an advice that hath the general approbation of Holy experienced Men, that we should *despise* the Temptation, as an approved way to our quiet and ease; for while we think to repel such assaults, by *struggling* with Arguments, we do but *increase* the force of them: as he that thinks to *shelter* himself against the Wind, by holding up his *Cloak before him*, doth but derive upon himself a *stronger blast*.

Fourthly, In Temptations of *inward* trouble and *terror*, it is not convenient to dispute the matter with Satan. *David* in *Psal.* 42. 11. seems to correct himself for his mistake, his Soul was *cast down within him*, and for the cure of that Temptation, he had prepared himself by Arguments for a *Dispute*; but perceiving himself in a wrong course, he calls off his Soul from disquiet, to an immediate application to God and the Promises, *Trust still in God, for I shall yet praise him*; but in *Psal.* 111. 1. he is more *foreband* with his work, for while his Enemies were acted by Satan to discourage him, he *rejects* the Temptation at first, before it settled upon his thoughts, and chaseth it away as a thing that he would not give ear to: *In thee Lord do I put my trust; how say ye then to my Soul, flee as a Bird to your Mountain?* And there are weighty reasons that should dissuade us from entering the lists with Satan in Temptations of *inward* trouble, As (1.) the *determination* of the *Sincerity* of the Soul and its converted state is a Question of no small *difficulty*, a *knotty* Controversy, more intricate and abstruse than those Controversies that in the Schools are of greatest Name for difficulty: for this is lyable to more *weighty Objections*, and stands in need of *nicer distinction*. As Dr. Goodwin Observes; *They that converse with dejected Spirits, find so much quickness and nimbleness of reasoning, turning every way to ward off the force of an Argument brought for their consolation, that even wise and able Heads are oft put*

Child of Light
cap. 7. p. 41.

to a stand, and know not what to answer. Would it then be fit to give Satan this advantage? or to admit him so far into our reasoning? He that will *invite* Satan to such a contest, shall be sure to have his *hands full*.

Secondly, This kind of Temptation doth usually *disable* Men for arguing; it oftentimes *confounds* the Brain, *stupifies* the understanding, and *weakens* the Memory. *Heman* complains of himself as *distracted by terrors*. *Job* calls himself *desperate*. Such Persons are not surely in a fit case to manage a Temptation with so cunning a Sophister as Satan.

Thirdly, If they descend into the Battel, he is not only *too strong* for them, but commonly after a while, they *take Satan's part* against themselves, and comply with him, concluding against their own peace.

Fourthly, There is also a *better* way at hand than to enter into a Dispute, and that is, *By going to God by a present Faith, Love or Repentance, when the truth of any of these is questioned.* It is a difficult task to prove some time that former acts of Faith, Love or other Graces were *sincere*; this may admit of such objections from a wounded Spirit, that it will be hard to answer them; but in this case 'tis a nearer way to see if there be not *in all these complainings*, some *present* acts of these Graces: whether such complainants are not *willing to embrace Christ upon any terms, whether they do not hate Sin; whether they would not unfeignedly be reconciled to God, &c.* It oft falls out that this doth stay the trouble, when examinations of former acts do nothing for them. Some Men are at more pains (as one saith) to repair and fit an *old Building*, then would serve to rear a *new one*. Yet must it be remembered, that though it were the *best course* to resist Temptations of this nature at first, by *avoiding unnecessary disputings*, notwithstanding when this (as I noted before of other Temptations) hath seized upon the heart and taken possession, then shall we be forced to fill our *Mouths with Arguments*, and whether we will or no, must we undergo a Contest: As we see in *David* who when his troubles had prevailed upon him, was forced to *plead with God, with himself, with the Temptation*, and to have recourse to former Experience; *the days of old, and the years of the right hand of the most High*, and all little enough.

Thirdly, All that I shall further say concerning the inconveniencies of disputing with Satan, shall be to give you the reasons.
mani-

manifesting these *unnecessary Communings* with him to be every way hazardous and unsuitable. As,

First, 'Tis an *Honour* to Satan, and a *disgrace* to our selves: Men are loth to be seen contending with Persons of a far *inferiour rank*; especially in such things which have procured to such, a *noted Infamy*. 'Tis an usual peice of Generosity in Men of Spirit, that they scorn to *strive with a Scold, or contend with a Beggar, or be found in Company of those that are under an evil name deservedly*: and in matters that are vile and base, 'tis highly disgraceful to admit them to a debate. Such things will either *get more credit* than they deserve, while they seem to be countenanced by a dispute, or else shall *communicate their discredit* to those that shall shew such familiarity with them.

Secondly, By refusing to dispute Temptations, we raise up in our hearts an *active abhorrency* of them, and by that abhorrency we are *cautioned* and strengthned against them: It must needs *awaken* our hatred into a *present activity* against that Sin, which our consideration at *first view* presents to us so abominable, that it deserves no other *Answer*, but to be *whipt out of our sight*. And when our Heart is thus alarmed, it cannot but stand upon its Guard. 'Tis a course that Holy Men have taken, to keep Men at a greater distance from Sin, to present it as a thing of *greatest abhorrency*, and that is the intendment of that Expression, Rom. 6. 1. *Shall we Sin, that Grace may abound? God forbid*. The *vileness* of that abuse of Gospel Grace, he shews by setting it below the *merit* of any *serious* thought, he sharpens their apprehensions against it, by an out-cry of detestation. The like he doth *Eph. 5. 3.* where he indeavours to set their Hearts against uncleanness and coverousness, by telling them that it was unbecoming Saintship, that such things should be *so much as once named by them*.

Thirdly, Disputing is a *secret invitation* to the Devil to *urge* the Temptation further: we do but *toy* with him, and give him occasion to follow us. Eve found the truth of this by sad Experience, she so managed her self, that she plainly intimated she had a *mind to bear what the Devil could say*, for the eating of the forbidden Fruit; and so urged the Prohibition of God, and the Threatning, that she sought from Satan a *confirmation* of her *secret unbelief*, rather than faithfully indeavoured a *repulse* of the Temptation; and mentioned the Threatning under such terms of *uncertainty* and *peradventure*, as an *Objection*, which she desired might be removed, rather

rather than from a firm belief of that Death spoken of, fortifying her self in her Duty; by all which Satan was so encouraged to proceed, that he presently confirmed her in her Distrust.

Fourthly, These disputings usually return *nothing of advantage* to our account, but to Satans. We unnecessarily enter the Lists with him, and that upon very *unequal* terms, he being (as *Saul* said of *Goliath* and *David*) a *Man of War from his Youth*, and we but weak unskilful *Striplings*; we go out of our Trenches and leave our Weapons behind us; we expose our naked Breasts to all his Darts, and by *discouraging* with him he *gains* time, wherein the *Poyson* may more powerfully *work* upon our Affections. If he was *too hard* for our *first* Parents at this Weapon, we whose Hearts are not so faithful to God, as theirs in *Innocency*, but *corrupted* by Satan (who hath also a Party in us) are not likely to come off with Triumph.

Fifthly, These *presage* (consequently) *an overthrow*. A parlying City holds not long out, it implyes in it self an inclination to yield, when Armies are willing to Treat. Daily Examples and Experience of those that give up themselves to Sin after Communication with Satan, sadly witness this Truth.

The Sum of this Direction is this, that when a Motion of Sin is put into our heart, instead of *disputing* (where it may be avoided) we should peremptorily *deny* it, and send it away with an *angry rebuke*, or severe Abomination, *I may not do it: how can I do this Wickedness?* Get thee hence: or, *The Lord Rebuke thee, Satan.*

C H A P. XXIV.

The third Direction of repelling a Temptation without delay: the necessity of so doing. What a speedy denial doth contain.

THE magnanimity of Christ, and the peremptoriness of his denial we have noted. We must further observe the *immediateness* of his Answer, he suffered not any of these Motions to stay long with him, here was not a *Cras tibi respondebo, come again to Morrow and I will Answer*; he would not take time with the Devil, but had his Answer ready: no sooner was he tempted, but the Temptation was repelled; for these expressions [*but he answered and said. Jesus said unto him. Then saith Jesus unto him*] shew the *quickness* and *speediness* of these returns, that he answered presently, forthwith. Hence we have a *third* Direction in our resisting of Satan, which is this:

3. Direct.

Temptations are best answered when they are presently denied, and forthwith repelled. The Direction is of great Importance, 'tis not for us to pass by a Temptation with *Silence*, or to defer an Answer: For these Reasons:

First, The nature of Temptations, as *dangerous* or *infectious*, doth sufficiently enforce a necessity of their *speedy removal*. Things of danger require a *sudden stop*. If *Poyson* be taken into the Body, we *speedily* labour to cast it up, or to overcome it by *Antidotes*. We labour to stay the spreading of a *Gangreen* presently. Who thinks it fit to delay, when Fire hath taken hold upon an House. The very *opportunity* of help, is in the *speediness* of the endeavour. 'Tis too late to bring Water when the House is consumed, too late to apply a Remedy, when the Disease hath conquered. They that consider what a Temptation is, will see no reason to move slowly in opposing.

Secondly, *Silence encourageth Satan*. 'Tis not with him, as 'tis with Men: 'Tis the Policy of some, to *overlook* their Petitioners, and

— Serò Medicina paratur, cum mala per longas conuere moras.

and by silence to *fear* them from any further address, but Satan hath more *impudence* than to be put out of countenance by delay; and more *active* Malice, than to be discouraged by silence; nay it doth on the contrary *imbolden* him. Modest requests are disheartened by Silence, but such Motions, which by their *nature* imply a disgrace, and carry no reason for their Acceptance, but what they expect to find in the *consent* of those to whom they are made, if they be not presently refused, they give *encouragement* to hope for *entertainment*. An immodest request to a chaste Matron, if not forthwith expressly abominated, encourageth to further attempts. Sin being so great an affront to an holy Heart, the Motion of it cannot be entertained with Silence, but Satan is imboldened to expect consent in time, and follows his advantage accordingly. He usually *flies* at a *valiant* peremptory resistance; but if the pulse of the Soul beat slowly upon the Motion, he grounds his *hope* upon that, and is animated to a further procedure.

Thirdly, Our *wills* are apt to be *inclined* by delay. Though grace have made straight our crooked natures, yet we still carry such a *sway* to our former dispositions, that a small thing (having the advantage of our *natural Bias* and inclination) makes us (like a *deceitful Bow*) turn to our *old stand*. For the *understanding* and *will* of the Regenerate are but *imperfectly* good, the faculties that should obey are *unruly*; in such a case how dangerous may delays prove? Who will suffer a seditious Incendiary in an Army, formerly inclined to Mutiny? Who will permit Leaven to remain in that Mass, which he desires may not be leavened, and not quickly remove it? Who will neglect a spark upon dry Tinder, (that would not have it consumed) and not instantly put it out? If it was so great a mischief to Eve in Innocency (as hath been said) to delay her peremptory denial, of how much greater hazard is it to us? *Delays* are *dangerous*, to a very Proverb, and *Silence* may end in *Consent*.

Fourthly, Silence is also *some degree of consent*. 'Tis strange to find a Man delaying an answer to Temptation, and yet no way guilty of consenting. In things that are to be opposed with care and hatred, no Man can withhold his Hand without blame: he that is not *against Satan* (who is to be perpetually resisted) is so far *for* him, as he is *not against* him. He that *delays* Justice which is due, *denies* it. The Judge in the Parable was called unjust, not because he had devoured the Widows House, but because he deferred to do her right. He that *hinders* not evil when, and as soon as he can, *doth*

Differre justitiam est negare justitiam.

Qui non prohibet cum potest, jubet.

doth *command* and approve it. These are received *Axioms* amongst Men, and have the same truth in them, if applyed to resistance of Temptations. And this may further appear by considering (1.) The *weakness* of the will in the *Regenerate*. When our wills are really set upon good and against evil, yet we cannot say, they are perfectly for the one, and against the other, but that there is still *some degree* of averſeness to good, and of inclination to evil in our wills, or else we should not meet with complainings of *Imperfections* under sincere resistances; as in the Apostle, *the evil that I would not, that do I*. (2.) The *Acts* of the will in consenting may be so *sudden*, short, and quick, that they may be almost *insensible*, and as forward, and ready as the Motion. (3.) The will may be *interpretatively* voluntary and consenting, when yet it forms not in it self any *positive approbation*; it may be *guilty* in that it doth not *more strongly* and speedily *dissent*: for the *suspension* or negation of the *will's act* (where it ought to act) cannot avoid the charge of *coming short* of Duty.

Fifthly, Not to answer presently, is to *lose the best opportunity* of answering. 'Tis *less dangerous*, more *easy*, more *comfortable* to be *speedy* in denial. The sooner Fire is put out, or the Disease is stay'd, the less hurt is done; and 'tis far less labour to quench a Spark, than a Flame; to pluck up a young Plant, than an old Standard; to kill the Cockatrice in the Egg. A Temptation opposed *speedily*, is with greater *ease* overcome, than after it hath *seized* though but a little; for it presently makes a *Party* within us, our Affections are soon engaged, our Understanding soon bribed; and then we have not only *Satan* but *our selves* to oppose; and this *self* so divided, that when we come to fight, our *Wills* are against our *Wills*; our *Affections* against our *Affections*; our *Wishes* and *Prayers* clash and contradict each other. As *Austin* confesseth of himself, *I prayed* (said he) *and then feared lest thou shouldst hear me too soon*; *I desired to satisfy, rather than to extinguish Lust*. At the first Assault, the Soul is oft in a *better posture*, more unanimous and *consistent* with it self; than is the *golden opportunity* of resistance. For (as *one saith) 'tis better to do it while *reason is on our side*, than when both *Reason and Affection* conspire against us. And Lastly, It would be more Honour and Satisfaction to us, rather *not to have admitted* such a Guest, than after such admittance into our Thoughts, to be forced to *cast him out*. In the review of our Actions we shall have more comfort to have been resolute against any sin, than to hold our peace.

The

Ego adolescens
petieram a te
castitatem, &
dixeram; da
mihi castita-
tem, sed noli
modo; time-
bam enim ne
me cito exau-
dires, & cito
sanares, male-
bam explere
quam extingui.
Confess. l. 8. c. 7.
* Greenham on
Psal. 119. 101.
Turpius ejici-
tur quam non
admittitur
hospes.

The necessity of a quick and speedy rejection of a sinful Motion is then beyond dispute, and there needs no more to be said for the explanation of this Direction, but an account of what is *implied* in a *speedy* denial ; it contains these four things.

First, That it must *issue from a fixed determination* against Sin. Some refuse a Temptation with the same Mind, that carryed Lot's Wife out of Sodom, and are *forced beyond* their own inclination, but these go not far till they *look back* ; and no wonder : for if he that is *sincerely peremptory* against Sin at the *first Motion*, may by the Solicitation of the Flesh be inclined *afterward*, there is little expectation that he whom the *first Motion finds indifferent*, and but coldly denying, should hold out long. But that *refusal* that must give any *encouragement* to hopes of success, must be an Answer of *holy indignation* against the offer of Temptation, and that *confirmed* into a serious resolve of heart not to yield.

Secondly, This positive denial must be also *wisely jealous* of Satan, in Motions that are *unlikely*, or that may seem *Light*, little, and not *directly* intended. Though it may be but a *transient Glance*, or a thing that is out of *our Road*, yet must nothing be *contemned* or undervalued. *Jealousy* will take notice of *small actions* or *circumstances*, and no less suspicious must we be of every proffer made to us, lest Satan by *any means* get an advantage against us.

Thirdly, The refusal must be so *quick*, that it may be ready to take the Temptation by the Throat. At the *first Motion* or rising of it in our Mind, we must endeavour to stifle it in the Birth, that it may be as the *untimely Fruit of a Woman*, that never sees the Sun ; we must not give it time to grow up to a *Root of Wickedness*, but must nip it in the earliest buddings of it. 'Tis the nature of Grace (if we do but faithfully pursue the inclinations of it) to be quick in its opposition ; so doth the Apostles phrase teach us, *Gal. 5. 17. The Flesh lusteth against the Spirit, and the Spirit against the Flesh* : the Spirit is as *ready to repel*, as the Flesh to *suggest* ; no sooner doth the one stir, but the other is ready with an opposition, and the reason of it, is from the *active contrariety* that is betwixt them ; for so the word, ἀντιθεταί there used, would express it ; they are sworn Enemies, animated by principles of constant opposition, as *Water and Fire* are, which cannot meet in peace together, but a present *noise and Combate* is raised from this *conjunction*.

Fourthly, When this is done, we must endeavour to *maintain*, and *stick to our first disallowance*. A Child of God (I know) in sinful

yieldings of infirmity, may say as the Apostle, *What I do, I allow not*; that is (1.) What he then consents to, he did not *allow* at the first, till importunity prevailed. (2.) Though his *Affections* incline to Sin, yet his constant settled judgment is against it; and though he do it, he cannot say he *approves* it. Neither of these are the things I aim at; but this, that as the first *Motions* of Sins are disallowed, we should endeavour to *keep* at that, to *stand our ground*, to withhold the least *after-delight* or approbation; not but that we must be forced, sadly to acknowledge the real truth of what the Apostle speaks in the place last cited, that these *different principles* (which of them soever carry the Victory) do so *impede* one another, that when grace carries it, yet it cannot do the utmost it would or aims at; so that in the stoutest oppositions, there may be some *secret* degrees of allowance unavoidably; notwithstanding we must so manage our denial, that if it were possible we should not afford the *smallest* inclination toward it; the least, the better, and nobler Conquest.

CH A P. XXV.

The fourth Direction. Of repelling a Temptation by Scripture Arguments. Of several things implied in the Direction. The necessity of answering by Scripture Arguments. The excellency of the Remedy. How Scripture Arguments are to be managed.

THe next particular in Christ's Answers, to be observed by us, is his *citations* of Scripture, as an invincible Reason against all the Devils Temptations; he beats them all back with this Weapon, *It is written*. That this was written for our learning, and that, otherwise than for our instruction, he lay not under any necessity of using this *Method*, hath been evidenced before, and 'tis a thing which all *Commentators* do take notice of. From this we have another Direction, for the right way and order of resisting Temptations, which is,

Direct. 4.

That Temptations are best repelled by Arguments drawn from the Word of God.

For

Ideo Jesus omnes illas Tentationes solis Sacris Scripturis vicit, ut doceret nos sic pugnare & vincere. *Cajet. in loc. Fanfen. &c.*

For the explanation of this, it may be considered what is (1.) *presupposed* in this Direction: for when it is affirmed that we must answer by Reasons from Scripture, this Implies,

First, That Temptations are not to be opposed by *groundless* refusals; 'tis no way safe to say *we will not, because we will not*, nor to insist upon our *own* bare resolve: for this would be *wilfulness*, rather than an *obediential refusal*; and unwarrantable *self-confidence*, rather than an humble *wrestling*. There are some, of whom it may be said, as the Prophet once charged the *Jews*, *Esa. 22. 11.* that when Satan comes up against them, they look in that Day to *the Armour of the House of the Forrest*, they *repair* the Wall, and *cast Ditches* for Fortification; they prepare themselves to the Battel in *their own Strength*; but they look not unto the *Maker thereof*, to him who by his mighty Power *must fashion* our Hearts to resistance. The Vanity of such undertakings is enough manifested in the Event, for commonly such Men go on in a *Bravado* of resolution; but are so altered at the first appearance of the Enemy, that they *yeild without a stroak*. Who could be more confident than *Peter*, that he would not *deny* his Master; whatever others did, and yet how soon did his Heart fail him? We may warrantably deny a sinful Motion, without being *explicite* in our reason against it, especially in *usual* Temptations and when they *thrust* themselves into our Minds, at such times when our Thoughts are charged with an *attendance* upon other Duties, in which nevertheless the Heart hath a *secret* and *implicite* regard to the Command of God: But in no case must we go down to the Battel, in the strength of a *Wilfulness*, lest it go against us. And thus do they, who when they are reprov'd for some miscarriage, as of Drinking, will presently with great confidence make *engagements*, not to drink Wine or strong Drink, not to go into a Tavern or Alehouse, without any *humble respect* to Duty, or the Power of God for the Conquest of the Sin: and accordingly we see that usually such Promises and Obligations do not hold; either they *wilfully* break them, or they become sinfully *witty* to make Evasions for the practice of Sin, without the breach of the Oath or Promise.

Secondly, The Direction supposeth that we must deny the Sin with the Arguments of *greatest Strength*, and *Authority*. There were occasions and hints of other Answers to these Temptations that offered themselves in Christ's way, and yet he waves them all, fixing only upon Scripture reasons as the best and strongest. 'Tis no
Chri-

Christian *Wisdom* to urge those inferiour considerations, of *Shame, Loss, Inconvenience, &c.* Some have no other reason betwixt them and Sin, but, *What will Men say? Or, what will become of me?* But besides, that these would only be a *Train* to bring on disputings, and that it is no way safe to venture our Souls upon such defences, when better may be had, (for who will venture his Life upon a *Staff* when he may have a *Sword*?) 'tis easy for Satan to *break* these Bows, and to *cut* these Spears in sunder; he can *ballance* such reasons with *equal* reasons, and presently make us believe, that we have *as good reason* to *commit* the Sin, as those urged by us, for the *not committing* of it.

Thirdly, This Direction of using Scripture-reason doth clearly imply, that the *force* and *Power* of Scripture is not in the *Words*, or *Characters*, but in the *Mind* and *Reason* of it; that not Scripture used as a *charm* or *spell* (as if the Devil were affraid of the sound, and words of it) can *beat back* the Devil, but 'tis the *Authority* of its *Command*, which works upon the Mind the highest *Impressions* of *fear* and *care*, and as a strong Argument prevails with us to *forbear*. Notwithstanding the plainness and undeniableness of this inference, not only do *ignorant Men* bless themselves against the Devil by repeating some Phrases or Sentences of Scripture imperitently, and such as have no direct signification of the matter in hand betwixt Satan and them, (as if the Devil could not endure to hear the *Pater noster*, or durst not come within the sound of the name *Jehovah*) but also *Papists*, (and of them, such as might be supposed more considerate than to be carried by such conceits) have placed a *virtue* in the *Words* and *Sounds* of Scripture, and therefore do they command (though under some *limitations* and *restrictions*) the *hanging* of Sentences of Scripture about the *Neck* in *Scrolls*, for the driving away of evil Spirits, though in a clear *contradiction* to the reason which they give in the general against this course, which is this, that the *Power of Scripture* is *not in the Figures and Characters*, but in the *mind* and *understanding* of it; and therefore profits as *pondered in the Heart*, not as *hung about the Neck*: and upon as slender grounds do they place a more than ordinary virtue, in the *Angelical Salutation*, in the *seven words* upon the *Cross*, in the triumphal Title, *Jesus of Nazareth, King of the Jews, &c.* Such kind of oppositions are but a mock to Satan, we cannot think to *bore the Jaw of this Leviathan with a Thorn*, or to come to him with *this Bridle*, or to *play* with him as *with a Bird*:
he

Malleus Mali-
fic. Part 2.

Quæst. 11. cap.

6.

Virtus Evan-
gelii est in in-
tellectu & non
in figuris, ergo
melius in cor-
de posita pro-
funt, quam
circa collum
suspensa.

Barthol. Sibila
Peregr.

quæst. dec. 3.

c. 9. Q. 9.

he durst alledge Scripture himself to Christ, and therefore 'tis not the phrase or sound that affrights him.

Fourthly, The Direction doth imply an *argumentative, proper and fit use of Scripture Commands, or Promises*. We see Christ urged not any Scripture *indifferently*, but he used fit words, and chose to himself *select smooth Stones* out of this Brook to sling against this spiritual Goliab. Every Temptation had an Answer that doth most fully and properly confront it; he regarded the *main* of the Temptation, and suffered not himself to be *diverted* from that prosecution, by engaging himself in that which might have been *perplexed* and controversial, though he had a fit opportunity to reprove Satan for a dishonest craft of representing Scripture in a sense of *his own making*, and so might have rejected the Temptation of casting himself down, as leaning upon a *false Foundation*, in that God did not promise in *Psal. 91.* to preserve any that should presumptuously expect a protection while they run out of God's ways: yet he waved this Answer, and opposed the assault by a plain Scripture which chargeth the contrary duty.

Secondly, Having seen what this Direction doth *imply*, in these things that are to be *removed* from the *sense* and intendment of it, I shall next for ascertaining of the reality and importance of it, shew that Temptations are to be resisted by *Scripture Arguments*, by these two Evidences.

First, God's recommending of the Commands of Scripture for *such a purpose*; Deut. 6. 6. *These words which I command thee this day, shall be in thine Heart — and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine Eyes, &c.* Whether the later part of the Command is to be understood literally, as the *Jews* apprehended and practised, (though some think otherwise) is not necessary to be asserted, seeing 'tis granted by all, that they were to have the Commands of the Law so ready in their Minds, and Memories, as if they had been written on their Hands, and upon their Foreheads. That God designed this precept for the resistance of Sin and Temptation, cannot be doubted; and that the advantage which might hence arise to them was not only the *information* of their Minds, in point of *Sin*, and *Duty*, is as unavoidable; for that, and more is intended by that part of the Injunction; *These words which I command thee, shall be in thine Heart*, but when? besides this information (which the knowledge of the Law would afford them) and their humble *compliance* with it, as *just*
and

and good (which would enable them to say, *Thy Law, O Lord, is within my Heart*) he further enjoyns them, the quick and ready remembrances of these Laws (as if they were *frontlets between their Eyes, and signs on their Hands*;) it can signify no less than this, that in so doing, they would be able to resist those Motions, by which Satan would seek to engage them to the violation of these Commands. Neither need we to doubt hereof, when Christ himself hath so fully taught us, by his own Example, in resisting Temptations, the particular use of the remembrance of the Law: In the New Testament the Apostle is most express in this matter, *Eph. 6. 17. Take the Sword of the Spirit, which is the Word of God*, where not only the use of Scripture-Commands and Promises against Satan's Suggestions is taught, but also the *high avail* and potency of this Weapon in reference to its end: 'tis called a *Sword*, and in that comparison, it shews the active resistance which may be made by it; and 'tis called, not a *Sword of Flesh*, (for the *Weapons of our Warfare are not Carnal*) but of the Spirit, to shew how mighty it is in repelling Satan.

Secondly, Another Evidence of its usefulness, is from the success which the Children of God have had in the right management of this Weapon. 'Tis observable that while Christ answered by Scripture, Satan was silenced, and had not what to reply to the Answer, but was forced to betake himself to a new Temptation. David in many places highly magnifies the Power of the Command, in the success he had by it. *Psal. 17. 4.* He shews how available it was to preserve him in his common converse, from the sinful Snares laid before him, concerning the works of Men, by the word of thy Lips I have kept me from the Paths of the destroyer. In *Psal. 18. 22, 23.* he tells us that he was shielded from the Sins of his inclination and love (which are hardest to prevent) by the opposition that he gave to the Motions of them, in setting up the Statutes of God against them, *All his Judgments were before me, and I did not put away his Statutes from me; I was also upright before him, and I kept myself from mine Iniquity.* In *Psal. 119. 11.* He puts his *Probatum est* upon the Head of this Receipt, and speaks of it as his constant refuge, *Thy Word have I hid in my Heart, that I might not sin against thee.* In *Psal. 37. 31.* He speaks of it as a tried case of common experience to all the Children of God, *The Law of God is in his Heart, none of his steps shall slide.* I shall add to this, the Experience of Luther, When (saith he) the Motions of the Flesh do rage, the only

remedy is, to take the Sword of the Spirit, that is the Word of Salvation, and to fight against them, — of this, I my self have good experience, I have suffered many great passions, and vehement, but so soon as I laid hold of any place of Scripture, and stay'd my self upon it, as upon an Anchor, straightway my Temptations did vanish away, which without the Word, had been impossible for me to endure, though but a little space, much less to overcome.

Thirdly, The Excellency of this remedy will further appear from these following reasons.

First, In that it is an *Universal Remedy*, there can be no Temptation either of *seducement*, or of *affrightment*, but the Scripture will afford a suitable Promise or Command to repel it: So that it (like the *Flaming Sword* in the *Cherubims* hand at *Paradise*) turns every way to guard the Soul. I need not give instances of its Power against sinful Motions, having done that already; and of such Temptations which war against the peace of the Soul: I need but say this in the general, that as the *Nature* of such Temptations is to *disguise God*, and to render him dreadful to us, in the appearances of *Wrath*, and *incompassionate Implacableness*; (and this *Luther* sets down as a certain rule) So have we in Scripture such *declarations* of the Mind and tender Inclinations of God, and such full and *clear Promises* to assure us of this, and those so adapted to every case, to every kind of hard thought which we might take up against him, that we may find enough in them to break all those malicious misrepresentations of Satan, and to keep up in our Mind, *right thoughts of God*; which if we will adhere to (not suffering such Promises to be wrested out of our hands, nor our Hearts to give way to malignant impressions of Cruelty, Revenge or Unmercifulness in God) though we be cast into *Darkness*, into the *Deeps*, we may find some *Bottom* on which to fix such beginnings of Hope, as may at last grow up to a *Spirit of rejoicing* in God our Saviour: and in this case, when our Heart and Satan dictate to us that *God is our Enemy*, we ought (as it were) to *shut our Eyes*; to refuse to hearken to our own *Sense* and Feeling, and to *follow the Word*; but if we once give up the word of Promise, 'tis impossible the wound of Conscience should be healed with any other consideration.

Secondly, This Remedy is *comprehensive* of most other Remedies against Satan's Temptations. In *Eph. 6*. There are several other peices of Spiritual Armour recommended, and yet there is such a

Canon est, quod in omnibus tentationibus — aliam fingimus Deum esse quam sit, putamus enim Deum tunc non esse Deum sed horribile spectrum. tom. 4. f. 147.

Reclamat (Sathan) in corde tuo, te non esse dignum ista promissione — est autem opus ardenti oratione, ne extorqueatur nobis promissio. *Luther in Gen. c. 21 f. 188* Cor dicitur Deum adversum verbum Dei, sequi debemus non sensum meum. *Idem tom. 4. f. 156.* Nulla alia re potest Sanari hoc vulnus conscientiae, quam verbo Divinae promissionis. *Id. tom. 4. f. 400.*

manifest mutual respect betwixt this and those, that any may conclude that however they be distinguished in their Names, yet they are conjoynd in their Operation; the Girdle (so far as it relates to truth of Judgment and Opinion) depends on the word of Scripture for Information; the Shoes (which are defensive resolves to walk with a steady Foot in the ways of Religion, notwithstanding the hardships that attend Holiness) are prepared to us, by the comfortable and peace-bringing Promises of the Gospel; the Righteousness which is our Breast-Plate, is only set forth, and wrought out to us by the Scripture, and its Ordinances; Faith, which is our Shield, and Hope, which is our Helmet, they neither of them act without the warrant and encouragement of it: and whereas other parts of the Armour are defensive, this of the Scripture is compared to the Sword, which not only defends, but also offends, and beats back the Enemy. If the matter be seriously considered, all these parts of Armour are but these two, the Graces of the Spirit, Faith, Hope, Patience in their sincere exercise, and the word of Scripture as the Instrument by, and in which they shew their Operations; so that all this Armour being put to use, in every particular Temptation, it amounts to no more than this we are speaking of, viz. That sinful Motions are to be rejected, by a believing, sincerely resolute opposing of them, with Arguments from the Word of God.

Thirdly, Scripture (as it is the Word and Command of the great King of Heaven) hath a daunting and commanding Authority over the Consciences of Men. Where the Word of a King is, there is Power, Eccles. 8. 4. and such is the Majesty of a Divine Law, that it hath Power over the Consciences of those that are yet in their Sins, and can wound, affright, constrain, and bind even the Rebellious: so that so long as they retain any of their Natural Impressions of a Divine Power, they have some awe for his Commands; which may be seen and argued (where it would be least expected) from the enragement of the Hearts of Sinners, when Sin by the Commandment (accidentally) becomes exceeding sinful. For as that outrageous fierceness doth arise from the contrariety that is betwixt a Carnal Heart, and a Spiritual Law; so that contrariety would never work, if the Authority of that Law (having a Power to restrain, and give check to the corruption of the Heart) were not some way owned by the Conscience: for where no countermanding Law is owned, there can be no irritating, provoking restraint. This it can do to the vilest of Men: but of how much more Power may we

we imagine the Word to be with good Men, whose Hearts tremble at the Word, when they bind the Law upon their Heart and charge their Consciences with it? 'tis surely quick and powerful, sharper than a two edged Sword: nor doth it only by unlovely affrightments terrify them from Sin, but by commanding Duty make the Heart in love with it, so that it becomes a delightful satisfaction to be preserved from the Snare.

Quam suave mihi subito factum est carere suavitatibus nugarum, & quas amittere metus fuerat, jam demittere gaudium erat. Aug. Confes. l. 9. c. 1.

Fourthly, There is no Argument that can be used against Temptations, that can be more afflictively discouraging to Satan: Satan, as bad as he is, cannot but believe those Truths which he knows, and he knows that there are many Truths in Scripture which respect him, as threatnings of Punishment and Divine Vengeance; he believes these things and trembles, Jam. 2. 19. His unavoidable knowledge, or remembrance of these things begets horror in him, he cannot but be under a dread of these Truths; What can be supposed so to wound him as the bringing these things to memory, by urging the Command of God against him? Dr. Arrowsmith gives two instances of this kind, the one of Christopher Haas in Sweedland (from the Epistle Dedicatory to the 5 tomes of Brentius's works:) The other of Daniel Cramer Rector of a School at Stetin in Germany: on both which the Devil made a bold attempt in a personal Appearance: from the first demanding a Catalogue of his Sins in Writing; from the other demanding a Paper in which one of the Students had obliged himself to Satan's Service, they both referred him to that Text of Gen. 3. 15. *The Seed of the Woman shall bruise the Head of the Serpent.* And this was retorted upon him with such a strong exercise of Faith, that he presently desisted, the suit and vanished.

Tract. Sacr. 1. l. c. 3. S. 6.

Fifthly, This Weapon cannot easily be wrested out of our hands. When we urge a Divine Prohibition against a Temptation, what can he say in Answer? he cannot deny it to be the Word of God, or to be true, or that we are not obliged to it; he made none of these returns to Christ, but by his silence, owned that it was God's Holy Command obliging us to Duty. Neither dares he stand upon these exceptions to us, except he find our Faith inclined to waver, or our minds weak and wounded by inward troubles of Spirit; and when he puts on a boldness to deny Scripture to be the Word of God, or that it signifies God's real intendments in his threatning (for by begetting unbelief of the Truth of Scripture, and by suggesting hopes of escape and pardon, notwithstanding the violation of the

Commands of it, he wrests (when he doth prevail) this Weapon out of our hands) yet he is forced to *fetch a compass*, and by many *previous* insinuations to make his way to these *atheistical assertions*. Thus he did with Eve, first (finding her a little inclinable) he *dropt* in privily something that might argue, the *Improbability* of the threatned Penalty, and then at last *positively* denyed it. But now if we hold to this, *that the Command is true and holy, and just and good*, he cannot wrest our plea from us.

Sixtly, Nothing doth more *undermine* Temptations, by rendering the *reasons* and motives thereof *vain* and empty, than doth the contrary commands of Scripture. Temptation hath always some *intisement* of pleasure or profit, and these only seem to be *taking* or reasonable, while we *consider not* the Word of God, as *rotten wood* or *Fish*, *shine* only in the *dark*, but when we are urged with *sinful pleasures*, how *mean*, base, dangerous, and unlovely be they, when the command to the contrary gives information, that they are *snares* and lead to Death, or the *provocation* of the Almighty.

Seventhly, While we resist with Scripture-Arguments, we *engage God* (whose Command we would stand by) to go down to the Battel with us; we *lay hold upon his strength*, and put obligations upon him, to take us out of the snare, and to deliver us from him who is *too strong* for us.

Fourthly, It remains that in a word, I shew *how* the Commands or Arguments of Scripture are to be *used* in resisting Satan, which is thus: *When you have any sinful thought cast into your mind, presently reject the offer, by charging your heart with duty, from some opposite command*. As if you be urged to acts of Uncleannefs, presently refuse, thus; No, I must not, God hath commanded the contrary, he hath said *thou shalt not commit Adultery*. If a covetous thought arise, reject it with this, God hath said, *thou shalt not Covet*. If you be tempted to please the Flesh, and follow vain delights, answer it with this, *If ye live after the Flesh, ye shall die*; and the like must be done in other Temptations.

Object.

Some may perhaps think, that this is *easy work* and quickly done, and that it seems to attribute a *Virtue* and Power to the *words* of Scripture; as if Satan were charmed by the language or phrase.

Answer.

However, At the first view this may seem easy, yet he that shall consider how much *exercise* of Grace goes necessarily to the right use of Scripture *opposition*, shall not see cause to slight it as com-

mon.

mon, nor yet to think that any vertue is attributed to the words. For,

First, The Scripture here is only recommended as a *fit Instrument*, and no further or higher praise is given; though therefore we may not attribute the whole of the Conquest to the Instrument alone, yet this hinders not, but that as an Instrument *peculiarly fitted* for these ends, we may commend it above all *other Instruments*: as we may justly commend *Bread* for nourishing above a *Stone*, and expect more from it, than from a chip; so have we reason to expect more by the use of Scripture against Satan, than from other means of defence which God hath not set up for that Service.

Secondly, It is a *concomitancy* of *Divine Power* and Aid that *conquers* for us; the Instrument is Scripture, but the Power by which it works is from God.

Thirdly, Neither is it any *careless formal use* of Scripture expressions, that will give encouragement for expectation of a Divine concurrence, but the use of Scripture in this business implies an *exercise of all Graces*, for it is an urging of Scripture under a *fourfold* Consideration.

First, As being *certainly* perswaded of their *Truth*, and fully keeping to that belief.

Secondly, As being *thankfully apprehensive* of the *holiness*, goodness, and profitableness of the Commands, and *cheerfully adhering* to them, as the only way and means to bring us to Union with Christ, and to preserve us in it.

Thirdly, As being highly and *indispensibly obliged* by them, to perform the Duty commanded therein, and to avoid the Sins forbidden.

Fourthly, All this in an *humble expectation of a divine help* according to the Promise of God. Now he that can plead the Command or Promise against a Temptation in this manner, doth not do an ordinary work, neither will he ascribe the success to the words and phrase of Scripture.

Some may (peradventure) wonder why Christ by his example had not recommended *Prayer*, seeing it is of such unquestionable use in our undertakings against Satan. But that enquiry may be fully satisfied, if it be considered, that Christ did peculiarly prepare himself to this encounter by *solemn Fasting*, ver. 2. which doth include *Praying*: for such *complicated* duties are often *denominated* by that part which is *extraordinary*, and usually in Scripture a *Fast* is only mentioned, where *Prayer* is chiefly intended. That
this

this Fast of Christ related to the Temptation, and that also as a means of preservation, hath been spoken of in its place; it remains only that from hence I add a fifth Direction.

CHAP. XXVI.

The fifth Direction of Prayer, and of the seriousness required of those that expect the advantage of Prayer. Of God's hearing Prayer while the Temptation is continued. Of some that are troubled more, while they pray more.

7. Direct.

THat in all our endeavours of resistance, frequent and earnest Prayers are not to be neglected.

This is so frequently recommended, and so fully handled by most Authors, that I shall refer you to such Authors as particularly treat of it; noting only, That the *Apostle*, in *Eph. 6. 18.* when he recommends it to us in these words, (*praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance, and Supplication for all Saints*) he doth mind us that he that expects the advantage of that Duty, must be peculiarly fitted, and seriously diligent in that work. For

First, He must have a *Praying frame* of Heart, he must *Pray always*, or (as the *Apostle* elsewhere) he must *Pray continually*. Not as if this Duty must swallow up all the rest, and that a Christian had no other Services to attend than Prayer, but that he must be on a design to wrestle with God by Prayer; and this must be constantly carried on, though the acts of Prayer be intermitted; and besides, that (in such cases) he may keep his usual *stated times* for that duty, he must have his Heart so much upon his design, that every occasion or offer of Temptation will presently put him upon the Duty; may he must (in respect of the frequent intercourse of his Heart with God, in frequent ejaculations and breathings of Soul) be as a Man wholly resolved into that Duty, as *Paul* was at his first Conversion, who (as that expression (*behold he Prays*) doth intimate) seems to have been all Prayer, and wholly taken up with that duty.

Secondly,

Secondly, He must pray *in the Spirit*, his *Soul* must be *truly* in the Duty. A more than *ordinary* earnestness is necessary at *solemn* times, he must put out all his Strength, he must cry *mightily*, and with his *whole Heart*.

Thirdly, When his Spirit grows dull, he must *reinforce* it, watch his Heart he must ; and if it be needful to quicken it up, he must add *Fasting* or *Meditation*, or whatever other means may be helpful.

Fourthly, In this course he must continue without giving off the Duty, though God behave himself as if he minded not his cry, or took no notice of his hazard, yet without weariness must our Supplications follow him. It must be continued with *all Perseverance*.

Fifthly, The Heart that undertakes this must not be so *narrow*, as to be centred upon his own *concern only*, when he is melted into a *Spirit of Meekness* and Compassion for *others*, and is not so solicitous for Peace or Ease, that he could hug himself in his *private enjoyment*, without concerning himself to tender and help those that are in the same dangers ; when his Supplications are for *all Saints* as well as for *himself*, then may he expect to receive an *Olive branch* of Peace from Heaven in the return of his Prayer.

'Tis often objected by such, that they *pray*, but are not *heard* ; Object. and that Temptations continue, notwithstanding many crys and wrestlings.

First, It is a great *mistake* to think that Prayers are not *heard*, or *Answer*. do not prevail, because the Temptation is *not quite removed* ; Prayers may be acceptable to God, and recorded among his remembrances, where the Temptation, for *Exercise* and other *holy Ends*, may be continued.

Secondly, What God hath *promised* to such Prayer he fails not to *make good*, he hath not promised to *exempt* us from Temptation, but from the *Power* and prevalency of it ; *If his grace be sufficient* for us in the mean time, 'tis an answer as good as *Paul* got when he was importunate ; *if together with the Temptation he gives an issue*, that we may be able to bear it, there is his faithfulness in keeping promise ; he no where promised, that Satan should *not tempt*, but that he should *not prevail* ; while we can hold up our hands in the Mount to God, (and our praying frame will ascertain us of this : *For a Man is never overcome by a Temptation, so long as he can Pray against it* ; for so long he *delights* not in it, so long he *consents* not, and till he do consent, Satan cannot prevail.) Prayer will either make the *Temptation give way*, or the *Temptation will make Prayer* give

give way, but so long as we hold out with earnestness, the Temptation cannot prevail,

Object.

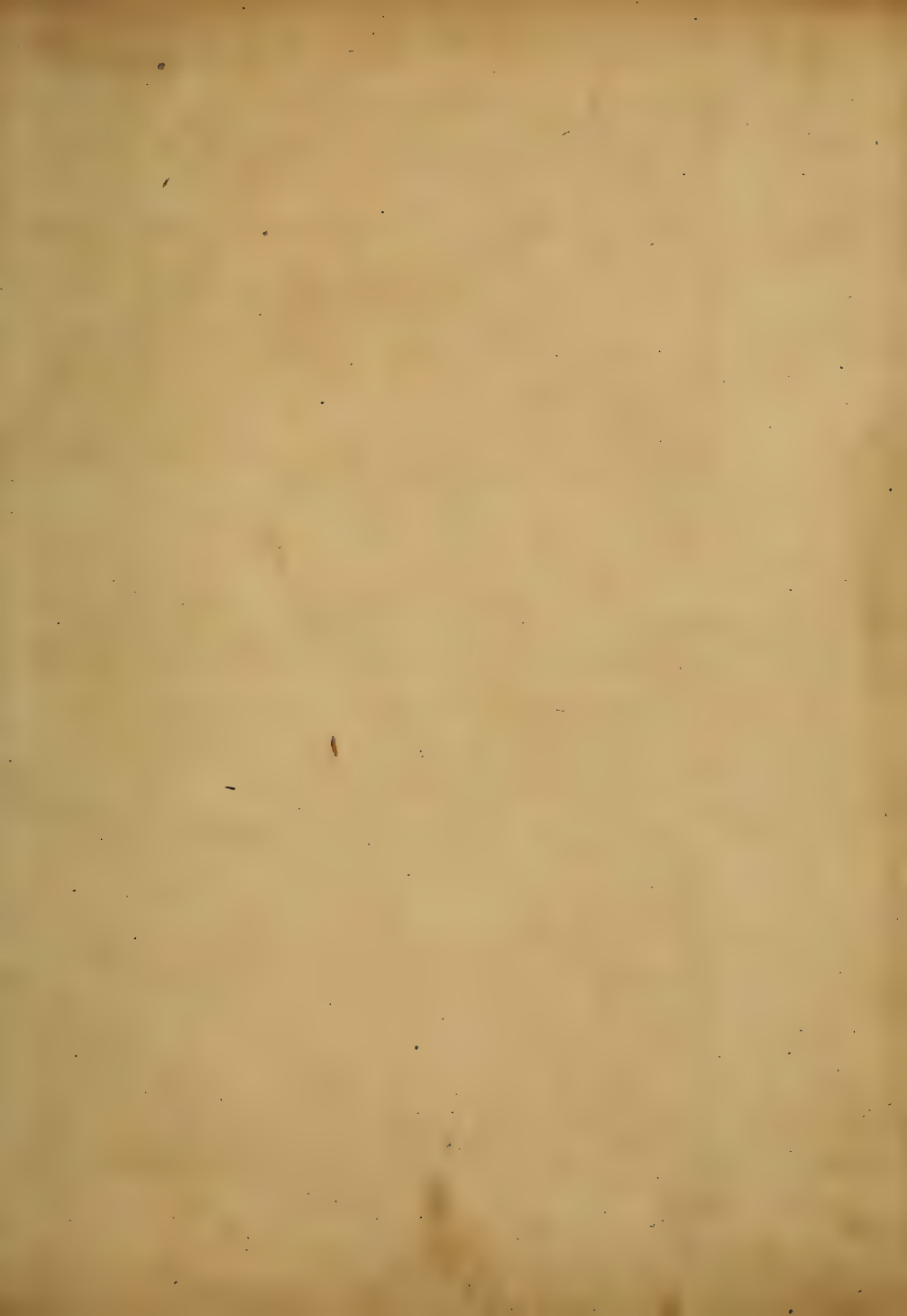
Some further Object, that the *more* they pray, they are the *worse*, and more infested by Satan than they were before they undertook that course.

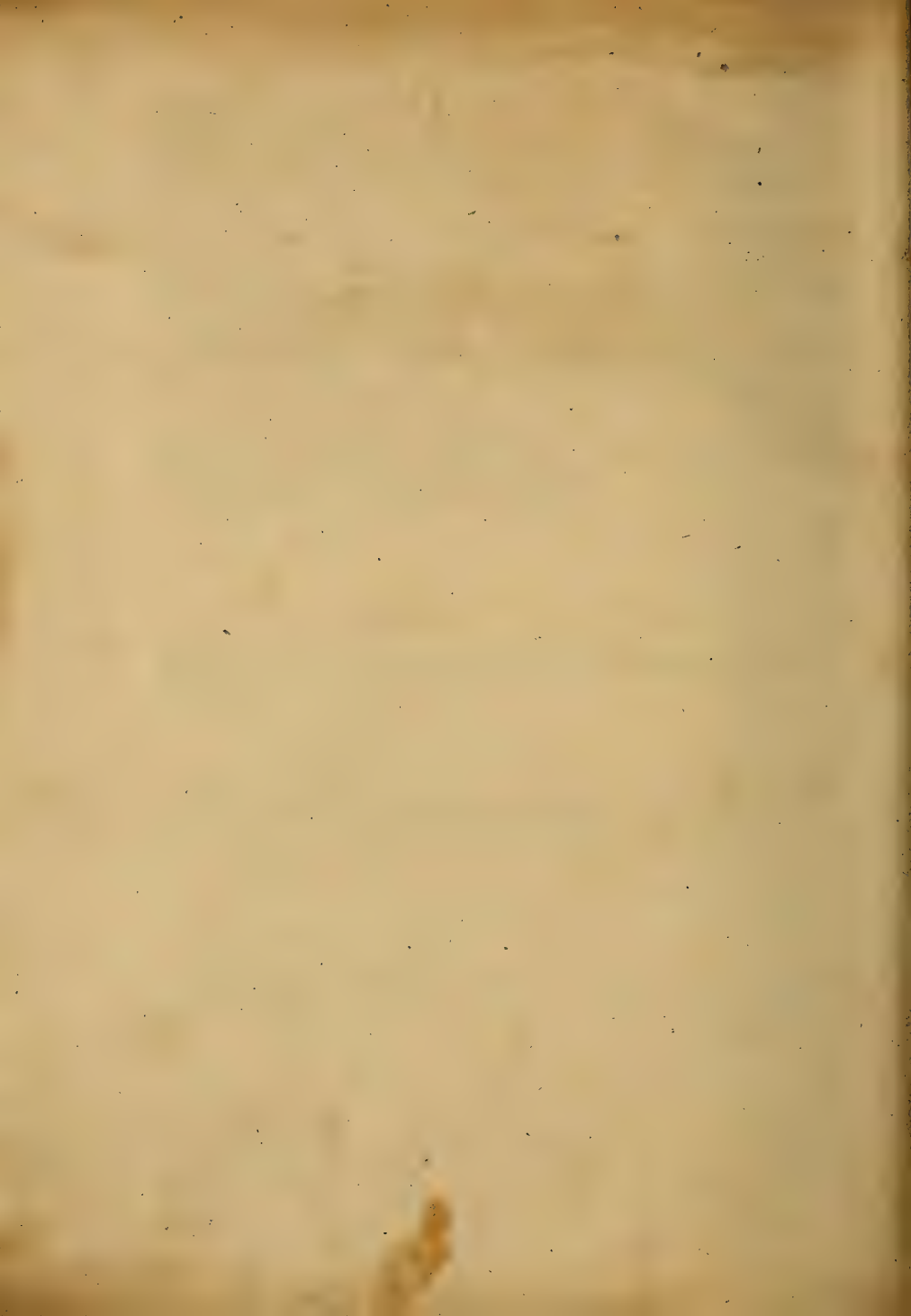
Ans. I.

It may be they may have *more* trouble from Satan. *David thought on God, and his trouble was increased*, and no wonder; Satan's spite and fury puts him upon giving greatest molestations to those of whom he despairs to subdue.

Secondly, But though they may be more troubled, yet they may be *furthest* from Conquest. These disquiets are like the trouble of the *working of Physick*, which at first taking may make a Man *more sick*, and yet bring him nearer to a *state of health* and strength: fear not then, faint not, resist faithfully, and to the utmost, and *God shall bruise Satan under thy Feet shortly*.

FINIS.









De la ...
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